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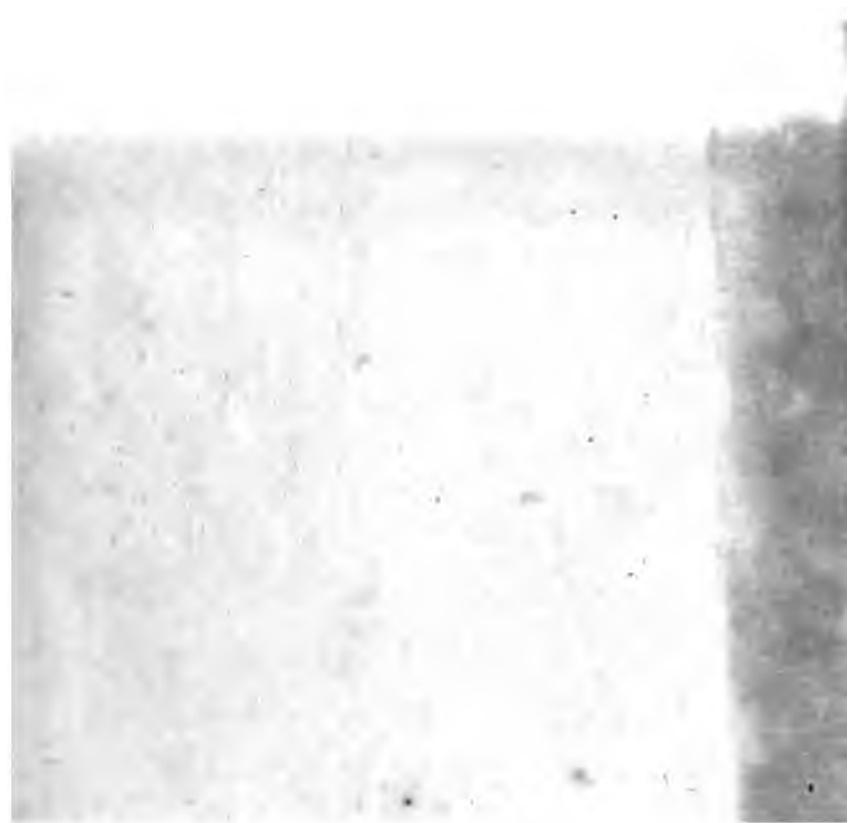
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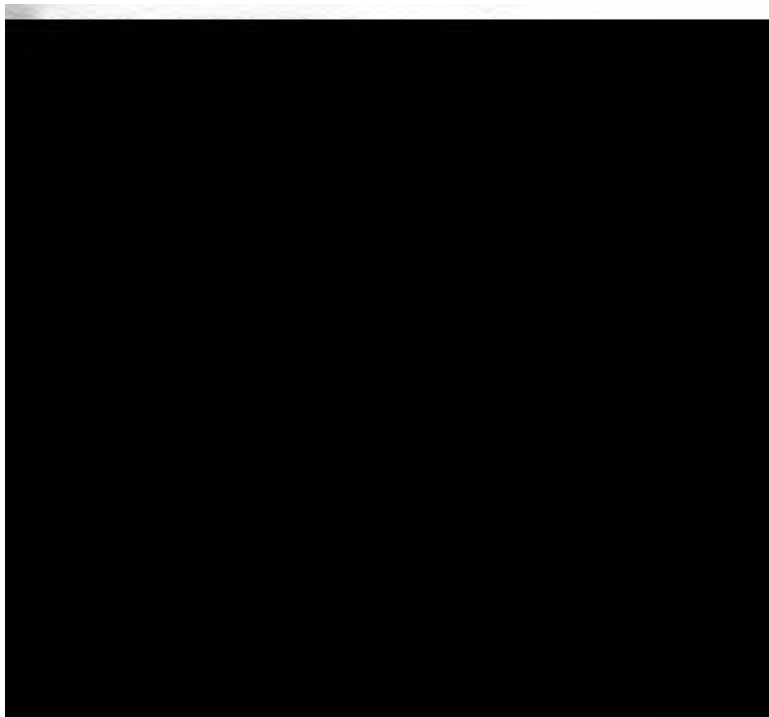
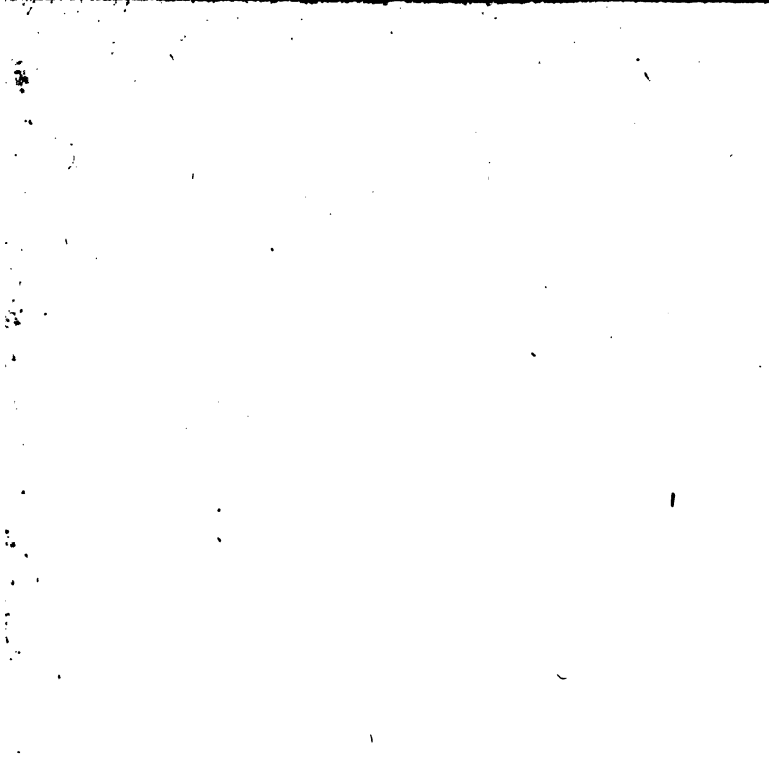




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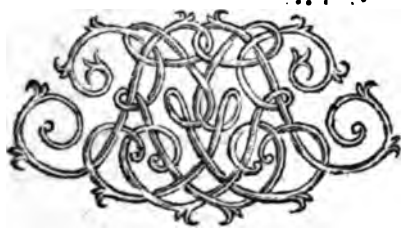
T H E
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T A B L E

TO THE

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T H E
MONTHLY REVIEW,
For JANUARY, 1787.

ART. I. ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, or the *Diversions of Purley*. Part I.
By John Horne Tooke, A. M. late of St. John's College, Cam-
bridge. 8vo. 7s. Boards. Johnson. 1786.

FEW persons could guess at the object of this learned and very ingenious publication, by the title which the Author hath given it. Who would suppose that the *Diversions of Purley* meant nothing more than profound etymological researches into the origin of English particles, conjunctions, prepositions, and adverbs? These, however, are the WINGED WORDS (πτεροεπιστα) that are explored in their birth, their growth, their relation, and use; and the tracing them *ab ovo usque ad aliam* constitutes the sole entertainment of this curious work.

PURLEY was the seat of President Bradshaw. Our Author is supposed to have a secret attachment to the place, from the veneration in which he holds the memory of its former possessor. It is a sort of *holy ground* to a republican; and every man who is an enthusiast in any system of politics or religion, will have his holy ground in spite of wit and ridicule. Dr. Johnson had *his* (but not at *Purley*), and disdained that frigid philosophy that was unmoved at such scenes as had been dignified by wisdom, bravery, or virtue. 'That man (says the great moralist) is little to be envied, whose patriotism would not gain force upon the plain of Marathon.' It is on this principle that Mr. Tooke (more commonly known, as a patriot, under the name of Mr. Horne) kindles with the noble fire of liberty, when he reflects, that the spot he daily treads was hallowed by the feet of him who dared to trample on royalty itself; and who, rising superior to the forms of law, spurned also at the forms of decorum; and still more nobly risked the curse of God, and the execration of posterity, to bring his monarch to the block.

The present *Diversions of Purley* are not, indeed, allowed to take so serious a turn. And it is somewhat *diverting* to see the fierce patriot tamed into an etymologist; though now and then the old spirit breaks through the cloud that oppresses the lustre of freedom:—

* Staring, tremendous, with a threat'ning eye,
Like some fierce Tyrant, in old Tapestry.

The *manus inimica tyranni*, that once waved the *cap of liberty*,
and was ready to make—

+ ——— the Tyrant feel

The keen deep searchings of the *patriot's steel*,
now holds the *bitch* to scourge the grammarians: and, having
flogged through the whole school, redoubles its strokes on Lord
Monboddo—as if unwilling to leave his Lordship one sound
point to sit upon.

We hope Mr. Tooke will give us as much room to admire
his candour as we do his skill. He who censures and laughs so
freely at others, hath no right to complain if others indulge a
little ridicule at his expence. But let this be his consolation,
that if his *manner* of fighting be condemned, yet no one can dis-
pute his claim to the victory; and if we smile at the patriot, we
must applaud the scholar.

We shall now enter on the consideration of the present work:
and we cannot better befriend the interests of English literature
than by giving our readers a general view of its contents. The
Author hath the singular honour of throwing light on such parts
of language as had been left in great obscurity by all preceding
lexicographers and etymologists; and the *Diversions of Purley*
have laid the foundation for a new system of grammar, which
we hope to see still farther extended by the researches of this

In the first chapter the Author exposes, in a very lively manner, the great mistakes into which grammarians and philosophers have fallen, in their several attempts to enumerate the distinct parts of speech. Some have allowed thirty; and none have acknowledged less than eight. But the errors of grammarians have arisen from supposing all words to be *immediately*, either the *signs* of THINGS, or the *signs* of IDEAS; whereas, in fact, many words are merely *abbreviations* employed for dispatch, and are the *signs* of OTHER WORDS. 'These are the artificial *wings* of Mercury (*ενεα πτερονα*), by means of which the Argus-eyes of philosophy have been cheated.'

The ingenious Author proceeds to strip Mercury of his wings: for they do not make a part of his body. It is only to loose the strings from his feet and take off his cap; and we shall then see what sort of a figure he will make without them.

The first aim of language was to *communicate* our thoughts; the second, to do it with *dispatch*. The difficulties and disputes concerning language have arisen almost entirely from neglecting the consideration of the latter purpose of speech; which, though subordinate to the former, is almost as necessary in the commerce of mankind, and has a much greater share in accounting for the different sorts of words.

Abbreviations are employed in language three ways:

1. In terms.
2. In sorts of words.
3. In construction.

Mr. Locke's Essay is acknowledged by our Author to be the best guide to the first; but it is the second only that he undertakes to illustrate and unfold in the present work, because hitherto it hath escaped the proper notice of all who have written on the subject of grammar.

In the second chapter Mr. Tooke briefly considers some positions of Mr. Locke; and though he professes a veneration for his character, yet he hesitates not to say, that in the Essay on Human Understanding, the great writer never did advance one step beyond the origin of ideas and the composition of terms.

Mr. Locke was not sufficiently aware of the inseparable connection between words and knowledge; if he had, it is presumed that he would not have talked of the *composition* of ideas; but would have perceived that it was merely a contrivance of language, and that the only composition was in the *terms*, and consequently that it was as improper to talk of a *complex idea*, as it would be to call a constellation a *complex star*. In fact, they are not ideas, but merely terms, which are general and abstract.

Mr. Locke's reasoning against *innate* ideas is equally cogent against the *composition* of ideas. The former no more involve an

Horne Tooke's *Diversions of Purley*.

absurdity than the latter. Both are impossible on the principles of Mr. Locke's theory, and on a physical consideration of the senses and of the mind.

The chapter that treats of *particles* in the Essay on Human Understanding, is very unsatisfactory. The subject is treated in a loose, uncertain manner, as if the Author had not settled his opinion concerning the *manner* of signification of words.

Mr. Locke supposed, with Aristotle, Scaliger, and Mess. de Port Royal, that *affirming* and *denying* were operations of the mind; and referred all the other words to the same source; though (says Mr. Tooke), if the different sorts of words had been (as he was willing to believe) to be accounted for, by the different operations of the mind, it was almost impossible they should have escaped the penetrating eye of Mr. Locke.

The reader ought by no means to lose sight of Mr Tooke's position—for it is the leading principle of his whole work—viz. that *particles* or *indeclinable* words (as they have been called), such as conjunctions, prepositions, and adverbs, are the *signs of OTHER WORDS*: they are merely abbreviations contrived for the dispatch of language: and the source of all the errors into which grammarians have been led, ariseth from considering them simply as the signs of *ideas*, or the signs of *things*. 'Into what blunders might not the art of short-hand (practised almost exclu-

be drawn along as smoothly, and easily, and swiftly, as a carriage with wheels; but it may be dragged.' He therefore maintains, that 'without using any other sort of word whatever, and merely by the means of the noun and the verb alone, we can communicate or relate any thing that we can relate or communicate with the help of all the others.' Though, indeed, he acknowledges, that without *abbreviations* language can get on but lamely; and therefore they have been introduced, in different plenty, and more or less happily, in all languages.

Upon those two points, abbreviation of *terms*, and abbreviation in the *manner of signification* of words, depends the excellence of every language.

In the farther progress of this ingenious work, the Author's position is fairly put to the trial. It is examined with the most rigid exactness. Objections are proposed in their fullest strength, and answered clearly, minutely, and satisfactorily. Every assertion is supported by reason and illustrated by example. The ground is cleared by the Author as he advances: and the confidence which he hath in the truth and firmness of his system, leads him to invite criticism, and even to seek out objections. He disguises nothing: he passes over nothing in haste; and his sole wish seems to be, to get fairly at the truth, and as fairly to communicate it to others.

The fourth chapter treats of *nouns*; and a noun is defined to be, the *simple or complex*, the *particular or general sign or name* of one or more ideas.

In this chapter Mr. Tooke very successfully overthrows Mr. Harris's position relative to *genders*; and says, that all his reasoning respecting the genders of the *sun* and *moon* is fallacious; for in the northern languages *sun* is feminine, and *moon* is masculine; indeed so feminine is the sun, that our northern mythology makes her the wife of Tuisko.

Chap. V. Of the *article* and *interjection*.

The Author takes the part of the article against those grammarians who degrade it (like the Abbé Girard) to the humble station of *avant-coureur* merely to announce the approach or entrance of a noun. Scaliger bestowed on it more opprobrious language still. He called it '*otiosum loquacissimæ gentis instrumentum*.' Mr. Tooke endeavours to restore the article to its primitive honour; but in vindicating its rights, he falls foul on the interjection, and loads it with more abusive and contemptuous epithets, than Scaliger applied to the article. 'The brutish, inarticulate interjection (says he), which has nothing to do with speech, and is only the miserable refuge of the speechless, has been permitted, because beautiful and gaudy, to usurp a place among words, and to exclude the article from its well-earned dignity. The neighing of a horse, the lowing of a cow,

the barking of a dog, sneezing, coughing, groaning, shrieking, and every other involuntary convulsion with oral sound, have almost as good a title to be called parts of speech as interjections have. . . . And, indeed, where will you look for the interjection? will you find it amongst law, or in books of civil institutions, in history, or in any treatise of useful arts or sciences? No. You may seek for it in rhetoric and poetry, in novels, plays, and romances.'

Though Mr. Locke hath not once mentioned the article, yet he hath sufficiently proved its necessity, by his observations on the use and importance of *general terms*. Our Author establishes the necessity of the article on the ground of Mr. Locke's reasonings, and observes, that it is the business of the article to reduce the *generality* of terms, and, upon occasion, to enable us to employ *general terms* for *particulars*. If, in combination with a general term, it is a *substitute*, yet it is a *necessary* substitute, which is more than can be said of *abbreviations* that have been advanced into distinct parts of speech: for they are *not* essential to the communication of our thoughts.

The substance of what is advanced in the four following chapters hath already been communicated to the Public in a letter addressed by the Author to Mr. *Dunning* in the year 1778*.

His reflections on the fate of his prosecution † for a libel against the state, are partly serious and partly ludicrous. We will not repeat them, because they have little concern with phi-

He examines it by some instances, in which the same signification of the word is preserved, after the construction of the sentence is resolved.

EXAMPLE.

* I wish you to believe THAT I would not wilfully hurt a fly.

RESOLUTION.

* I would not wilfully hurt a fly; I wish you to believe THAT [assertion.]

EXAMPLE.

* She knowing THAT Crooke had been indicted for forgery, did so and so.

RESOLUTION.

* Crooke had been indicted for forgery; she, knowing THAT, did so and so.

After the same manner our Author presumes, that all sentences may be resolved in all languages, where the conjunction *that*, or its equivalent, is employed; and by such resolution it will always be discovered to have merely the same force and signification, and to be in fact nothing else but the very same word which, in other places, is called an *article* or a *pronoun*.

In a note the Author observes, that * it is not extraordinary that *UT* and *QUOD* should be indifferently used for the same conjunctive purpose: for as *UT* (originally written *UTI*) is nothing but *ti*; so is *QUOD* (anciently written *QUONDE*) merely *Kai oti* *Ka*; (by a change of the character, but not of the sound) became the Latin *Que*; and *Kai oti* became in Latin *Qu' oti*—*Quoddi*—*Quodde*—*Quod*. . . . The change of *t* into *d*, and *vice versa*, is familiar to all who have ever paid the smallest attention to language.*

An Example and a Resolution are produced.

Ex. * *UT jugulent homines surgunt de nocte latrones.*

Res. * *Latrones jugulent homines (Δι) οτι surgunt de nocte.**

Or, in English thus:

Ex. * Thieves rise by night THAT they may cut men's throats.

Res. * Thieves may cut men's throats (for) THAT (purpose) they rise by night.

In the seventh and eighth chapters the Author treats of *conjunctions* in general, and of the *etymology* of *English conjunctions* in particular.

The fate of conjunctions hath been various. Mr. Harris says, * that they appear in grammar, like zoophytes in nature, a kind of middle beings of amphibious character; which, by sharing the attributes of the higher and the lower, conduce to link the whole together.*

Mr. Tooke makes himself very merry with this definition, and asserts, that * it is impossible to convey a *nothing* in a more ingenious manner.* And Lord Monboddo comes in for a share of the ridicule thrown on Mr. Harris's * *zoophytes*; for they have made so wonderful an impression on his Lordship's fancy, that

he hath used the allusion, at least twenty times, in the progress of his work on language; and seems to be always hunting after extremes, merely for the sake of introducing them.

Conjunctions have been compared to *plumes* on helmets, to *handles* to cups, &c. &c.; they have been called the *nails* and *nerves*, the *glue*, the *pitch*, and the *mortar* of language.

With such families as these, the reader hath been amused, while the grammarian hath luckily sheltered his ignorance.

But all the while the true nature of the conjunction was left in the dark.

Mr. Tooke hath brought it out of the shade of mystery and nonsense, and given it a proper place and station, not among *unmeaning* or *half-meaning indeclinables*, but among words that have both declension and signification too.

He hath given us a table of the conjunctions, and from a comparison of them with their original SAXON roots, it is clear that they are *verbs*, used either as *participles*, or in the *imperative mood*.

We will present our readers with a specimen, which will sufficiently explain the Author's general idea.

IF	peratives	Lif	edive Verbs	Lipan	To give,
AN		An		Anan	To grant,

Less and *else* come from the same common root [*Le-ran*], and have the same signification. They always imply that something is *dismissed, excepted, or put out of the way*.

The Author traces the etymology of the other English conjunctions with great skill and ingenuity; and establishes his observations by the clearest examples.

Chapter the ninth discusses the nature and signification of the *prepositions*. Grammarians are much divided among themselves about the number of the prepositions. The ancient Greek grammarians only admitted eighteen: the ancient Latin grammarians about fifty. The moderns have not settled the point.

Mr. Tooke blames the philosophers more than the lexicographers. As the former have not defined the nature of the prepositions, it is no wonder that the latter should be so much divided about their number. If a clear and definite account had been given of them, their precise number would have been certainly known; and their number in all languages would have been always the same.

Our Author lays it down as a rule, that, of *different languages, the least corrupt will have the fewest prepositions*; and in the *same language the best etymologists will acknowledge the fewest*.

He will by no means acknowledge that the preposition is an *indeclinable word*. It hath a proper meaning of *its own*. The prepositions, as well as the conjunctions, are to be found among the other parts of speech. The same sort of corruption, from the same cause, hath disguised both. It is curious to see the different accounts that have been given of them by different grammarians; and the hard shifts that have been made to account for their origin and application. All the confusion, and all the contradiction into which those writers have fallen, arise merely from their not perceiving that prepositions are in fact either nouns or verbs in disguise.

'I acknowledge them,' says the Author, 'to be undoubtedly necessary. For, as the necessity of the *article* (or of some equivalent invention) follows from the impossibility of having in language a distinct name or *particular term* for each particular individual *idea*; so does the necessity of the *preposition* (or of some equivalent invention) follow from the impossibility of having in language a distinct *complex term* for each different *collection of ideas* which we may have occasion to put together in discourse. The addition or subtraction of *any one* idea to or from a collection, makes it a different collection: and (if there were degrees of impossibility) it is still more impossible to use in language a different and distinct *complex term* for each different and distinct *collection of ideas*, than it is to use a distinct *particular term* for each particular and individual idea. To supply, therefore, the place of the complex terms which are wanting in a language, is the preposition employed. By whose aid *complex terms* are prevented from being infinite or too numerous, and are used only for those collections of ideas
which

which we have most frequently occasion to mention in discourse. And this end is obtained in the most simple manner in the world. For having occasion in communication to mention a collection of ideas, for which there is no one single *complex* term in the language, we either take that complex term which includes the greatest number, though not *all*, of the ideas we would communicate; or else we take that complex term which includes *all*, and the fewest ideas *more* than those we would communicate: and then by the help of the preposition, we either make up the deficiency in the one case, or retrench the superfluity in the other.

‘ For instance,

‘ 1. *A house WITH a party-wall.*’

‘ 2. *A house WITHOUT a roof.*’

‘ In the first instance, the complex term is deficient: the preposition directs to add what is wanting. In the second instance, the complex term is redundant: the preposition directs to take away what is superfluous.

‘ Now considering it only in this, the most simple light, it is absolutely necessary, in either case, that the preposition itself should have a meaning of its own: for how could we otherwise make known by it our intention, whether of adding to, or retrenching from, the deficient or redundant complex term we have employed?’

‘ If to one of our modern grammarians I should say — “ *A House, JOIN,*” he would ask me — “ *JOIN what?* ” — But he would not contend that *JOIN* is an indeclinable word, and has no meaning of its own: because he knows that it is the imperative of the verb, the other parts of which are still in use; and its own meaning is clear to

two words WITH and JOIN, is, that the other parts of the verb *WIDJAN*, *wiðan*, *to join* (of which WITH is the imperative) have ceased to be employed in the language. So that my instances stand thus :

* 1. *A house JOIN a party-wall.*

* 2. *A house BE-OUT a roof.*

And indeed so far has always been plainly perceived, that WITH and WITHOUT are directly opposite and contradictory. Wilkins, without knowing what the words really were, has yet well expressed their meaning, where he says that WITH is a preposition—"relating to the notion of *social* or circumstance of *society affirmed*; and that WITHOUT is a preposition relating to the same notion of *social*, or circumstance of *society denied*."

And it would puzzle the wisest philosopher to discover opposition and contradiction in two words, where neither of them had any signification.*

The Author observes, that BUT and WITHOUT have precisely the same meaning, though the one is called a conjunction and the other a preposition. When, for instance, we say—"All *but* one," we mean just the same as if we had said—"All *without* one." And both are exactly the same as—"All, one BE-OUT." For *but* is derived from *Be-utan*, which is the imperative of the verb *Beon-utan*, and signifies *to be out*.

Thus *sans* in French simply means *absence*. The Greek *χωρίς* is the corrupted imperative of *χωρίζειν*, *to sever or disjoin*. The Latin *sine* is *fit ne, be not*; and the Spanish *sin* is from the Latin *sine*.

The English preposition *thorough, thorow, through, and thro'*, is no other than the Gothic substantive *dauro*, or the Teutonic substantive *thuruh*, and like them means *door, gate, passage*.

* FROM means merely BEGINNING; and is simply the Anglo-Saxon and Gothic noun *frum*, *origin, source, author*. When we say

"Figs came FROM Turkey,

"Lamp falls FROM Cieling,

"Lamp hangs FROM Cieling,"

* As WITH means JOIN, so the correspondent French preposition, AVEC, means—*And have that, or, Have that also*. And it was formerly written *avecque*, i. e. *avecque*. So Boileau, *Satire* 1.

"Quittons donc pour jamais une ville importune;

Où l'honneur est en guerre AVECQUE la fortune."

* And again, *Satire* 5.

"Mais qui m'assurera, qu'en ce long cercle d'ans,

A leurs fameux epoux vos ayeules fidelles

Aux douceurs des galands furent toujours rebelles?

Et comment sçavez-vous, si quelqu' audacieux

N'a point interrompu le cours de vos ayeux?

Et si leur sang tout pur AVECQUE leur noblesse,

Est passé jusqu' à vous de Lucrece en Lucrece."

the preposition bears precisely the same meaning, though Mr. Harris produces these examples to shew that its meaning may be totally altered by its application.

Mr. Tooke very justly observes that *came* is a complex term for one species of motion, and *falls* for another species of motion. *Hangs* is a complex term for a species of attachment. For, if we have occasion to communicate or mention the COMMENCEMENT or BEGINNING of those motions and of this attachment; and the PLACE where these motions and this attachment commence or begin, it is impossible to have complex terms for each occasion of this sort. What more natural then, or more simple, than to add the signs of those ideas, viz. the word BEGINNING (which will remain always the same), and the name of the place (which will perpetually vary) ?

Thus,

“ Figs came—BEGINNING Turkey.

“ Lamp falls—BEGINNING Cieling.

“ Lamp hangs—BEGINNING Cieling.

That is,

“ Turkey the *place* of BEGINNING to come.

“ Cieling the *place* of BEGINNING to fall.

“ Cieling the *place* of BEGINNING to hang.”

FROM, then, relates to every thing to which BEGINNING relates; and to nothing else; and is referable to *time* as well as to

He conjectures that it is the past participle of *ager*; and produces it in the following manner :

agitur-agtum	{	agDum —	agD —	AD
		or	or	or
		ACTum —	act —	AT.

The most superficial reader of Latin verse knows how easily the Romans dropped their final *um* : and a little consideration of the organs and practice of speech will convince him how easily *agd* or *act* would become AD or AT, as indeed this preposition was indifferently written by the ancients.

Mr. Tooke is of opinion that FOR is no other than the Gothic substantive FAIRINA, *cause* : and OF (written by the Anglo-Saxons *Æf*) is no other than a fragment of the Gothic AFORA, *posteritas, proles, &c. &c.* and means always *consequence, offspring, succession, follower*.

He confirms his hypothesis respecting these and the other prepositions with much good sense and ingenuity ; and illustrates his observations by a number of pertinent examples, for which we refer the curious reader to the work itself.

In the last chapter the Author treats of the *adverbs*, and he applies to them, his preceding reasonings on the nature and character of the conjunction and the preposition.

'All adverbs' (says he) 'ending in *LY* (the most prolific branch of the family) are sufficiently understood. The termination being only the word *like* corrupted ; and the corruption is so much the more easily and certainly discovered, as the termination remains more pure and distinguishable in the other sister languages, in which it is written *lich, lyk, lig, ligen*.

Mr. Tooke examines the other adverbs, and proves, by their etymology, that they are for the most part *verbs* ; and the rest are nouns. E. g. ADRIFT is the past participle (*adrifed*) of *Adripan*. *Agazed*, past participle of *agazed*, &c. &c. &c.

AYE or YEA is the imperative of a verb of northern extraction, and means *have it, possess it, enjoy it*. And YES is *ay-es*, have, possess, or enjoy *that*.

NO and NOT have the same extraction. In the Danish *nødig*, in the Swedish *nödig*, and in the Dutch *noode, node*, and *no*, mean *averse, unwilling*.

We have thus given a general view of Mr. Tooke's new doctrine of *indeclinables* ; and we have been the more copious on this article on account of its singularity, as well as its importance. A new track is opened to the grammarian and lexicographer ; and we have little doubt, but that the more it is investigated, the clearer will the evidence of its truth and stability appear.

ART. II. *An History of early Opinions concerning Jesus Christ*, compiled from original Writers; proving that the Christian Church was at first Unitarian. By Joseph Priestley, LL. D. F. R. S. Ac. Imp. Petrop. R. Paris. Holm. Taurin. Aurel. Med. Paris. Cantab. Americ. et Philad. Socius. 4 Vols. 8vo. 1l. 4s. Boards. Johnson. 1786.

THAT our periodical work might be of some value farther than as a mere record of literature, we have always made it our practice, wherever we have seen occasion, to enter, in a general way, into the examination of opinions, and to give our judgment, together with the grounds on which it has been formed, upon disputed questions in literature and science. And in doing this, although we may sometimes have been censured by those who have not understood the whole extent of our plan, we apprehend we have provided a more useful as well as interesting miscellany, than if we had only acted the part of Journalists. There are, however, many subjects which take so extensive a range, and which require such minute details, in the discussion, that it is impossible for us, within the limits that we have prescribed to ourselves, to do them justice. In these cases, we have sometimes judged it expedient to attempt nothing farther, than to give a general summary of the arguments, which writers on the different sides of the question in dispute have advanced, still leaving the matter *sub judice*. And even where we have at first embarked in any controversy, whenever we have found that we were in danger of being led beyond our proper limits, and especially when we have seen the cause taken up by writers who appeared inclined to discuss the subject at full length, we have commonly chosen to retire from the field of action, and content ourselves with the more humble office of historians.

This is the mode of conduct, which, in the present state of the controversy between Dr. Priestley and his antagonists, we find it necessary to adopt. The dispute is now drawn out to an extent so far beyond our expectation, that it would engross much too large a portion of our journal, to prosecute the subject in the manner in which we at first took it up. And we are, besides, too well acquainted with the numerous causes of uncertainty, and occasions of debate, which the writings of the Christian Fathers afford, to entertain any hope, that the dispute concerning the person of Christ will be brought to a speedy issue, upon the ground of an appeal to them. For these reasons, we chuse rather to decline a combat, which we want room to maintain, than, by allowing a disproportionate share of attention to this object, to incur censure from the general body of our Readers, for having suffered ourselves to be drawn aside out of the path of our duty to the Public by the seducing *ignis fatuus* of theological controversy.

Of the present work, we shall only lay before our Readers a brief summary; leaving it to Dr. Priestley's opponents to detect his errors, and to the Public to decide upon the merits of the question.

The Introduction is chiefly employed in stating the principal arguments against the doctrines of the Divinity and the Pre-existence of Christ, taken from the general tenor of Scripture; from the difficulty of tracing the time when these doctrines, which were unknown to the disciples before the resurrection, were first divulged; from the universal practice, among the first Christians, of praying to the Father only; from the contradiction which is implied in the doctrine of the Trinity, and its total inutility to any purpose of religion or morals; from the improbability of the Arian hypothesis; and from the inconsistency of both the Athanasian and the Arian system with the doctrine of the Materiality of man, maintained in the Author's *Disquisitions in Matter and Spirit*. Dr. Priestley adds, that the Arians, in considering Christ as the Creator and Governor of the world, make him a God, and therefore are not Unitarians, but Polytheists.

The *first Part* of the work contains the History of Opinions which preceded the doctrine of the Divinity of Christ, and prepared the way for it. The chief heads of what is here advanced are these:

The only writings of the Apostolic Fathers, which contain any certain traces of the doctrines in question, namely those of Barnabas, Hermas, and Ignatius, are either spurious, or interpolated, so that little stress can be laid upon passages quoted from them.

The principles of the Gnostics, first taught among the Jews by Simon Magus, and afterwards embraced by many Christians, were borrowed from the philosophy of the East. They held, that matter is the source of all evil; that the souls of all men had pre-existed; that inferior intelligences proceeded from the Supreme Being by a kind of efflux or emanation, a part of the substance being detached from the rest, but capable of being absorbed into it again; that these intelligences, which they called *Æons*, were some male and others female, from whom others were produced: and that these might occasionally come in the *form* of men, to instruct the world. Among the Christian Gnostics, the *Cerinthians* and *Carpocratians* held, that Jesus was the proper offspring of Joseph and Mary, and continued to be nothing more than any other man, till his baptism, when a superangelic spirit, one of the *Æons*, called the Christ, came into him; the *Docetæ* held, that this spirit assumed an unsubstantial form, which, though not real flesh and blood, appearing as such to the senses, was called the man Jesus; and the *Marcionites* held, that whatever the
body

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body of Christ consisted of, it was something that only passed through the body of his mother, like water through a pipe, and that it did not perform any of the proper functions of a human body, or really suffer upon the cross. These doctrines gave offence to the Apostles, and are frequently censured in their writings, particularly in those of John. The Gnostics were regarded as *heretics* by the general body of Christians, and formed separate societies. They were the only persons spoken of as heretics for two or three centuries after Christ. Ignatius, Polycarp, Justin Martyr, Hegesippus, Irenæus, mention none, under this appellation, but different sects of Gnostics. The case is the same with respect to Clemens Alexandrinus, Tertullian, Origen, and Firmilian. The Apostles Creed was intended as a guard against Gnosticism. The doctrine of the Divinity of Christ made its first appearance among the Gnostic Christians.

The Platonic philosophy taught, that there are three great principles in nature, the Supreme Being, or the *Good*, his mind or reason (*nous* or *logos*), and the soul of the world. The later Platonists (chiefly of the Alexandrian school) spoke very obscurely concerning God and nature; but we neither find in their writings, nor in those of Plato himself, any explicit personification of the divine *Nous* or *Logos*, as a distinct intelligence. But *Philo*, and other Jewish philosophers who had embraced the Platonic doctrine, went so far as to maintain, that the *Logos*, though

Father, but that, at length, a state of actual personality took place, which they called the generation of the Son.

To explain this generation, in a manner which should neither imply a diminution of the substance of the Father, by the production of a son from himself, nor the entire separation of the son, they had recourse to analogy. Sometimes they explained the generation of the Son by the issuing of words from men, and sometimes by the flowing of a river from a spring, or the prolation of a branch from a root, or the lighting one lamp at another. On this subject many curious questions arose, such as, Why only one Son was generated? Whether generation necessarily implied passion? Why the Son and Holy Spirit did not generate? Whether this generation was in time? Whether it was a voluntary or involuntary act? &c. Many ingenious speculations on these, and other similar questions, are found in the writings of the Fathers.

All the Ante-nicene Fathers, though they held, that the Son derived his being from the substance of the Father, and before his generation was his own proper wisdom, yet asserted that he was inferior to the Father, and subject to him. This can only be accounted for upon the supposition, that while they hesitated to pursue their principle to its proper extent, they were restrained by the fear of popular prejudices, which would not have borne the doctrine of the equality of the Son with the Father.

After the *Logos* came to be considered as a proper person, Christ was looked upon as a threefold being, consisting of the divine *Logos*, a human soul, and a human body. All the orthodox Fathers before the Council of Nice, held, that Christ had a human soul, which suffered, but that the *Logos* could not suffer. Several curious questions consequently arose, with respect to the union between the *Logos* and the soul and body of Christ, and their separate properties, such as, Whether the divine nature could feel pain? Whether it still retained all its peculiar powers, and particularly its omnipresence? Whether the soul of Christ knew every thing from its union with the *Logos*? How Christ could say, that he was ignorant of the day of judgment? Whether the body of Christ was impassible, and incorruptible? &c.

The *Logos* was now represented as having been eternally generated from the Father, so that each had always existed distinctly in these relations. At the same time the Holy Spirit (concerning whom no controversy had arisen before the Council of Nice), which had hitherto been spoken of either as a communicated power, or inferior person, was maintained to be a third divine person, *consubstantial* with the Father and the Son. The perfect equality of all the persons in the Trinity was asserted. To reconcile this doctrine with that of the Divine Unity, new distinctions were invented, new terms used, and many analogical illus-

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trations were employed, all of which failed, by leaning too much either towards Unitarianism or Tritheism. Much ingenuity was exercised in drawing arguments both from the Old Testament and the New, in support of the doctrine of the Trinity, and in refuting the objections made to this doctrine; and the system, thus framed, enjoyed the countenance and protection of the civil power.

Having brought a long series of quotations to illustrate and confirm this representation of facts respecting the rise and progress of the doctrine of the Trinity; Dr. Priestley proceeds, in the *third Part* of his work, to relate the history of the Unitarian doctrine; the sum of which is as follows:

The Jews, in all ages, were believers in the Divine Unity, on the authority of their sacred books. This the Christian Fathers allowed; and acknowledged that the doctrine of the Trinity was so obscurely delivered in the Old Testament, that it was unknown to the bulk of the Jewish nation. They plead, that the Jews were not instructed in this doctrine, lest it should afford them a pretence for relapsing into Polytheism; and that it was fit, that so sublime a mystery should be gradually revealed. The Jews have always expressed great indignation against this doctrine; and never expected their Messiah to be more than man. The orthodox Fathers allow, that Christ did not teach his own divinity, and that this doctrine was not fully discovered till the publication of the Gospel of John. They account for

lievers in the *simple humanity* of Christ; and the Gentile Christians, in general, continued long in the same state. It appears, from many authorities, that the former were distinguished by the name of Ebionites or Nazarenes; that both Ebionites and Nazarenes were existing in the time of the Apostles; and that the difference between them was only nominal, both believing the *simple humanity* of Christ, and observing the Mosaic ritual. No traces are to be found of any Nazarenes, who were believers in the pre-existence or divinity of Christ. Irenæus, in his treatise on Heresy, never confounds the Ebionites with the *heretics*: they were anathematized merely on account of their adherence to the Jewish law. If the Apostles taught the divinity, or pre-existence of Christ, how came these Ebionites, or Nazarenes, to believe nothing of either of these doctrines? They made use only of the Gospel of Matthew, exclusive of the two first chapters. Though they were in general poor (as the name Ebionite expresses), they had men of eminence among them: Aquila, Theodotion, and Symmachus, translated the Old Testament into Greek. Hegesippus was probably an Ebionite, as in his list of heresies, he makes no mention of the Ebionites, and as Eusebius does not cite him as an authority against their opinions.

That the majority of Gentile Christians in the early ages were Unitarians, we have the following presumptive proofs: that there was no creed or formulary of faith in the Catholic church to exclude them; that the first excommunication of a Unitarian which is recorded, was of Theodotus, about the year 200, and the first certain account of a separate society, is upon the excommunication of Paulus Samosatensis, about A. D. 250; that the Gentile Unitarians had no separate name, except that upon the rise of the controversies respecting the person of Christ, they were called *Monarchists*, and that the appellation of *Alogi* was given them on the pretence of their having denied the authenticity of the writings of the Apostle John; that the Unitarian doctrine, and its professors, were treated with great respect and mildness, by those to whom it must have appeared exceedingly offensive; that it was held by the *common people*; that no treatises were written against them before Tertullian's against Praxeas; and that the Clementine Homilies and Recognitions represent the first Christians as Unitarian. The same point is supported by the direct testimony of Tertullian, Origen, and Athanasius, who speak of the *multitude* of believers, the *Simlices* and *Idiotæ*, and the persons of *low understanding*, as uninstructed in the true doctrine of the *Logos* and the Trinity: for, since the doctrine of the *simple humanity* of Christ was held by the common people in their time, it may be concluded with certainty, that it was the doctrine which they had received from their ancestors, and that it originated with the Apostles themselves. The

20 *Priestley's History of early Opinions concerning Jesus Christ.*

cautious and timid manner in which the contrary doctrines were introduced, is also a strong proof of their novelty.

Eusebius's assertion of the novelty of the *Unitarian* doctrine, made by an enemy to the doctrine without any proof, and contrary to all other evidence, is not to be regarded. The excommunication of Theodotus is no proof against the early prevalence of Unitarianism, as it is probable he was excommunicated on some other account. None of the laity were excommunicated for their Unitarian principles. Through the whole period, from the Council of Nice to the Reformation, as well as since that time, there have been considerable numbers of Unitarians either avowed or concealed.

The opinion, held in early times, that the Logos, an efflux or ray from the Divinity, was attached to the person of Christ, as an energy, but that he was nevertheless a mere man, might be called philosophical Unitarianism. The ancient Unitarians supported their doctrine by arguments from Reason and Scripture.

To this history of Unitarianism (supported by authorities at large) Dr. Priestley adds his view of the rise of Arianism, which taught that the *Logos*, which animated the body of Christ, was a pre-existent spirit, created out of nothing, the Maker of the world, and the instrument of divine communications to the Jews. He maintains, that there is no trace of this doctrine prior to the age of Arius: that, though in describing the generation of the

Testament; that the Jewish Christians only received as authentic a Gospel of Matthew which did not contain the two first chapters; that the introductions to Matthew and Luke contain improbable and incompatible circumstances, particularly the account of the genealogies, the visit of the wise men, and the *census*; that no satisfactory reason can be given why Christ should not have been born of two human parents; that, had this narrative been true, he must have been, from the time of his birth, generally known as the Messiah; that it is improbable that Mark and John would have taken no notice of so singular a fact; that the Jewish Christians in general, the early Gnostics, and many Gentile Christians, disbelieved it; that Symmachus wrote against it; and that, if Jesus were not the son of Joseph, there is no evidence of his being descended from David.

Such is the outline of this work, which the Author has drawn up from materials immediately collected from original writers, and which he particularly addresses to the learned. With great tranquillity and satisfaction he commits it to his friends, and to his enemies: he is far from wishing that it may escape the most rigorous examination; being confident, that, though those who come after him may find some things to correct in him, all his oversights will not invalidate any position of consequence in the whole work.

How far this confidence is well-grounded, we leave to be determined by those, who have more leisure for such enquiries than ourselves.

ART. III. *The Tatler*, with Illustrations, and Notes, historical, biographical, and critical. 8vo. 6 Vols. 11. 11s. 6d. bound. Buckland, &c. 1786.

THESE celebrated Essays, which originally made their appearance at the beginning of the present century (a point of time whence some have dated the era of polite literature), are now reprinted, in an elegant manner, and with that degree of correctness which performances of such established reputation demand.

In that pleasing species of composition (periodical essay-writing) the *Tatler*, we believe, led the way; and he has been followed by a numerous train of imitators, some of whom have trodden invariably in the steps of their master, and disputed with him the palm to which, from his originality, he has possibly the fairest claim. Let it be remembered, however, that three or four of the number are indisputably writers of merit, and that they have not unfrequently attained to an equal degree of excellence with, and in many instances surpassed, their very justly admired prototype:—of which the *Spectator*, who has been properly styled the *Arbiter elegantiarum* of his time, is a sufficient proof.

If, however, the Papers now before us are not absolutely *first* in point of merit, they must undoubtedly be considered as of “the very first class”—and consequently entitled to considerable praise. When we reflect, indeed, on the bright constellation which at the period in question was seen in our literary hemisphere; when we consider, likewise, that our Author was the contemporary and friend of Addison, from whose elegant pen he occasionally received assistance, there is little cause to wonder at his having been so generally successful in the execution of his work.

It is to the care and assiduity of Dr. Percy, Bishop of Dromore, that we are indebted for the very curious anecdotes, and literary information, which are to be found in the notes to the several Essays, that have so long been in the hands of the Public as the lucubrations of Mr. Isaac Bickerstaff *. But with respect to the design and nature of the undertaking, the publisher shall speak for himself.

* The Editor of these volumes claims no other merit than that of introducing them to the Public. Neither the plan, nor much of the execution of it, is his own.

* It is now about five and twenty years since the outlines of the undertaking were sketched, in conjunction with the late Mr. Tonsen, by a writer of distinguished taste and talents; who was prevented from pursuing it, by avocations of a far different and more important nature. It has been considerably altered, and carried much farther than was at first intended: but all the information

be learnt from personal information. To obtain this, neither trouble nor expence has been spared; nor will they be withheld or regretted, if this part of the work should be so fortunate as to meet with the approbation of the Public, and become the means of enticing people to a better acquaintance with useful papers, which, for some time back, have been, perhaps, more generally bought than read.

Steele, Swift, and Addison, formed, at this time, the grand triumvirate of wits, and were the principal writers in the Tatler. Of these there is little to say in addition to what is already known. We shall, however, select an anecdote or two of each of them, which cannot but be acceptable to our Readers, since it is from such particulars that we should judge of the characters and dispositions of men; and not, as some are too apt to imagine, from their writings, or literary course in life.

Steele's want of economy in the management of his private affairs, is pretty generally known: the following story, however, related of Addison and his friend, do honour to both.

* Steele built, and inhabited for a few years, an elegant house adjoining to the Palace at Hampton, and which he distinguished by the name of the Hovel at Hampton-wick. Being embarrassed in his circumstances, he borrowed a thousand pounds of Addison on this house and furniture, giving bond and judgment for the repayment of the money at the end of twelve months. On the forfeiture of the bond, Addison's attorney proceeded to execution—the house and furniture were sold: the surplus Addison remitted to Steele, with a genteel letter, stating the friendly reason of this extraordinary procedure, *viz.* to awaken him, if possible, from a lethargy that must inevitably end in his ruin. Steele received the letter with his wonted composure and gaiety, met his friend as usual, said he considered this step as meant “to do him service”—and the friendship subsisted to the end of Addison's life, *with a few little bickerings* (says Dr. Birch) *on æconomical occasions.*

* Steele's expence in his periodical publications (says his Annotator) was certainly very considerable. In the process of his very laborious and beneficial publications, he might have been eased a little, sometimes by whole Papers, and at other times by short hints from unknown hands, all which would cost him nothing but the trouble of digesting, and transcribing. But laudable as Steele's views certainly were, and though his publications were visibly serviceable, his auxiliaries, in general, did not assist him *gratis*. Of this expence, from which Steele's genius might well have exempted him, and to which his indolence only, and his fashionable life subjected him, it is not now possible to state with precision, or any kind of accuracy, the full amount. It may, however, enable the curious to form some estimate, to inform them, and on filial authority, that the celebrated Bishop Berkeley had one guinea and a dinner with Steele, for every Paper of his composing, published in the Guardian, in the interval between the 7th and 8th volumes of the Spectator.

* Steele (in 1725) on a principle of doing justice to his creditors, relinquished, in their behalf, all his lucrative places, grants, and

employments; and having settled every thing to their entire satisfaction, retired from public life.'

But enough of Addison and Steele—we meet with little else that is new to us respecting the social virtues of either. The Dean of St. Patrick's is next to be considered.

The rancour and enmity which Swift at all times manifested toward Lord Wharton is supposed to have arisen from the following circumstance, which is related on the authority of Dr. Samuel Salter, late Master of the Charter-house:

'Lord Somers recommended Swift at his own very earnest request to Lord Wharton, when that Earl went Lieutenant to Ireland in 1708, but without success; and the answer Wharton is said to have given, was never forgotten or forgiven by Swift—*Oh, my Lord, we must not prefer or countenance these fellows; we have not character enough OURSELVES.*

'Lord Wharton's remarkable words' (says the Editor) 'allude, not only to the odium Swift had contracted, as the known or supposed author of the "Tale of a Tub," &c. but they seem to point more particularly to a flagrant part of his early criminality at *Kilroot*, not so generally known. In consequence of an attempt to ravish one of his parishioners, a farmer's daughter, Swift was carried before a magistrate of the name of Dobbs (in whose family the examinations taken on the occasion are said to be extant at this day), and to avoid the very serious consequences of this rash action, he immediately resigned the prebend, and quitted the kingdom. This intelligence was communicated and vouched as a fact well known in the parish even now, by one of Swift's successors in the living, and is rested on

ford was *bona fide* out of power, though visibly out of place." Lett. signed Th. Derry.

We now proceed to bring our Readers acquainted with some of the less remarkable (though not inconsiderable) personages, who have either figured as writers in the work, or whose characters have been delineated in it under assumed and fictitious names.

Among the names which are no way familiar to us, we meet with that of *Fuller*, of whom it is told, that at the age of sixteen he composed the *Vain-glorious glutton*, with several other excellent pieces; and that he was, while a boy, the *secret* correspondent of the Tatler. Prior, Rowe, Congreve, and Hughes, were also contributors to the work. The character of *Favonius*, Tat. No. 72, was intended for Dr. Smalridge; and that of the Dean, No. 66, for Dr. Atterbury. Anecdotes are given of Sir Christopher Wren, James Duke of Ormond, the great Marlborough, the Earl of Halifax, *Diamond Pitt**, &c. &c. We find, moreover, in Note to No. 260, a *learned* account of the celebrated *Talia-cotius*, the supplemental Nose-doctor—a curious history of W. Courten, Esq. the principal collector of the curiosities in the British Museum—of Henry Wilby, Esq. a truly singular character—and likewise some particulars respecting Partridge the almanac-maker.

We shall conclude our account of the work with observing, that the Editor † (apparently from an over-fondness of his subject) is much too apt to enter into a detail of trifling incidents, and even to give importance to characters which do not seem by any means to deserve it. That the notes are unnecessarily and affectedly multiplied is certain. Was there (for example) any occasion to tell the readers of the Tatler, that *automata* are mere *machines*—that *glacis* (where the writer is speaking particularly of the siege of Tournay) is a term in *fortification*—that *Mercury* was the *god of thieves*—that the sign in the heavens known by the name of *Libra*, is next to the sign *Virgo*? &c. &c.? In a word, if the book is designed for the use of children, such notes are undoubtedly requisite: in any other case they are needless and impertinent.

The present edition of the Tatler must certainly be considered (on account of the biographical anecdotes in it) not only as an entertaining, but a useful publication. We are, however, sorry to observe the omission of an article so very material, in a book of this miscellaneous kind, especially, as the *Index*: an advantage which the former editions possessed: and

* Not the present minister.

† Mr. —, who appears to have taken up the pen, where Dr. Percy laid it down.

without which, the large mass of anecdotes, &c. here collected, is of no use for occasional consultation, and can only be regarded as little better than—*rudis indigestaque moles*.

ART. IV. *Solomon's Song translated from the Hebrew.* By the Rev. Bernard Hodgson, LL.D. Principal of Hertford College. 4to. 5s. Printed at the Clarendon Press, Oxford. Sold by Rivington, London. 1785.

THE learned and ingenious work of the present Bishop of Dromore may be supposed to have rendered Dr. Hodgson's attempt unnecessary; but whatever tends to illustrate the beauties, or explain the meaning, of a piece of such antiquity (to say the least of it) as the composition entitled the Song of Solomon, deserves encouragement; and if but a few observations are more clearly unfolded than they have hitherto been, the design is laudable, and the end cannot be said to be useless.

Dr. Hodgson hesitates not to pronounce this ancient and beautiful poem to have been an epithalamium, written by Solomon on his marriage; but mentions it as the supposition of others*, that it was penned on occasion of that monarch's marriage with the daughter of Pharaoh.

The learned Principal is merely concerned to illustrate the literal meaning of this Song: he takes no part in the disputes which have been agitated respecting its mystical sense. It is one

In a note, Dr. Hodgson observes, that the word is in the plural number; and may be literally translated *thine eyes doves*, as is said in chap. vii. 5. *Thine eyes, fishponds*, which cannot mean 'thou hast fishpond's eyes.'—'Solomon seems to compare her eyes, not to the eyes of doves, but to doves themselves—the emblems of love,' and it may be added, innocence also.

C. ii. 14.

'My dove is in the clefts of the rock,

In a hollow of the precipice.

— v. 15.

'Catch for us the foxes,
The little foxes that destroy the vines,

And our vines' young grapes.

C. iv. v. 9.

'Thou hast ravished my heart,
O my sister, O spouse,
Thou hast ravished it at once with
thine eyes,
At once with the chain round thy
neck.'

'O my dove *that art* in the
clefts of the rock, in the secret
places of the stairs.

'Take us the foxes, the little
foxes that spoil the vines, for our
vines *have* tender grapes.

'Thou hast ravished my heart,
my sister, my spouse; thou hast
ravished my heart with one of thy
eyes; with one of the chains of
thy neck.'

In eighteen of the collated copies the Hebrew word signifies 'at once.' A false reading indeed might naturally be suspected in the common text; for it conveys a very ludicrous idea to say, that 'she had ravished his heart with *one eye*.'

C. vi. 12.

'Unexpectedly methought were
drawn out for me
The chariots of my loyal people.'

'Or ever I was aware, my soul
made me like the chariots of Am-
minadib.'

If Amminadib be considered as two words (which is justified by a great number of MSS.), the meaning is— a 'willing,' or a 'loyal people;' and in the margin of the bible-translation this interpretation is inserted, though somewhat obscurely. Dr. Hodgson's idea of the passage is this:—'Methought there were drawn out for me (or 'my soul placed for me,' or *my fancy conceived*), the chariots of my willing people, who, zealous to serve me, thus enabled me to fly with speed to the Shulamite.'

C. vii. 5, 6, 7, 8.

'The hair of thy head is like
purple:

The king is bound captive in its
flowing tresses.

How beautiful and how delight-
some art thou,

O love, in thy charms!

That thy stature is like a palm-
tree;

'The hair of thy head is like
purple; the king is held in the
galleries. How fair and how
pleasant art thou, O love, for de-
lights! This thy nature is like to
a palm-tree; and thy breasts to
clusters of grapes. I said, I will
go up to the palm-tree. I will
take hold of the boughs thereof:

And

now

And thy breasts are as clusters of grapes ; now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.'

I said, I will climb up into the palm tree

And will take hold of the branches.

And now shall thy breasts

Be like bunches of the vine,

And the fragrance of thy face like that of apples.'

Substituting the *face* instead of the *nose* is not an arbitrary improvement of the allusion ; but is justified by several MSS. of credit, which read יִדְּנָ instead of יִדְּנָ .

C. viii. 2.

' I would lead thee, I would cause thee to go,

To the house of Talmadui my mother.

I would make thee drink of spiced wine.'

' I would lead thee *and* bring thee into my mother's house, *where* would instruct me.'

Dr. Hodgson supposes the word *Talmadui* to be a proper name ; and that the common translation of it, ' who would instruct me,' hath no connection with the subject, and encumbers the sense.

— 6.

' Merciless as the grave is jealousy ; The coals thereof are coals of fire ; the flame of God.'

— 8.

' Jealousy is cruel as the grave ; the coals thereof are coals of fire, which hath a most vehement flame.'

‘ I rose and gave him entrance, mov’d
To pity by his pray’r :
Warm’d his cold hands in mine, and squeez’d
The dew-drops from his hair.’

The similarity in this, and in a few other passages referred to by the translator, is not, in our opinion, so strongly characteristic as he imagines. If love be *personified* (and Anacreon was not indebted for this idea to Solomon), it might be represented as *wet and cold and wandering*, by a natural train of metaphor, without having recourse, either for the original thought, or the embellishment and improvement of it, to any poets out of Anacreon’s own country.

ART. V. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXXVI. for the Year 1786. 4to. Part I. 7s. 6d. Davis.

MATHEMATICAL PAPERS.

Art. 1. *Observations on the Graduation of Astronomical Instruments; with an Explanation of the Method invented by the late Mr. Henry Hindly of York, Clockmaker, to divide Circles into any given Number of Parts.* By John Smeaton, F. R. S.

THE accuracy of quadrants, and other astronomical instruments, is a matter of the utmost consequence to the practical astronomer and navigator. When astronomy was revived in Europe, the necessity of having instruments properly adapted for the observations that were requisite for determining the relative situations, &c. of the heavenly bodies, obliged astronomers to become instrument-makers, in order to furnish themselves with a necessary apparatus: thus we find *Tycho Brahe*, and others, in his time, applying themselves to the construction of quadrants, theodolites, &c. In later times, when navigation became more extensive, the demand for instruments was increased; and since their perfection depends chiefly on the accuracy with which they are graduated, ingenious artists were encouraged both to contrive and execute instruments of several kinds. It was long, however, before the division of circles, or quadrants, was brought to the perfection required. In the paper before us, Mr. Smeaton gives a short account of the labours of our most able artists, in improving these instruments, and then describes a method of dividing a circle into a given number of parts (*we* should have said *equal* parts), which in his opinion is more accurate than any thing that has hitherto been proposed.

The method is, to drill a number of equidistant holes in a long brass bar; the bar is then to be bent into the form of a hoop, and fitted, tight, on a cylindrical block of wood ready turned to receive it, by means of which a circle is formed, whose periphery is divided into a certain number of equal parts. From
this

this original circle the divisions are to be transferred to the plate of a dividing engine. The directions for all these operations are minute and plain, and Mr. Smeaton's style, abounding with the proper technical terms, seems admirably adapted to the capacity of the working mechanic, for whom, dissertations of this kind are chiefly intended.

As to the practicability of the plan, we, who are not workmen, can say little about it: the idea is certainly an ingenious one, but we doubt the possibility of executing it without error.

We cannot conclude, without observing, that in quadrants, and other instruments for measuring angles without telescopes, there is no occasion for carrying the divisions farther than $\frac{1}{2}$ a minute, for an angle less than 27 seconds is evanescent to the naked eye*. Whence Mr. Smeaton's quadrant, divided in the manner he describes, so as to read off an observation to 2 seconds, must be furnished with a telescope that magnifies a line at least 14 times, or a superficies 230 times.

Art. 2. *A Series of Observations on, and a Discovery of the Period of the Variation of the Light of the Star marked δ by Bayer, near the Head of Cepheus. In a Letter from John Goodricke, Esq.*

From these observations Mr. Goodricke has determined that this star has a periodical variation in its brightness of 5 days 8 hours $37\frac{1}{2}$ minutes, during which time it undergoes the following changes.

1st. It is at its greatest brightness about 1 day and 12 hours

jects affords. Dr. Waring's labours in analytics are well known; of these a Paper * appeared, in the Transactions of 1784, on the Summation of Series, in which is given a method of finding the sum of a series whose general term ($P \div Q$, a fraction reduced to its lowest terms) is a determinate algebraical function of the quantity (Z), the distance from the first term of the series. The Doctor's present performance is of a similar kind with the former, and shews how the methods there exhibited may be applied or extended to several cases not enumerated before.

In the second part of this Paper Dr. Waring considers the several methods for approximating the value of quantities, whose exact value could not be obtained by any other means. The reader will here meet with many useful methods of resolving equations of higher exponents, together with observations on the writings of former analysts. Much has been advanced on this subject; the present labours of Dr. Waring are rather illustrations of the algebraical inquiries of preceding authors, than any new improvements of the art.

The third part contains some observations in order to determine the cases in which the series for finding the fluent of $ax^{\frac{m}{n}} \dot{x}$,

or the area of a curve whose ordinate is $ax^{\frac{m}{n}}$ and abscissa x , converges or diverges; this is a useful inquiry, because the series is of no use if it diverges, and of *very little* except the convergency is quick. We cannot lay the particulars of this long Paper before our Readers: the above account will inform them what it chiefly concerns, and what parts of the extensive subjects of infinites the Doctor has here elucidated.

Art. 9. *Observations and Remarks on those Stars which the Astronomers of the last Century suspected to be changeable.* By Edward Pigott, Esq.

In this Paper Mr. Pigott has given a catalogue of such fixed stars as have been observed to be variable in size and lustre, and also such as are suspected, from the accounts of former astronomers, to be so. The catalogue contains 50 fixed stars, with their right ascension and declination reduced to the beginning of the year 1786. Mr. Pigott then enumerates the particular observations on each of these stars, and the reasons why he supposes some of them variable, although their changes have not yet been ascertained.

The establishing of facts is the first step toward the advancement of science; and though these discoveries do not seem to be of any real use at present, yet they may, at some future period, throw fresh light on astronomy. The causes of the appearances

* For an account of which, see Rev. vol. lxxiii. p. 197.

are undoubtedly a just object of inquiry; what has been conjectured concerning them wants as yet much confirmation.

(The *Philosophical* and *Chemical Papers* in this Part*; as soon as possible.)

* *N. B.* The 2d Part of vol. lxxvi. is just published.

ART. VI. *Chemical Essays*. By R. Watson, D.D. F.R.S. and Regius Professor of Divinity in the University of Cambridge. Vol. IV. 12mo. 4s. sewed. Cadell, &c. 1786.

WE are sorry to find that this is the last chemical performance we have to expect from the right reverend author. Though convinced, by the uncommon sale of the former volumes, that they met with general approbation, and that they have contributed greatly to the promotion of chemical knowledge, he now resigns, for ever, these pleasing and useful pursuits; but not without singular reluctance, and doing violence to his own feelings. 'Above two thousand copies' (he says) 'of the former volumes of my *Chemical Essays* have been sold in less than five years. I mention not this circumstance out of vanity, or as if I thought it contained any proof of their merit; but I produce it as a solid proof of the disposition of the Public to become acquainted with chemical subjects when they are treated in a popular way. This disposition has been long pre-

The remainder of the Preface, about 15 pages, is employed in recommending an institution at our universities, *for instructing young men of rank and fortune in the elements of agriculture; in the principles of commerce; and in the knowledge of our manufactures.* This kind of study, the Author observes, would agreeably solicit, and might probably secure, the attention of that part of our youth, which, in being exempted from the discipline of scholastic exercises, has abundant leisure for other pursuits; which, in being born to opulence, is unhappily deprived of one of the strongest incentives to intellectual exertion,—narrowness of fortune: it would prepare them for becoming intelligent legislators of their country; and it would inspire them with such a taste for husbandry, as might constitute the chief felicity of their future lives.

His notion of national strength, security, and happiness, tends not so much to the extending of our commerce, or increasing the number of our manufacturers, as to the multiplication of an hardy, and, comparatively speaking, innocent race of peasants, by making corn to grow on millions of acres of land where none has grown before. Let us but once have as many Britons in the kingdom, as the well-cultivated lands of Great Britain are able to support (at least twice the present number), and we shall have little to regret in the loss of America; nothing to apprehend from the *partitioning* policy of all the continental despots in Europe.—In thus fixing the basis of our strength on the improved cultivation of our lands, he does not mean to exclude *manufactures*, but on the contrary, considers agriculture and manufactures as mutually subservient to each other. With regard to commerce, he thinks the *present* state of the *finance* of this kingdom requires it to be cherished with singular indulgence; and that we shall not sufficiently avail ourselves of the inestimable advantages of our insular situation, if we do not consider our glory and our safety as closely connected with the *number of our seamen*, which will ever be in proportion to the extent of our foreign and domestic commerce. Perhaps the advantages of commerce, and of manufactures as its basis, are more estimated below their real value to the national strength and importance; nevertheless, the observations respecting the education of young men of fortune are certainly just, and deserve the most serious attention.

The essays which compose this volume are written on the same plan as those of the three preceding; not with a view to enrich science with any considerable new discoveries, but to promote a general taste for these useful studies, and to engage the attention of those who are but little acquainted with chemical subjects, by describing, in a clear and pleasing manner, the successive discoveries made in some of the principal branches of chemical knowledge, and the consequent improvements in the arts depending on them. The subjects are,

Essay I. *Lapis calaminaris*, blende, zinc, brasi; containing the natural history of the two first-mentioned substances, the history of the discovery of their being ores of zinc, the methods of extracting zinc from them, the preparation of them for the brasi-maker, the manufacture and commerce of brasi, &c.

II. On *Orichalcum*; an enquiry into the orichalcum of the ancients; from which it appears, that the art of making brasi was known to the Romans, but was derived to them from some other country; that brasi was made, in the most remote ages, in India and other parts of Asia, of copper and calamine, as at present; and that in the early ages, when iron was little known, it was valued higher than gold *.

III. Of *gun metal*, *statuary-metal*, *bell-metal*, *pot-metal*, and *speculum-metal*. The compactness of a mixture of copper and tin, which adapts it for making speculums, is attributed, with great probability, to the thinness of its fusion. 'I have observed' (says the Author) 'at Sheffield, that the same weight of melted steel will fill the same mould to a greater or less height, according to the degree of fusion the steel has been in; if it has been in a strong heat and thin fusion, the bar of cast steel will be an inch in thirty-six shorter than when the fusion has been less perfect. On breaking one of the bars made from steel in an imperfect fusion, its inside was full of blebs; a shorter bar of the same weight and diameter, which had been in a thin fusion, was of a closer texture.'

fire with steel. Very good glass, the Author observes, might *probably* be made from the slate alone, for the cellular texture would disappear by continuance of fire; 'but *certainly* it might be made from the slate mixed with fern ashes, or with kelp ashes, or with other substances containing fixed alkali.' We hope, with the Bishop, that this hint will not be given in vain; and we beg leave to hint also, that if the *certainly* of vitrification with alcalies has been only inferred from the known effect of those salts upon some other earthy bodies, such conclusion cannot be depended on. There are earthy compounds, fusible by themselves, which refuse to unite with alcalies: we have mixed vitrescible stone with glass itself, and found the vitrification impeded, and the alkali of the glass spued out. Whether the Westmoreland slate is, or is not, of this nature, can be ascertained only by trial; but, in either case, we persuade ourselves that the candid Author will be rather pleased, than offended, with our remark.

To this volume is added a very useful appendage,—a general Index to all the four.

ART. VII. *A System of Surgery*. By Benjamin Bell, Member of the Royal College of Surgeons, one of the Surgeons to the Royal Infirmary, and Fellow of the Royal Society of Edinburgh. Vols. III. and IV. 8vo. 12s. Boards. Illustrated with Copperplates. Elliot, Edinburgh; Robinsfons, London. 1786.

THE continuation of this useful work, fully supports and confirms the reputation Mr. Bell had acquired by the two preceding volumes.

The third volume contains, in the former part of it, the theory and practice in affections of the brain from external violence. The very intricate nature of these disorders has excited the attention of practitioners from the time of Hippocrates downward; but although some material improvements have been introduced into this branch of practice, by the industry and observations of modern Surgeons, yet whoever is accustomed to the treatment of these complaints, must allow that our knowledge of them is still very deficient. Our Author, sensible of the great difficulties of attaining a certain knowledge concerning the nature and treatment of them, points out the means best calculated to extricate this part of practice from such uncertainty; but before he proceeds to do so, he gives a concise anatomical description of those parts which are more apt to suffer from injuries done to the head.

Mr. Bell considers all the symptoms of diseases of the brain from external violence, to originate from one of these three circumstances,—'from compression of the brain, from commotion or concussion, or from inflammation.' Of these he treats in

separate sections, and, as far as the intricate nature of the subject will admit, he considers them, as distinct and unconnected with each other. The appearances which are induced by their various combinations, can be known only from practice; but an accurate knowledge of them, as they occur in a separate and unconnected state, will contribute much in directing the proper treatment of them, under whatsoever form or combination they may appear.

The compression of the brain can only be caused by a depression of the skull, or an extravasation of fluids between it and the brain. In the former case, the elevating the depressed bone, and in the latter, the evacuation of the extravasated fluid, are indications for perforating the skull. The operation is accurately described, and several judicious remarks are added, which tend to render it much more simple, safe, and successful, than we remember to have met with in any former work. The Trepan is, for evident reasons, preferred to the Trephine; and the Levator of Mons. Petit is recommended before any other. Several useful observations concerning the propriety of performing the operation, or not, are here laid down, which merit peculiar attention.

The concussion and commotion are next considered. We admire the Author's diagnostics; and though the event of his method of cure is not always attended with success, yet it is rational, and ought not to be neglected, especially since no other seems

Inflammation of the eyes so frequently occurs, and is productive of so many disorders to which these organs are liable, that it cannot be too much insisted on. Our Author has therefore fully treated of it; pointing out its various causes, the indications of cure, and the most rational method of performing the various operations required. He afterward proceeds to the consideration of the following diseases and operations; namely, Wounds of the eye-lids and eye-ball;—Tumours of the eye-lids, such as abscesses, melicerous and steatomatous collections, warts, &c.;—Inversion of the eye-lids;—Eversion of the eye-lids;—Concretion of the eye lids;—Fleshy excrescences on the cornea;—Abscesses in the globe of the eye;—Dropical swellings of the eye-ball;—Blood effused in one or both of the chambers of the eye;—Ulcers on the cornea;—Specks or films on the transparent part of the eye;—Protrusion of the globe from the socket;—Cancerous affections of the eye, and the extirpation of the eye-ball;—Artificial eyes;—Cataracts, and the treatment of them by the different methods of depression and extraction;—Obliteration of the pupils by the concretion of its sides, and the adhesion of the iris to the capsul of the crystalline and vitreous humours;—and lastly, the *Fistula lachrymalis*. These are all fully explained, and the manner of operation requisite for curing them is accurately and minutely described. It would much exceed our limits, to follow the ingenious Author through the whole description; we must, therefore, refer our Readers to the book; in which they will not fail to receive full satisfaction with respect to every particular relative to operations on the eyes. This volume abounds with inventions and judicious remarks, nor are the old methods of treatment rejected without shewing sufficient cause why other more rational ones are preferred.

The fourth volume begins thus:

' In the last volume of this work I treated so fully of the diseases of the eyes, that it was not my intention to say any thing farther upon them: but, since the publication of that volume, a foreign oculist, M. Jean François Pellier, having appeared in this country, where he has already acquired much reputation, I consider it as a necessary addition to the chapter on these diseases, to communicate such parts of M. Pellier's practice as appear to be of importance. Possessing the advantages of a liberal education, a sound judgment, and much experience, M. Pellier has been enabled to suggest improvements in the treatment of almost every disease to which the eyes are liable; and an uncommon degree of steadiness, conjoined to a quick eye-sight, gives him a command of himself and a facility of operating, which is not often attained. I think it proper likewise to remark, that M. Pellier communicated his knowledge of the diseases of the eyes in the most candid manner; which puts it in my power to lay his observations before the Public, he also having given

me permission to do so. While, by giving an early account of his material improvements, I thus acquit myself of an obligation to the Public, I at the same time embrace, with much satisfaction, the opportunity which it affords of announcing the merits of an operator, who, although a stranger, and as yet not much known in this country, is perhaps one of the best oculists in Europe.'

Such recommendations from a man of Mr. Bell's experience and judgment have great weight; and from the account he gives of M. Pellier's methods of extracting the cataract, and curing the fistula lachrymalis, we see sufficient cause for bestowing praise on a man, who, if he has not brought these operations, especially that for the fistula, to their utmost perfection, has at least greatly improved them. We ought, in justice to our Readers, to lay before them M. Pellier's method of operating for the fistula; but as it, in a great measure, depends upon the new invented apparatus he makes use of, we fear it would be unintelligible without the plates.

Mr. Bell next considers the diseases of the nose and fauces, after having, as is usual with him, given an anatomical description of the parts. The subjects treated of in this chapter are, Hæmorrhages of the nostrils;—the *Ozena*;—Imperforated nostrils;—Polypus's;—Extirpation of the *Amygdalæ* and *Uvula*;—scarifying and fomenting the throat.

Diseases of the lips are few: the Hare-lip, and cancerous

not to be neglected where it is necessary; but various circumstances must concur to render it practicable and insure success. The risk, with which this operation is attended, of communicating diseases, is an important and very material objection to the indiscriminate practice of it, and seems to overbalance any advantage that can be obtained by it. It is practised, in general, more with a view to obviate deformity, than to be productive of any real advantage; and we think a beautiful set of teeth dearly bought at the expence of a venereal taint, or even the infection of a less dreadful malady.

The diseases of the ear form the subject of the next chapter, in which Mr. Bell considers deafness as arising from an imperforated *meatus auditorius*; from extraneous bodies impacted in the ear; from excrescences in the *meatus*; or from wax collected in the ear. The various operations for removing these are described, and in such cases as cannot be cured by any manual operation, palliative remedies are recommended.

This volume concludes with the wry-neck, the diseases of the nipples, issues, and inoculating for the small-pox.

The art of Surgery is much indebted to the ingenious and judicious Author of these volumes, for what he hath already done toward the advancement and improvement of it; and we hope he will not long keep us in expectation of that pleasure which we promise ourselves in a review of his future labours.

ART. VIII. *Annals of Agriculture*, and other useful Arts. Collected and published by Arthur Young, Esq. F. R. S. &c. &c. &c. Vols. I. II. III. IV. and V. 8vo. 1s. 3d. each. Goldney.

THOUGH this work hath made its appearance in detached numbers, and though it is not our custom to take notice of periodical productions, yet as this undertaking is of a peculiar nature, approaching to the memoirs of particular societies, which are often published periodically, we have thought ourselves obliged, in some measure, to take notice of it.

In a preface to the first volume, Mr. Young explains the design of this publication, and points out its utility.

At the end of a war which not only left the nation despoiled of a large territory, but deeply involved in debt, he concludes, that nothing remains for extricating ourselves from our difficulties but a redoubled attention to our *domestic* concerns; and, in that view, nothing, he thinks, could prove more useful than a performance naturally calculated to turn the attention of mankind to the important concerns of agriculture. These considerations gave rise to the present work: and he professes to bestow, freely, his own labour, without any prospect of pecuniary emolument.

The plan of the work differs little from several other periodical productions on agriculture that have appeared, except that it is published by an editor well known for his labours in that line, and that no anonymous papers are admitted.

At first it was proposed to vary the size of the *numbers*, as matter might prove more or less abundant, and also not to be limited to any regular time of publication; but now, we think, the *numbers* are pretty uniform, and that the time of publication is also tolerably regular.

Mr. Young appears here in two characters, that of an *author* (for he has contributed pretty largely to the work himself), and that of an *editor*. In his original essays we perceive the same vivacity of thought, the same quickness of imagination, the same avidity for seizing doubtful facts, the same facility of rearing, upon whatever foundation, structures of stupendous magnificence; the same bias to calculation, the same fondness for political speculations, which distinguish all his other performances, and which render them peculiarly entertaining to those who study agriculture for amusement and recreation. It appears that to his other acquirements Mr. Young has now added a degree of knowledge in chemistry, which opens as good a field for his imagination to sport in as any other branch of science that he could have thought of. Accordingly, we find that in the hands of the adventurous *Tyro*, the words PHLOGISTON, AIR, and GAS, are nearly as omnipotent as the SALT, SULPHUR, and MERCURY.

a careless observer, can be in any sort relied upon. Mr. Young, as might have been naturally expected, enters little into this view of the matter. His observations on the productions of his correspondents are few, and in these it seems that he would rather run before his friends than stay to accompany them, or to moderate their ardour, if they happen to be in too much hurry: and though we believe that he has a mind far above the mean-ness of knowingly becoming the panegyrist of high rank or great names, yet he has, on several occasions, inadvertently we pre-sume, fallen into a tone that an ill-natured critic might easily construe to his disadvantage. The dignity of science requires that a man of character should be equally above offering incense to the great, or unjustly degrading the humble; and, if we are not mistaken, our editor will readily agree with us in this senti-ment.

It will not be expected that all the papers in a work of this nature can be of equal merit, or that an editor can have it in his power to reject all those which his own judgment might disap-prove, when he and the correspondents are mutually known to each other; for politeness, humanity, gratitude, and benevo-lence sometimes forbid this. A considerate reader will there-fore be disposed to make allowances on these accounts, and will not harshly refuse to forgive him for admitting a few trifling and insignificant essays, when the bulk of those he meets with have merit. Of this last class there are not a few; but to no one person has this work been so much indebted for original and use-ful communications, as to *John Symonds, LL. D. professor of mo-dern history in the University of Cambridge*; who has given, in se-veral long and interesting papers, a better account of the present state of agriculture in Italy, than we recollect to have ever seen of any other country on the globe: it would form a very inter-esting work by itself. Many other valuable communications occur; but we are not allowed room to particularize them.

The greatest defect we have remarked in the work is, that per-petual tendency which the Author shews to run into long and intricate digressions on political subjects. We call them *digres-sions*, for though the editor has endeavoured to pave the way for such anomalies by inserting, in the title-page, the words *other useful arts*, as well as *agriculture*, yet we presume every reader would expect that the work should be almost wholly appropriated to agriculture. For our own part, we have been disgusted by having our attention so often diverted from the subject we ex-pected to find treated exclusively of all others, and called away by long digressions on the colonies, the West Indies, the Irish propositions, and other similar subjects, which are treated with all the ardour and enthusiasm of a professed party-writer. This disappointed us; and we are persuaded it must have a still greater
tendency

42 *Hertzberg's Discourses before the Royal Academy, Berlin.*

tendency to offend the sober-minded farmer, who, chiefly attentive to his own business, takes little concern in those warm contests which so strongly interest our political partizans. This, we doubt, may have tended much to retard the sale of our Author's *annals*, of which he bitterly complains, among that truly valuable class of citizens. In its present state, the work can neither be adapted to the taste of the practical farmer, nor that of the speculative politician, as it contains a great mixture of extraneous matter, about which neither of them are much concerned. It would be well, therefore, if Mr. Young would lay himself under a little restraint in this respect, and either resolve to abstain from one of these kinds of speculation, or make two separate publications of it. Our desire to see a successful work on the subject of experimental agriculture, which we think is much wanted, has produced these remarks.

N. B. This publication hath proceeded as far as the 30th N^o.

ART. IX. *Two Discourses*, delivered at the public Meetings of the Royal Academy of Sciences and Belles Lettres at Berlin, in the Years 1785 and 1786. I. On the Population of States in general, and that of the Prussian Dominions in particular. II. On the true Riches of States and Nations, the Balance of Commerce and that of Power. By the Baron de Hertzberg, Minister of State, and Member of the Academy. Translated from the French. Svo. 2s. 6d. Dilly. 1786.

influence on the balance of power; and the proof of this assertion is confirmed by an historical account of the existence of a political balance in all ages. In this part of his work he shews himself to be a profound politician, and a well-informed historian.

After mentioning the great work which the King had lately completed, of establishing the general repose and security of Germany, the Baron proceeds to enumerate the many important political occupations which engaged the attention of that great monarch. It appears that he has, at his own expence, erected a great number of public and private buildings at Berlin and Potsdam,—that he has rebuilt whole towns which have been consumed by fire,—erected new churches, and repaired old ones,—that he has expended great sums in the construction of fortresses and barracks,—that he has established new manufactures and supported old ones,—that he has given considerable sums to gentlemen and other possessors of lands for the advancement of agriculture and the improvement of their estates, for the clearing of lands and the draining of marshes,—and that he has made the greatest efforts for repairing the damages and misfortunes occasioned by extraordinary inundations, in causing the banks that were broken down to be restored without loss of time, in furnishing to the unfortunate inhabitants seed for sowing, and corn for their sustenance, and in supplying their various other necessities. The whole sum which the King has expended during the course of the year 1785, in extraordinary benefactions and gratuities, for the benefit of his subjects, appears to be 2,901,000 crowns.

The Baron, after this warm eulogy on his illustrious monarch, returns to the principal subject of his discourse, and shews that Prussia may be considered as a powerful and rich state, because it enjoys an improved state of agriculture, great national industry, an advantageous inland and foreign commerce, and an extensive navigation.

This great and learned politician has afforded us much pleasure, whenever we have had occasion to peruse his productions; and we think our countrymen are obliged to Dr. Towers for giving them a good translation of the present ingenious and animated discourses.

ART. X. *An Attempt towards an improved Version; a metrical Arrangement, and an Explanation of the Twelve Minor Prophets.* By William Newcome, D. D. Bishop of Waterford. 4to. 10s. 6d. Boards. Johnson, &c. 1785.

IF the diffusion of learning, in general, affords matter of delight and satisfaction to liberal and philosophic minds, the progress which has been made in biblical criticism, in particular, under the auspices of civil and religious liberty, in our own country,

44 *Bishop Newcome's Attempt towards an improved Version, &c.*

country, must be contemplated by every friend to truth, and Christianity, with a pleasure still more interesting and exalted.

The Hebrew and other Oriental languages have lately been cultivated by scholars, whose taste is equal to their erudition, and who, to the labour of patient and minute investigation, have joined that accuracy of judgment, and chastity of ornament, without which, diligence is often misapplied, and learning itself disgusting. Should the example of such critics excite the emulation of others, equally qualified to engage in similar pursuits, theology would no longer open to the steps of the young student those intricate and thorny paths, which few have courage to tread, and in which even those who have explored them, have rarely gathered a single flower, to cheer them on their way.

But while we are thus taught how the brow of criticism may be smoothed, while the sacred pages are gradually exhibited to us in a form which attracts our curiosity by its novelty, and challenges our admiration by its elegance, there is reason to apprehend that these advantages, however substantial they may be to the learned reader, and however plausible some persons may deem them in every instance, will, if caution be not used, produce effects the most injurious to religion. There would be no cause, indeed, to dread these effects, if the writers here alluded to, addressed their criticisms only to speculative men; if they were content to hold up that light to scholars only, the blaze of

of the great outlines of religion intercepted, or obscured, because some of the minuter touches, which their situation could never have enabled them to perceive, are copied with a less faithful pencil? Will the peasant, who has already learnt from his Bible, that there is one God, the punisher of the wicked, and the rewarder of the righteous, reap any necessary, or useful instruction, from being told, that the words which originally recorded these awful principles of religion were arranged in metrical order? In passages relating to ancient customs, of which he is necessarily ignorant, will he feel the superior force of a translation, that marks such allusions with greater exactness and propriety? In the selection of corresponding idioms, by means of which a good version reflects the beauties of the original language, what charms shall he be able to discover, who, inheriting only a mechanical use of his own tongue, is equally ignorant of universal grammar, and of the peculiar force of idiomatical expressions?

It were easy to multiply arguments to the same purpose; nor would these obvious remarks have found a place in our Review, had it not been the professed design of the work before us to *recommend and facilitate an improved English version of the Scriptures*. In the opinion of the learned Prelate, '*nothing could be more beneficial to the cause of religion, or more honourable to the reign and age, in which it was patronized and executed.*' '*The reasons for its expediency,*' says he, '*are the mistakes, imperfections, and invincible obscurities, of our present version, the accession of various helps, since the execution of that work, the advanced state of learning, and our emancipation from slavery to the Masoretic points, and to the Hebrew text, as absolutely uncorrupt.*'

Without pursuing a subject which would lead us beyond the limits prescribed to this article, it may be sufficient to remark, in general, that these reasons do not seem to us sufficiently cogent. We have already observed that the imperfections complained of, seldom affect either the faith or practice of illiterate persons; and that, in many instances, even a more accurate version would to them be attended with equal obscurity. At the same time, every pious and inquisitive scholar is under the highest obligations to such critics as Bishop Newcome. To men of this description, therefore, let him present the fruits of his theological speculations, since they only can derive those advantages from his labours, which his mistaken zeal would extend to all. In them he will find no innocent prejudices, which it may be dangerous to remove, and from them he will certainly receive that meed of honest and well-earned fame, which in every good man's estimation is inferior only to the silent praise of his own heart.

46 *Bishop Newcome's Attempt towards an improved Version, &c.*

*The accession of various helps, and the advanced state of learning, would be highly favourable to the execution of a new version, if the reasons given above did not convince us that such a version is neither necessary nor expedient. The same may be said, with some limitations, of what it is fashionable to call 'our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.' We say with some limitation, for though we are no longer interested in the debates which were supported with so much acrimony by Buxtorf and Capellus, we are sorry to see the most faithful translation of the Hebrew Scriptures gradually sinking into contempt. We are justified by the concurrent opinion of Bishop Lowth *, when we consider the Masoretic punctuation as preferable, upon the whole, to any one of the ancient versions, from the peculiar advantage it possesses of having been formed upon a traditionary explanation of the text, and of being generally agreeable to that sense of Scripture which passed current, and was commonly received by the Jewish nation in ancient times. We know that the superstitious zeal of the Rabbins once supposed the points to have been written by the finger of God. They are now, on the contrary, too often denied that credit which is justly challenged by the best human authority.*

Let us however be careful to guard our sentiments on the expediency of a new version against the possibility of misconstruction. We mean not to repress that laudable spirit of inquiry

conduct of such a work. To each of these rules he has added a variety of pertinent remarks and exemplifications, which we have not room to transcribe.

‘ Rule I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it; and where not only purity, but perspicuity, and dignity of expression can be preserved.

‘ II. Where the English idiom requires a paraphrase, it should be so formed as to comprehend the original word or phrase; and the supplemental part should stand in Italics; except where harshness of language arises from pursuing this method.

‘ III. Where a verbal translation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, should be substituted; and the idiom in the text should be literally rendered in the margin.

‘ IV. The same original word, and its derivatives, according to the leading different senses, and also the same phrase, should be respectively translated by the same corresponding English word or phrase: except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or harmony of sound, requires a different mode of expression.

‘ V. The collocation of the words should never be harsh, and unsuited to an English ear. An inverted structure may often be used in imitation of the original, or merely for the sake of rhythm in the sentence: but this should be determined by what is easy and harmonious in the English language: and not by the order of the words in the original, where this produces a forced arrangement, or one more adapted to the licence of poetry than to prose.

‘ VI. The simple and ancient turn of the present version should be retained.

‘ VII. The old ecclesiastical terms should be continued: as *grace, elect, predestinated, &c.*

‘ VIII. Metaphors are, in general, to be retained; and the substitution, or unnecessary introduction, of new ones should be avoided.

‘ IX. Proper names should remain as they are now written.

‘ X. The best known geographical terms should be inserted in the text, and the original ones should stand in the margin. As Syria, marg. Aram: Ethiopia, marg. Cush, &c.

‘ XI. The language, sense, and punctuation of our present version should be retained; unless when a sufficient reason can be assigned for departing from them.

‘ XII. The critical sense of passages should be considered; and not the opinions of any denomination of Christians whatever.

‘ XIII. Passages which are allowed to be marginal glosses, or about the authenticity of which critics have reason to be doubtful, should be placed in the text between brackets.

‘ XIV. In the best editions of the Bible, the poetical parts should be divided into lines answering to the metre of the original.

‘ XV. Of dark passages, which exhibit no meaning as they stand in our present version, an intelligible rendering should be made, on the principles of sound criticism.

48 *Bishop Newcome's Attempt towards an improved Version, &c.*

Most of these rules are pregnant with good sense, and display an accurate and extensive knowledge of the subject. We will add, too, that, should the wishes of the learned Prelate be gratified by the publication of a new, or a revival of the old version of the Scriptures, his own rules may, with some few limitations, be very properly and safely recommended to the translators, as the models on which their work should be formed.

In sound criticism, as it is mentioned in the last rule, the Bishop includes conjectural criticism, the sober use of which he frequently recommends. We agree with him, that, if it be admissible at all, it cannot be used *too soberly*. "*Si ita literas ac verba mutare et transferre liceat,*" says the great Pocock *, "*ubi tandem pedem figemus? Tot erunt textus sacri, quot critici vel interpretes, sive in conjectando feliciores, sive paulum æquo doctiores.*"

Bentley's specimen of his intended edition of the Greek Testament, excites no regret in our minds, that even the first conjectural critic this country has boasted, was induced at length to leave the sacred volume untouched. We rather suspect, that had the work itself appeared, it would have afforded a serious example of what Burman † observed, indeed ironically—*Doctus criticus et adfectus urere, secare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere, et stylo exigere, continebitne ille ab integro et intaminato divinæ sapientiæ monumento crudeles ungues?*

We doubt, indeed, whether conjecture can ever be authorized

were use of the reader; not as extended without proper limitations, to those that are made for the public service of the Church."

Of Bishop Newcome's translation it will be sufficient praise to observe, that it would be difficult to point out many instances, in which he has not adhered to his own rules. As a specimen of his general manner, we will transcribe the following animated passage from the Prophet Habakkuk, which Bishop Lowth has produced in his *Prælections on the Hebrew poetry* *, as a striking example of that species of sublimity, which is peculiar to the Ode:

* O Jehovah, I have heard thy † speech;
I have feared, O Jehovah, thy work.
As the years approach, thou hast shewn it;
As the years approach, thou makest it known.
In wrath thou rememberest mercy.

* God came from Teman,
And the Holy One from mount Paran: [Selah]
His glory covered the heavens;
And the earth was full of his praise.
His brightness was as the light:
Rays streamed ‡ from his hand:
And there ~~was~~ the hiding-place of his power.
Before him went the pestilence:
And flames of fire § went forth after him.
He stood, and measured the land;
He beheld, and dispersed the nations:
And the everlasting mountains were broken asunder;
The eternal hills bowed down:
The eternal paths || were trodden by him.
Thou sawest the tents of Cushan ¶ in affliction:
The ** curtains of the land of Midian trembled.

* Was the anger of Jehovah kindled against the floods?
Was thy wrath against the floods?
Was thine indignation against the sea,
When thou didst ride on thine horses, and on thy chariots of deliverance?

Thy bow was made bare,
According to the oath unto the tribes, even the promise. [Selah.]

* Thou didst cleave the streams of the land:
The mountains saw thee and were in pangs.
The overflowing of waters passed away:
The deep uttered its voice:
It lifted up its hands on high.

* The sun and the moon stood still in their habitation:
By their light thine arrows went abroad;
By their brightness, the lightning of thy spear.

* Prælect. xxviii. p. 368. Edit. 2.

† Hebr. *hearing*.

‡ Hebr. *to him from his hand*.

§ Hebr. *at his feet*.

|| Hebr. *were his*.

¶ Hebr. *under*.

** Or, *tent-curtains*.

REV. JAN. 1787.

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* In

50 *Bishop Newcome's Attempt towards an improved Version, &c.*

‘ In *thine* indignation didst thou march through the land ;
In *thy* wrath didst thou * tread the nations.
Thou wentest forth for the deliverance of thy people,
Even for the deliverance of thine anointed ones.

‘ Thou didst wound the head out of the house of the wicked :
Thou didst lay bare the foundation to the rock : [Selah.]
Thou didst pierce with thy rod the head of his villages.
They rushed as a whirlwind to scatter us :
Their rejoicing *was*, as if they should devour the poor secretly.
Thou didst march through the sea *with* thine horses ;
Through the heap of mighty waters.

‘ When I heard *thy speech*, my bowels trembled :
At thy voice my lips quivered :
Rotteneſs entered into my bones, and I trembled in † my places;
Because I shall be brought to the day of trouble,
To go up *captive* unto the people *who* shall invade us with their
troops.

‘ But although the figtree shall not flourish,
And *there shall be* no produce in the vines ;
The fruit of the olive shall fail,
And the fields shall not yield food ;
The flocks shall be cut off from the fold,
And *there shall be* no herd in the stalls ;
Yet will I rejoice in Jehovah,
I will exult in the God of my salvation.
The Lord Jehovah *is* my strength ;
And he will make my feet like hind's feet.

been considered as a necessary adjunct to every representation of the Jewish Legislator.—Aquila renders the words *καρτωδης ην*, and the Vulgate admits the same erroneous interpretation, "*Et ignorabat Moses quod cornuta esset facies sua.*"

On ver. 7. the Bishop remarks, 'supposing the Prophet to speak, "I saw," seems harsh; and therefore I propose *רָאִיתָ תְּבוּאָה*, addressed to God.'—We must confess, that we do not see the necessity of this correction of the Hebrew text;—nor do we think it more harsh, or more unnatural, for the Prophet to represent himself, as having been a witness to events long since past, than it is to describe things future, as now present; a mode of expression which occurs in every page of the prophetic writings. We are inclined therefore to acquiesce in the present reading *רָאִיתִי, I saw.*

Verse 11. is much more happily translated by Bishop Newcome, than in the old English version—

'The sun and the moon stood still in their habitation;

By their light thine arrows went abroad;

By their brightness, the lightning of thy spear.'

The common translation is comparatively obscure and inelegant—*The sun and the moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear.*

On the words *יָרָא מַעֲשֵׂה* in ver. 17. Bishop Newcome remarks, 'As *עֲשֵׂה* signifies *to produce*, as a tree or a field; see Gen. i. 11, 12. Pl. i. 3. *מַעֲשֵׂה* will naturally denote *fruit*. Hence *ποιῶν καρπὸν* in the New Testament, Matth. iii. 10, &c.'

This observation is ingenious; but with respect to the word *יָרָא* we think, that neither Bishop Newcome's translation, nor the old version, expresses its full force and elegance. The Septuagint approaches nearer to the Hebrew—*ψευσεται ἔργον ἡλίας*—Thus Horace has *fundus mendax*, and *spem mentita seges*.

And here candour obliges us to own, that a translation of the Minor Prophets is attended with peculiar difficulties. The obscurity, in which they are involved, in common with the other parts of the sacred volume, arises, in some degree, from the singular conciseness of the Hebrew language, from its numerous *asyndeta*, and the paucity of its moods and tenses, from the frequent omission of prepositions, and the nice and various significations ascribed to its particles. But beside these, and other difficulties, incident to every translator of the Hebrew Scriptures, there are others, not less discouraging, which Bishop Newcome had more particularly to encounter. Such are the want of historical records, for the illustration of many facts, to which the writings of the Minor Prophets refer, the nature of those unaccomplished prophecies that occur in them, and which the

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event only can distinctly explain ; and, above all, the shortness of the several books, which deprives the translator of that most fruitful source of just criticism, the comparison of a writer with himself. A prophecy consisting but of a few chapters must of course contain words, and phrases, about the meaning of which, as they occur but once, we can only form conjectures from the context, or from analogous terms in the sister dialects.

We have before observed, that there are few instances in which our Translator has not adhered to his own rules. The following are among the number of those that we have noticed.

Amos, iii. 3. is rendered by Bishop Newcome,

‘ Can two go together,
Unless they meet by appointment ?’

But is not the expression, *meet by appointment*, one of those modern phrases, which he has himself very properly proscribed, in page xxiii of his Preface, and very pointedly condemned in other translators of the Scriptures ?

Amos, iv. ver. 9. is rendered,

‘ I have smitten you with blasting and with mildew very much.’

Whether this translation of the passage be more accurate than the common English version, which, in compliance with the Masoretic division of the sentence, connects the word **הרבות** with the following clause, we will not take upon us to determine. But surely the expression *very much* is evidently deficient

meaning, should speak a language intelligible to every capacity.

Habakkuk, i. 9.

' All of them shall come for violence ;
The supping up of their faces shall be as an East wind ;
And they shall gather captives as the sand.'

Though the word חֲבִיבִים be rendered, perhaps with strict literal propriety, *the supping up*, and though the Translator may shelter himself under the authority of the common English version, and that of the learned Peters on Job, yet we cannot but be apprehensive that the phrase will convey either an improper meaning, or rather no meaning at all to the mere English reader. At the same time, however, we must be candid enough to confess, that we know no unexceptionable word which we can recommend to be substituted in its place ; unless indeed we follow the Syriac version, and that of Symmachus, which appear to have read חֲבִיבִים , or, what amounts to nearly the same, admit the conjecture of Houbigant, חֲבִיבִים , when the sentence will run thus : *Before their faces*, &c.

But we forbear to insist any longer on this most irksome part of our office. We will not fatigue ourselves, or disgust our Readers, with a tedious enumeration of trifling inaccuracies. On the contrary, we cannot express our sentiments on this subject more exactly, or more forcibly, than in the words of a celebrated writer of antiquity—*Καθαπερ γε καὶ ἐν τοῖς κολοσσικοῖς ἔργοις, ὃ τὸ καθ' ἑκάστων ἀκριβὲς ζητῶμεν, ἀλλὰ τοῖς καθόλου προσέχουμεν μᾶλλον, ἢ ἐπὶ κακῶς τὸ ὅλον* * ἕτως καὶ τέτοις ποιούμεθα οὐκ τὴν κρίσιν.

In the work at large, but more particularly in the Notes, the Bishop has enjoyed the advantage of some particular assistances in addition to those which the press affords. These, which he enumerates in the most candid and grateful manner, consisted principally in the access which he had to the inedited papers of Dr. Durell, Dr. Wheeler, and Archbishop Secker ; in collations of the Coptic version made in the 2d century ; and of the Pachomian MS. ; to which must be added some observations of Dr. Forsyth, Archdeacon of Cork, which occupy no inconsiderable part of the Appendix.

There is also a curious communication on Haggai, ii. 6, 7, 8, 9 from the learned Dr. Heberden, which deserves to be particularly noticed, as it tends to shew the misapplication of a prophecy, which, as it stands in our translation, is evidently predictive of the Messiah. It is true, that whatever cannot be properly applied to the support of Christianity, ought readily to be parted with, since even the best cause may suffer from an unskilful or unfair defence. On the other hand, there seems an
E 3 alarming

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alarming propensity in some modern writers to relinquish evidence on the first suspicion of its authenticity; a propensity, which, though it may be perfectly consistent with the best intentions, seems to carry candour to an excess, and may be construed by the enemies of our faith into lukewarmness and indifference.

Whether this prophecy of Haggai deserves to be ranked among those proofs, which should not hastily be yielded to our adversaries, is a question now before the Public. That our Readers may judge in some degree of the present state of the controversy, we shall transcribe the passage as translated by Bishop Newcome, together with Dr. Heberden's communication, subjoining a few cursory observations of our own.

‘ For thus saith Jehovah God of hosts :
Yet once *more*, in a short time,
I will shake the heavens and the earth,
And the sea and the dry land :
And I will shake all the nations ;
And the desire * of all the nations shall come ;
And I will fill this House with glory ;
Saith Jehovah God of hosts.
The silver *is* mine, and the gold *is* mine ;
Saith Jehovah God of hosts.

Greater shall be the glory

the nominative case to a plural verb **וְכָאֵן** must be a plural noun, and ought to be translated 'precious things:' that it is limited to this meaning by the mention of silver and gold which follows, and that nothing more was intended by the Prophet than the common richness of the building and its furniture.

"It appears from 1 Maccabees, i. 21, 22, that the second temple was in fact very richly ornamented; and in the 23d verse of the same chapter Antiochus is said to have taken away the silver and the gold and the precious vessels; which, if the book had been written in Hebrew, would probably have been the very word mentioned by Haggai.

"It is observable that this Hebrew word is found in Daniel, xi. 43, joined with gold and silver, and is translated in the English Bible, *precious things*. Isaiah likewise, lxiv. 11, mentions the destruction of the temple, and together with it **מִחֲמַדֵּינָהּ** all our or its pleasant things, nearly the same word with that of Haggai. See also Joel, iii. [Hebr. iv.] 5, and Nahum, ii. 9. [Hebr. 10.]

"Besides, according to Josephus, it is not true that the Messiah's presence ever added to the glory of the temple which was building in the time of Haggai: for the Jewish historian assures us, in the plainest words, that, before Christ was born, this temple was pulled down, and the foundations of it were taken away by Herod the Great, who built an entire new one in its room: his words are, *Ἀντὼν δὲ τῆς ἀρχαίας θεμελίας, καὶ καταβαλόμενος ἱεῖρες, ἐπ' αὐτῶν τὸν καιὸν ἔγειρε.* Joseph. Antiq. l. 15. 11. 3. [Herod] after he had taken away the old foundations, and laid others, upon them erected the temple. Now, if there be any difference between rebuilding and repairing, if Haggai's temple differed from Solomon's, and was a second temple, then Herod's was not the same with Haggai's, but was truly a third temple. [The learned Mr. Peirce, on the Hebr. xii. 26, p. 189, 2d. edit. allows this to be a third temple.]

"The most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support: and can there be a weaker argument than that which sets out with doing violence to the original text in order to form a prophecy, and then contradicts the express testimony of the best historian of those times in order to shew that it has been accomplished?"

Bishop Newcome's opinion is to be collected from his Notes. He thinks that the true reading is **חֲמִדָּה**, and that the *vau* has been omitted because it was supplied by a point. In support of this conjecture, he observes, that the LXX. render it *τὰ ἐκλεκτά*, and the Arab. *elesta*, *exquisita*. He adds, that the word is used plurally with the force of the singular, like *deliciae* or *spes*, in Latin, Dan. ix. 23. (where LXX. and Arab. rightly supply **וְאִישׁ**, *vir desideriorum*). That Cantic. v. 16. we have **וְכָל מִחֲמַדֵּינָהּ** *et ipse totus desideria*, for *desiderabilis*. That Catullus uses *amores* for a person; and that Cicero thus addresses Terentia and Tulliola, *Valete mea desideria*.

The Bishop confesses, that there is a difficulty in applying **חֲמִדָּה** to a person, and that we should expect to find in the

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text וּבֵאָה חֶמְדָּת *et veniet desiderium*. He thinks, that if this difficulty could be surmounted, it is easy and natural language to say, that He, towards whom the desire of all nations ought to be turned, should come.

With respect, however, to the propriety of connecting חֶמְדָּת a singular noun, with בָּאוּ a plural verb, this mode of expression receives perhaps some countenance from the Chaldee paraphrase, which, as Bishop Newcome observes, "follows the Hebrew in its ungrammatical form." But we submit it to our Readers, whether the following examples may not tend in some degree to justify such a construction of the passage before us.

Exod. i. 10.

כִּי תִקְרְאָנָה מִלְחָמָה

Cum EVENERINT bellum.

Pfal. cxix. 103.

מִה־נִּמְלָצוּ לְחִיכִי אִמְרָתְךָ

Quam DULCIA SUNT palato meo ELOQUIUM TUUM.

Prov. xxviii. 2.

נָסוּ וְאִין־רָדְף רָשָׁע

FUGERUNT, et non persequens, IMPIUS.

Examples of a similar enallage are not wanting in other languages. We will produce one only from the Ajax Flagellifer of Sophocles

to establish, is still further supported by analogy. In the instance produced above, from Samuel, we remarked, that the verb agreed in gender, as well as in number, with the latter substantive, instead of the former.

A similar instance, with respect to gender, occurs Levit. xiii. 9.

נָנַע צִרְעָתָהּ כִּי תִהְיֶה בָאָדָם

Plaga lepræ cum fuerit in homine.

The verb *תִּהְיֶה* is feminine, and agrees with *צִרְעָתָהּ*, the latter substantive, instead of *נָנַע*, which is masculine, and requires *יִהְיֶה*.

Again, Jerem. x. 22.

קוֹל שְׁמוּעָה הִנֵּה בָאָה

Vox rumoris ecce venit!

Here the verb is again feminine, and agrees with the latter instead of the former substantive, which is masculine.

These, and other examples of the same kind, which might easily be produced, shew that the Hebrew abounds with anomalies, which have a near resemblance to that we have attempted to illustrate. They afford therefore a species of analogical proof, which may be fairly, and perhaps successfully admitted.

The Bishop's objections to Houbigant's interpretation, are 'the great solemnity of the introduction, ver. 6, and the beginning of ver. 7, and the impropriety of the language, the desirable things of all nations shall come, when it should rather be said, the desirable things of all nations shall be brought.'—These are undoubtedly very strong objections, and to these we would add the parallel prophecy of Malachi, ch. iii. 1, which incontrovertibly relates to the Messiah, and which is thus translated by Bishop Newcome:

'Behold I will send my Messenger,
And he shall prepare the way before me:
And the Lord whom ye seek
Shall suddenly come to his temple, &c.'

As to the propriety of applying the passages respecting the Temple to that rebuilt by Herod, the Bishop is very justly of opinion, that supposing the Messiah to be prophesied of ver. 79, greater precision would not have been used; for this would have led the Jews to expect a demolition of the Temple then building, and the erection of another in its stead. As Herod's rebuilding the Temple was a gradual work of 46 years, he thinks that no nominal distinction between Zerubbabel's and Herod's Temple was ever made by the Jews; and quotes the authority of several of the Rabbins to support and illustrate this position.

This last argument of the Bishop has great weight with us in obviating the objections drawn from Josephus; but as the passages

passages of that historian, which relate to the present question, have been professedly examined in two distinct publications, we decline saying any thing further on the subject, till it comes more particularly before us.

The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs, as are best collected from modern travellers. As a Commentator, the learned Prelate has shewn an intimate acquaintance with the best critics, ancient and modern. His own observations are learned and ingenious. It is moreover not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations; an expedient, by which the tedium of grammatical disquisition is happily relieved, the taste of the Commentator displayed, and the text, in some instances, more successfully explained, than by diffuse and laborious modes of illustration.

ART. XI. *The Elements of Euclid*, with Dissertations intended to assist and encourage a critical Examination of these Elements, as the most effectual Means of establishing a juster Taste upon mathematical Subjects than that which at present prevails. By James Williamson, M. A. Fellow of Hertford College. 4to. Vol. I. 16s. Boards. Oxford printed. Sold by Elmsley, London. 1781.

WHEN this work first made its appearance, we deferred our account of it, in the view of procuring the second

greatest compliment an Author can pay to his readers is, that with all due perspicuity, he conveys his ideas in language well suited to the subject he treats, without intermixing in his discourse heterogeneous matter, and a superfluity of particulars, which, instead of commanding the attention, and keeping it always awake, and in action, tend to weary it, and give the reader a disgust to the subject.

Mr. W. affirms 'that an Author, who writes upon subjects of science, may often find it by no means convenient to deliver himself in such a manner as to be always intelligible even to those whom he would wish to have for readers.' What can Mr. Williamson mean by this declaration? And what can the Public think of that Author who wastes his time for no other purpose than to render himself unintelligible, and give his readers unnecessary trouble?

In the translation of his Author, Mr. W. has strictly adhered to the original; which, as a translation, is undoubtedly a great perfection: yet we cannot acknowledge the present performance to be preferable to those of Cunn, Simpson, or Barrow. For a learner, this work is certainly a bad one, because the beautiful simplicity and conciseness of the subject is by no means attended to. The original is in many places redundant; and Dr. Barrow has, judiciously in his edition, left out such superfluities as tend, without explaining the subject, to confuse the English reader. The original Greek abounds with a number of conjunctions and adverbs, which, when properly used, add great beauty to that language; but since the idiom of the English tongue will not admit of their use, it is certainly wrong to retain them.

ART. XII. *Tales of the twelfth and thirteenth Centuries.* From the French of M. Le Grand. 12mo. 2 Vols. 6s. sewed. Kearsley. 1786.

THE object of M. Le Grand, in this curious and amusing collection, is supposed, by the translator, to have been the investigation of the truth, and an ardent zeal for the reputation of his country. He hath detected the encroachments of other nations, and particularly the Italians, on his own, and replaced the stolen laurel on the brows of his countrymen. At the same time he hath contested the claim of priority made by one part of the nation over the other, by the southern over the northern provinces of France.

The *Provençal Troubadours* have long obtained a credit for excellence to which they had no fair claim, while the old *French Romancers* have been generally treated with neglect or disdain. It is the business of this publication to rescue them from the obscurity into which they have unjustly fallen; and to prove from their own works, that they are entitled to a higher distinction than

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than the caprice of fortune, or the prejudices of fashion and custom, have hitherto allowed them.

M. Le Grand's observations on the different species of romance, in his introductory discourse, are in general very judicious. His distinctions are accurate and clear; and his reflections are the fruit of much historical knowledge, and no small share of philosophical speculation; though his partiality to his own country hath in one place betrayed him into an ostentatious boast, that may indeed be excused, but will undoubtedly be laughed at.

' A very interesting remark here presents itself, which I believe has never been yet suggested by any writer: it is, that those provinces of France, which in the twelfth and thirteenth centuries produced the authors of romance and fable, are precisely the same, that, in the seventeenth and eighteenth, have given to the world Moliere, Boileau, Racine, Rameau, Crebillon, La Fontaine, Bossuet, Voltaire, Rousseau, Corneille, Buffon, Condé, Turenne, Le Brun, Le Poussin, Des Cartes, Vauban, &c. &c. &c.; that is, the genius, the eloquence, the invention, the imagination, the sublimity of talent, in short, all the celebrated poets and the illustrious heroes, who have adorned their country, or extended the limits of their several arts, sciences, or professions. Shall we not then conclude that nature, in the unequal distribution of her gifts between the several districts of the kingdom, has been pleased to allot the mental endowments more especially to the provinces situated to the northward of the Loire? I shall not pretend to account for this phenomenon: but fa-

life, they shew the nation in its undress, if I may be allowed the expression. Opinions, prejudices, superstitions, customs, turn of conversation, mode of courtship, all are to be found in them, and in them alone.

The manners, which the stories exhibit, are not, I must confess, always so chaste and decent as I could wish them; and this circumstance I have several times had occasion to regret in the course of my work. The expressions are often still worse, their texture being frequently of the most disgusting coarseness. Whether it proceeded from the simplicity of the times, or that they thought, as is observed in the *Romance of the Rose*, that there was no evil in naming what God had made; or whether it be attributed to the imperfection and infancy of the language, the spirit of libertinism not having then invented those ingenious turns of phrase and circumlocutions, by which, in half concealing it, one renders the sin more seducing, these fabulists had no kind of reserve; but, as the vulgar saying is, called a spade a spade: and it is not in the relation of the author only that the ear is shocked with these expressions; one is surprised to find them put into the mouths of virtuous maids, women of character, and fathers instructing their children.

After all, if we had nothing to object to these authors but the indecency of a few words, they might easily be pardoned. But besides the frequent coarseness of the style, some stories are in their substance reprehensible; for libertinism and adultery never can be reconciled to sound morals. Yet, however liable to objection the diction, the manners, or morals of these tales may be, it is my business to represent them such as they are, since they are descriptive of the times. Nevertheless, the respect that is due to the reader shall not be forgotten. Though all embellishment shall be rejected, and though to preserve the character, the humour, and simplicity of the fables, the language may sometimes appear bald, quaint, or approaching to vulgarity, I shall be careful not to admit any immodest or indecent expression. There are several stories which, on this account, must be suppressed entirely; others, of which I shall present only an extract, or from which I shall retract the too licentious passages. That cannot be called stripping an author; but only putting him into a condition that may enable him to appear in good company.

These Tales shock probability. We cannot realise many of the incidents, yet they discover a vigorous and wild imagination. They awaken curiosity; and as they are generally short, they are seldom tedious: and we easily suffer ourselves to be carried away by the pleasing illusion into the land of enchantment.

ART. XIII. *A Plan for rendering the Poor independent on public Contribution: founded on the Basis of the Friendly Societies, commonly called Clubs.* By the Rev. John Acland, Rector of Broad-clist, and one of his Majesty's Justices of the Peace for the County of Devon. To which is added, a Letter from Dr. Price. 8vo. 1s. Rivington, &c. 1786.

THE increase of the poor-rates hath been a long and growing complaint; and the burden is, at this day, so grievous, that

that if some remedies be not applied to relieve it, the landed interest (oppressed as it is by such an accumulation of taxes) must, in time, sink under its weight.

Various means have been devised to check the progress of this increasing evil. Some have been plausible in theory ; but their application hath been deemed injurious and tyrannical ; and long-established grievances have been submitted to, from a fear that the means designed to remove them would, introduce still greater inconveniences.

The Author of this pamphlet appears to be influenced by the worthiest motives, in the Plan which he offers to the Public ; and the least that we can say of it is, that it merits the most serious attention of all descriptions of people ; and whether practicable or not, Mr. Acland will be entitled to the thanks of his country, for his very laudable attempt to blend in one scheme the interests both of the rich and of the poor ; and to make usefulness co-operate with charity.

In his address to the poor (in a separate paper), he hath given a general view of his plan ; and as that comprehends the leading objects of the scheme, we will present an extract of it to our readers in the Author's own words :

‘ In the first place, it is built upon the basis of the friendly societies, commonly called clubs, and without interfering in the least with those already established. It forms all the members of society (excepting such as are therein excepted) into one general club ;

subscription of their parents; for instance, were two subscribers of 2d. each to leave six orphan children, those children would receive a clear 3l. 4s. 8d. a month; of which sum, whatever remained over and above their necessary nurture, is to be laid up for their use.—The subscribers likewise of 1½d. and 2d. are, after they arrive at the age of sixty-five, to receive, the one 3s. 6d. the other 4s. per month; after seventy, or any time before, that they shall not be able to earn, the man 6d. or the woman 3d. a day, the one 5s. 6d. the other 6s. 6d. per month; and after seventy-five, or any time before, that they shall be rendered incapable of all labour, the one 12s. the other 14s. per month.

* And on account both of the greater number of gratuitous subscribers, and the higher rate both of house-rent and all the necessaries of life, it is proposed, that the inhabitants of the city of London, and the circumjacent places to the distance of four or five miles, shall have an increased allowance of 4s. per month in the first instance, of 2s. in the second, of 1s. in the third, of 1s. 6d. in the fourth, of 2s. in the fifth, and of 2s. 6d. in the sixth. And for the same reasons it is proposed that in some other of the great trading towns and cities, there should be an advance; in the first instance of 2s. 6d. in the second of 1s. 4d. in the third of 1s. in the fourth and fifth of 1s. 4d. and in the sixth of 2s. per month. Such is the plan that is now offered to your consideration, and it is hoped that no liberal mind will be in any doubt whether to prefer such a certain comfortable and independent support to the uncertain, wretched, and dependent pittance supplied them, by enforced and precarious relief from their respective parishes.

Mr. Acland submitted his plan, before he published it, to the inspection of Dr. Price, who approved of its general principle, and made such observations on the subject, as tended to confirm the writer's general notion, though in some inferior points of calculation the Doctor proved that Mr. Acland was mistaken. As the approbation of such a distinguished writer must give weight to any plan that may be offered to the Public, on subjects of this nature, we cannot better promote the object of this publication, nor pay the ingenious and worthy Author a more acceptable compliment, than by presenting our readers with the following extracts from Dr. Price's letter.

'I have considered with much attention your plan for making a general provision for the poor. It is impossible that the principle on which it is founded should not be universally approved, nothing being more plainly equitable and reasonable than that "the poor, while young, and in health and vigour, should be obliged, by "small savings, to contribute towards their own support, when disabled by sickness, accident, or age." The many clubs established for this purpose in different parts of the kingdom, however ill-formed their plans generally are, prove this to be the sense of the poor themselves; and therefore afford a particular encouragement to the legislature to think of establishing some plan of this kind, and thus to ease the Public of a burden which is grown almost intolerable.' 'In short, it seems to me that your plan has a tendency

dency to do the greatest good, by affording, in the best manner, the most agreeable and useful relief to the poor; by encouraging frugality, industry, and virtue among them, and by promoting the population of the kingdom, and removing many of the evils which attend our present poor laws. I will add what appears to me a further recommendation of it, that it will substitute in the room of the present dangerous plans of the friendly societies scattered throughout the kingdom, ONE GENERAL PLAN of the same kind, well-formed, substantial, and permanent.'

Every other testimonial would seem needless after this; and we have only to add, that if Mr. Acland's plan should meet the approbation of the legislature, and a trial should be made of its practical efficacy and utility, we sincerely wish that its success may answer his expectation, and reward his zeal.

ART. XIV. *Lucubrations*; consisting of Essays, Reveries, &c. in Prose and Verse. By the late Peter of Pomfret. 12mo. 3s. sewed. Doddsley. 1786.

WE have been so frequently entertained by this ingenious Author, that it would give us great pain if, after all, we were obliged to sacrifice him at the altar of criticism. We always make those immolations with reluctance; even when there is no claim on our gratitude for past obligations: but when an old friend, to whom we have been indebted for many hours of rational amusement, becomes insipid or tedious, and yet will — *will* talk, it occasions a sad conflict between humanity and

afford entertainment to those who read for no other purpose : and something too from which minds of a more elevated and enlightened cast may not disdain to take hints of instruction.

The lines on suicide express the common arguments against self-murder, in a concise manner ; though we can say little in praise of the poetry ; for it is deficient both in ease and spirit.

From the essay '*on our reception in public places*,' our Author appears to have met with some severe affront from a haughty divine, which he hath taken the opportunity of chastising with more than common asperity.

We cannot conclude without saying, that though Peter's taper doth not burn with its former vigour, yet its light is clear and pure ; and we doubt not but when its last flame trembles on the socket, it will still show the good qualities of its composition, and leave a grateful odour behind.

ART. XV. *A short Review of the political State of Great Britain at the Commencement of the Year One thousand Seven hundred and Eighty-seven.* 8vo. 1s. 6d. Debrett. 1787.

'AN intelligent mind,' says this very ingenious writer, 'accustomed to speculate upon human events, to regard their causes, their progression, and their effects, and to form its general opinions from an expanded survey of the whole ; such a mind will naturally stop at particular æras in the history of nations, and assemble their scattered rays into one concentrated point of view. The political situation of this country at the present juncture, may, perhaps, be regarded as forming one of those epochs ; and may merit consideration, as detached from the general mass of time and matter, which constitute and compose what we denominate history. My object, in writing the following sheets, is principally to present a picture of the actual and existing moment, without either taking any ample retrospect of past transactions, or extending my conjectures far into an unascertained and imaginary futurity. It is certainly curious, and it may be useful, to consider the relative and respective positions of the king and the people, of the governors and the governed, of the ministry and of the opposition, at the opening of a new year, before the incumbent pressure of succeeding events has diverted our attention to other scenes and objects. I shall confine my survey to a few of the great component features.'—

He, accordingly, begins with THE SOVEREIGN, who stands foremost on the canvas : a most respectable figure, as a good and amiable man. The reader may imagine the back ground of the picture to be grouped by Edwards, and Henrys, and the late King of Prussia, as MONARCHS. The piece is well sketched, with a bold but not licentious pencil. To drop, for a moment, the allusion, our unknown Author seems to possess a great de-

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gree of candour, as well as of spirit. He disclaims all party attachment. 'Above the vileness,' says he, 'of writing for any faction, or adopting from interest, any opinions: having little to hope, and less to apprehend, from any minister, I have written as I felt on every subject. I am neither to be found on the terrace at Windsor, nor at the suppers' [few authors are, we suppose] 'at Carlton-house. I have neither bowed to the meridian, nor to the rising sun. I have neither flattered the Minister, where I conceive that he is an object of censure; nor justified the Opposition in those acts where I believe them to have merited condemnation—'

The HEIR APPARENT next attracts our notice; and in this masterly piece we see, with inexpressible concern, the rising sun almost totally eclipsed by——But we refer to the picture, and turn our eyes to the drawing which is here given of the Minister. Mr. Pitt's portrait is a favourable likeness of (if we mistake not) a favourite with the artist. We do not, however, think that he has done more than justice to the original.

The *Companion* to the last mentioned picture (though the originals are not companions), gives Mr. Fox, painted, indeed, to the life: for, although our political Vandyke modestly professes to have given us only *sketches*, this is, unquestionably, a masterly portrait. Free, animated, glowing,—the figure seems ready to start from the canvass; its lustre is, however, duly tem-

Lord Rodney's ample share of public merit is likewise the subject of much encomium, attended by a severe charge of *ingratitude* here brought against his country, grounded on the peculiar circumstances, and present situation of this first-rate naval officer,—‘the saviour of the empire, whose age is embittered by suits and attachments, and all the nameless engines of judicial torture!’

Mr. Hastings, too, finds here a warm and able advocate, who pleads ‘the cause of the Oriental hero, and strongly recommends him to ‘the protection and *gratitude* of his country.’

The retreat, ‘either actual or imminent,’ of Lord Mansfield, ‘from a situation which he has held with so much dignity to himself, and so much benefit to the Public, for a period of thirty years,’ furnishes our Author with an opportunity of paying a just tribute of applause to the rare merits of a man, whose loss to his country, whenever it happens, will not be easily repaired.

This Review concludes with an intimation, that, should the present performance meet the public approbation, the writer may, probably, be induced, ‘at some moment of leisure, to resume his pen, and to attempt to complete that picture, of which he has only traced the outline.’

MONTHLY CATALOGUE, For JANUARY, 1787.

AFFAIRS of IRELAND.

Art. 16. *An Address to the Nobility and Gentry of the Church of Ireland, as by Law established.* Explaining the Causes of the Commotions and Insurrections in the Southern Parts of this Kingdom, respecting Tithes; and the real Motives and Designs of the Projectors and Abettors of those Commotions and Insurrections, &c. By a Layman. Dublin printed; London, reprinted for Kearsley. 8vo. 2s. 1786.

THE continual disposition of the Irish peasantry to tumultuous disturbances, the enormity of their outrages, and the persons against whom their brutal resentment is directed, all tend to shew that the poor ignorant agents are spurred on, by concealed and crafty directors, to some dark purpose. The Author of this Address argues throughout, to prove, ‘that Popery is the root from whence the present insurrections spring. The insurgents are all Papists, their manifestoes proclaim them to be so, their priests openly read them at their altars; their mass-houses are their places of rendezvous, where they bind themselves by solemn oaths to execute their designs; and the extirpation of the Protestant established clergy, and consequently of their religion, is the object of their confederacy. Some particular events and circumstances have, at this time, caused the fire of these discontents, hitherto smothered, to break out into a blaze; the first and principal of these are, *the hasty and improvident repeal of the*

most important parts of that code of laws, called Popery laws; and particularly of that part of them, which forbids the acquisition of freehold property by Papists. —

‘ Another circumstance which has much contributed to the present disturbances is, the vast number of Papists in this kingdom, who have lately armed and regimented themselves, under the denomination of Volunteers; they have not only intermixed themselves with Protestants, in several bodies of Volunteers, but have formed distinct bodies themselves. And even in the city of Dublin, the Popish Volunteers, under the insulting denomination of the IRISH BRIGADE, greatly outnumbered all the other Volunteers. —

‘ Another reason that these insurrections have broke out in this last summer, is, that a bill was (to say no worse of it) very hastily and improvidently introduced into parliament in the course of last session, purporting to be a bill for the protection of the persons and properties of the clergy of the established church. — The bill was ill digested, had many exceptionable clauses in it, and if it had passed into a law, would have been the occasion of mischief and inconvenience, instead of advantage, to the clergy; it luckily miscarried in the House of Commons, and never was introduced into the House of Lords: during the debates on this bill in parliament, some ill-weighted reflections, and which, on examination, would have been found to have arisen from mistake and mis-information, were thrown out on the clergy, and their proflors, respecting the collection of tithes. — These debates, and the miscarriage of a bill, with such title, spread like wildfire through the kingdom; some men of great

party, and compute how far their power may be dangerous, should opportunity tempt them to be troublesome.

Art. 17. *Historical Tracts.* By Sir John Davies, Attorney General, and Speaker of the House of Commons in Ireland; consisting of, I. A Discovery of the true Cause why Ireland was never brought under Obedience to the Crown of England. II. A Letter to the Earl of Salisbury, on the State of Ireland, in 1607. III. A Letter to the Earl of Salisbury, in 1610; giving an Account of the Plantation of Ulster. IV. A Speech to the Lord Deputy in 1613, tracing the antient Constitution of Ireland. To which is prefixed, A new Life of the Author, from authentic Documents. 8vo. 6s. bound. Stockdale, 1786.

Sir John Davies was an able lawyer, and not unknown as a lover of the muses; two avocations that have little affinity with each other; but the latter was the first pursuit; and indeed he appears from his memoirs to have paid very little deference to the law, in the early part of his life, until his good sense corrected his eccentricities. In these tracts he exhibits himself in the character of a diligent member of the administration in Ireland; zealous for the settlement and prosperity of that nation, and studious of the best means of effecting these valuable purposes.

The first tract, which is also the first in its importance, has been several times printed; the other three have been collected from the literary treasures in the British Museum. The second and third contain much local information, gained by Sir John's attendance on the judicial progresses of the Lord Deputy in Ulster; and they display a striking view of the barbarism and lawless misery of the inhabitants at that time. The summary view of the Irish constitution given in the last article, his speech on being chosen and approved as speaker of the House of Commons there, is, according to the fashion of his time, made subservient to the most extravagant panegyrics on King James, and on the Lord Deputy Chichester, to whom it was addressed.

Art. 18. *A candid Review of the most important Occurrences that took place in Ireland during the last three Years;* in which is comprised, I. The Proceedings of the National Convention assembled in Dublin, November 1783, and the succeeding Year. II. Rise and Progress of the Bill for effectuating a commercial Intercourse between the two Nations on permanent and equitable Principles. III. His Grace of Portland's Reasons for opposing the twenty Propositions sent from the Commons to the Lords of England for their Consideration. IV. Proceedings of the Irish Legislature on the twenty Propositions transmitted from England. V. Opinion of Mr. Fox's ministerial Character. VI. The probable Consequences of any Proposition in the British Parliament tending to an Union with the sister Nation. VII. The present State of the Press in Ireland. 8vo. 1s. 6d. Bell. 1786.

This is a sensible narrative of events; but it will not be agreeable to all tastes. The writer does not exhibit the Irish convention in the most respectable point of view; and in his history of the commercial propositions, he shews the weakness of the objections started against them by the ministerial opposition here, and by the parliament

ment in Ireland. They were indeed very delicate subjects of consideration; for, as this writer truly observes, every argument used in support of them on one side of the water, were so many reasons against them on the other side! He complains much of the abuse of the press in Ireland, by circulating horrible exaggerations of riotous proceedings, which give other nations a false idea of the internal state of the country. But this is another subject of delicacy; nor do we clearly conceive the nature of the remedy he proposes against an evil that the *Layman* in the preceding *Address* attributes to the printers in Dublin being chiefly Papists; a circumstance for which we have no better authority than his assertion. This Author says, very confidently, that 'the establishment of an independent press in Dublin, with a corresponding one in London, would in a very short time be productive of the best consequences to Ireland. When I mention an independent press, I mean one not in the least connected with ministers, or any description of people in opposition.' The object of this institution is declared to be to report, faithfully and circumstantially, the various occurrences of the times. But what is to be understood by an establishment not formed either by the government, or by the adversaries to the governing powers? If a press is to be supported by any sanction whatever, it would become odious; if it is to depend on profit for support, it would stand on no better ground than the present presses; but must be regulated by the common principles of the trade, and must study the taste of the majority of readers: nor will any press attract attention by a tame caution of never printing any thing of the truth of which the printers are not assured. A printer

spond with the Author's impression; but how far Kearsley's copy fails in this respect, cannot be determined without a careful collation; a task which we cannot undertake. The Editor of this edition has, indeed, added some explanatory notes, which he confesses have *not* been communicated to Mr. Hastings; of course Mr. Hastings's consent could not extend to them. There is also added, in an Appendix, "A Narrative of the Flight of Prince Ichander Shah, eldest Son of the Mogul Shah Allum, from his Father's Court at Dehly." This is said to have been written by the prince, in the Persian language, at the request of Mr. Hastings; and to have been translated by Captain Jonathan Scott, who lately published the *Memoirs of Eradut Khan*: of the authenticity of this journal we entertain no doubt; but it is so obscured by the peculiarity of Oriental terms, and so little explained by notes, that it is more valuable as a curiosity, than as a paper of information.

A head of Mr. Hastings is given as a frontispiece to this volume; said to be engraved from a painting by Zoffany.

Art. 20. *Letters of Albanicus to the People of England*, on the Partiality and Injustice of the Charges brought against Warren Hastings, Esq. 8vo. 2s. Debrett. 1786.

Albanicus is a very fair and candid advocate, on general principles, in behalf of Mr. Hastings; but most people have, by this time, made up their minds about the voluminous charges framed against him; and it would be ill-natured not to allow Albanicus his share of merit, as an advocate, in a cause which, no doubt, he thinks a good one.

POLITICAL and COMMERCIAL:

Art. 21. *A Woollen Draper's Letter to his Friends and Fellow Tradesmen*, all over England. 8vo. 1s. French, in Fenchurch-Street. 1786.

This supposed Woollen Draper*, who seems to be well acquainted with the subject he treats, endeavours to shew his fellow tradesmen the very great injuries to which the woollen trade is exposed, by the commercial treaty, lately signed at Paris. He considers the woollen trade as the most material support of our kingdom; and, with reluctance, acknowledges, that the manufacturer cannot, under our present heavy taxes, afford cloth at so cheap a rate as our neighbours the French: he makes it appear that they can undersell us, even in our own markets; and, consequently, that they will engross the whole trade, if permitted to bring their goods to England. As the treaty hath not yet passed into a law, he requests his brethren in the woollen trade to exert themselves, by petitioning parliament, against a measure which, if carried into execution, will prove the inevitable ruin of many thousand families.

This honest Draper's language and sentiments are plain, but forcible†; and he shews his skill in political as well as commercial matters. In his own style, the sample, which he hath here offered to the Public, is well wrought, and of a good fabric.

* Perhaps no more a *Draper* than Swift, who assumed that character.

† The more forcible, *indeed*, from their plainness.

- Art. 22. *The Letters of an Englishman*; in which the Principles and Conduct of the Rockingham Party, when in Administration, and Opposition, are freely and impartially displayed. 8vo. 2s. 6d. Stockdale. 1786.

These are a course of Letters that appeared lately in the Public Advertiser; they are written with ability and intelligence, and contain a severe scrutiny into the political evolutions of the most distinguished champions of the Rockingham party.

- Art. 23. *A Rope's End for Hempen Monopolists*: or, a Dialogue between a Broker and a Rope-maker, &c. In which are represented, the pernicious Effects of the Rise in the Price of Hemp. By a Halter-maker, at the Service of all Monopolists. 8vo. 6d. Sewell, &c.

An arraignment of the conduct of certain merchants and their broker, who, by a late monopoly of hemp, have, according to the Writer, done great injury to this country. When we consider the supply of cordage for our shipping, exclusive of all other branches of the hempen manufacture, the subject here treated appears to be of no small consequence. The present Dialogue is managed with good ability, on the part of the Author; who, from his knowledge of the matter in debate, writes not only with judgment, but with a considerable degree of vivacity, and even some share of humour.

- Art. 24. *Traacts on Subjects of National Importance*. First, On the Advantages of Manufactures, Commerce, and great Towns to the Population and Prosperity of a Country. Second, Difficulties stated to a proposed Assessment of the Land Tax; and

ecclesiastical courts, where probates of wills and letters of administration are to be obtained.

Art. 26. *A concise Abstract of all the Public Acts*, passed in the last Session of Parliament from January 26th to October 27th, 1785. By a Barrister of the Inner Temple. 12mo. 2s. 6d. sewed. Fielding. 1786.

Abstracts of the Acts, if carefully made, are useful publications; and the necessity of them will be the more obvious, when it is considered, that the laws ought to be made known, in some degree, to every subject. Mr. Macnally [we think we have seen that gentleman's name in the advertisements] has here given all the Acts passed in the year 1785. The public statutes are abridged; while the private acts (as they are useful but to particular persons, or in particular places) have only the title and contents. The Author has distinctly given every section of each act, by which means obscurity is avoided; and indeed order and accuracy are essentially and peculiarly necessary in a publication of this kind; for, without them, instead of giving adequate information, these abridgements might only serve to lead people into litigations and errors.

Art. 27. *A complete Compendium of the Militia Laws of England and Wales*: being an Abstract of an Act of the last Sessions, intituled, An Act for reducing into one Act of Parliament the Laws respecting the Militia. By a Gentleman of the Inner Temple. 12mo. 1s. Ridgway. 1786.

The substance of the late generalising Act concerning the militia, divested of its redundant language.

POLICE.

Art. 28. *An Essay towards establishing a System of Police on constitutional Principles*: Consisting of Propositions for the effectual and immediate Suppression of Vagrancy, Thefts, Burglaries, Swindling, &c. 8vo 2s. Wilkie. 1786.

The plan Mr. Barret proposes is *somewhat* similar to that of the French police; the spirit of which is, in every respect, hostile to the freedom of the subject, the advancement of science, and the wealth of a trading nation. Some of our Author's propositions have too much the appearance of despotism to be admitted without strict examination; nor do they seem to be founded on the principles of our excellent constitution, which will not suffer the unoffending individual to be oppressed or embarrassed, or in any manner deprived of the free exercise of his civil and religious rights. The plausible argument that our Author's scheme will be a national saving of four millions per ann. ought to be strictly scrutinized, as his estimates seem to be made in terms rather too general: such as a certain writer calls, '*lumping conclusions*.'

Art. 29. *An Essay on Parish Workhouses*: With some Regulations proposed for their Improvement. By Edmund Gillingwater, Overseer of the Poor at Harleston, Norfolk. 8vo. 1s. Robinsons. 1786.

The benevolent Writer of this pamphlet succeeds better in pointing out the defects than in devising improvements on the present mode of managing the poor in this country. His Essay is well calculated for one purpose that does not seem to have formed

any part of the Author's original design, viz. to prove, from experience, the exceeding pernicious tendency of our present system of *poor laws*. To a well-informed reader the greatest part of the evils complained of, are so plainly deducible from these laws, and are so absolutely inseparable from the *principle* on which they are founded, that nothing less than a radical alteration can prove in any respect beneficial. The well-intended amendments proposed by Mr. Gillingwater, and many other writers, are like the useless attempts to prop up, and render perfect, a mouldering fabric founded on sand, and cemented with mire. They may amuse for a time, but cannot be productive of any lasting advantage. What idea can the reader entertain of an improvement whose principal merit must consist in the virtue, integrity, and humanity of the persons who are to carry the regulations into effect?

M E D I C A L.

Art. 32. *Experiments on the Red and Quill Peruvian Bark*: With Observations on its History, Mode of Operation, &c. Being the Dissertation which gained the Prize given by the Harveian Society at Edinburgh for the Year 1784. By Ralph Irving. 8vo. 3s. sewed. Robinsons. 1785.

These experiments are numerous, and properly adapted to determine the constituent parts, and the qualities, of the bark. Many of them, indeed, tend to explain the phenomena and properties of vegetable astringents in general, rather than of the bark in particular; an error into which writers on the materia medica easily fall; the consequence of which is, that they often attribute to a particular and favourite medicine the qualities and virtues of a

fire of Dr. Pugh, who wished to translate it into English, and make it public in his own country, for the *good of humankind*.* Dr. Pugh gives, therefore, a translation of M. Pouzaisse's treatise, and adds some cases that occurred during his residence at Balaruc, while he was there attending his patient, Mr. Woolaston. The properties and qualities of the waters of Balaruc have been sufficiently described by many medical writers; and the diseases in which they may prove useful, are pointed out by most of the authors at Montpellier; especially by the eminent Sauvages (in his *Nosologia Methodica*), who is not wanting in his commendations of the *thermæ Bellilucanæ*.

The present performance contains nothing of consequence; the analysis of the water is very imperfect, in an age when chemistry is brought to such perfection; and the medical uses of it are related, without any theoretical investigation.

Dr. Pugh's description of Montpellier, and the adjacent country, may be entertaining and useful to such travellers as wish to visit the south of France, especially the description of the road, prices of stage coaches, lodgings, &c. all which are here particularly noticed.

Art. 33. *A Treatise on Cancers*, with an Account of a new and successful Method of operating, &c. by which the Sufferings of the Patients are considerably diminished, the Cure greatly accelerated, and Deformity prevented. By Henry Fearon, Surgeon to the Surrey Dispensary. 8vo. 2s. 6d. Johnson. 1786.

The method of operation here recommended by Mr. Fearon is the same which, on account of its simplicity, we approved in our account* of the first edition of this performance. We are happy to find, that experience has established our Author's method: many additional cases are inserted, fully confirming its success.

Art. 34. *Observations upon the new Opinions of John Hunter*, in his late Treatise on the Venereal Disease. Part the Second. By Jesse Foot, Surgeon. 8vo. 2s. 6d. Becket. 1786.

In our Review for October last we mentioned the first part of Mr. Foot's Observations; and what was there advanced is applicable to this part. Why will not disputants consider, that the intention of controversy should be *the advancement of science*, and that it should never be used as *the vehicle of personal abuse*? Our Author's just strictures lose much of their weight and force by the virulence of the manner in which they are delivered.

Art. 35. *Cautions concerning Cold bathing, and drinking Mineral Waters*. By William Buchan, M. D. Being an additional Chapter to the Ninth Edition of his Domestic Medicine. 8vo. 6d. Cadell. 1786.

These observations are just, and if the cautions of our Author were strictly followed, we are confident that the melancholy consequences of injudicious cold-bathing and water-drinking would be less frequent. In this little treatise our Author also points out the cases in which the use of these remedies is proper, and shews the manner in which they ought to be employed, either for curing diseases, or establishing the health of weak and relaxed constitutions.

* Vid. M. R. vol. lxxiii. p. 302.

HORTICULTURE.

Art. 36. *Miscellanies*, on ancient and modern *Gardening*, and on the Scenery of Nature. 8vo. 2s. 6d. Walter. 1785.

A canto of scraps, in prose and verse, from writers who have, professedly or incidentally, expatiated on the beauties of ornamental gardening and natural scenery: as—Homer, Virgil, Tasso, Petrarch, Bacon, Shakespeare, Milton, Addison, Thomson, Whateley, the foreign Encyclopedies, and Journals, the Descriptions of Dovedale, Keswick, &c. &c.

Art. 37. *A Method to preserve Peach and Nectarine Trees from the Effects of the Mildew*; and for destroying the Red Spider in Melon Frames, and other Insects, which infest Plants in Stoves, and Trees, Shrubs, &c. in the open Garden. By Robert Browne, Gardener to Sir Harbord Harbord, Bart. at Gunton in Norfolk. 12mo. 5s. sewed. Printed by Subscription for the Author, and sold in London by Walter. 1786.

Mr. Browne's methods seem to be effectual, if thoroughly persisted in; but the gardener must not grudge his labour;—that labour which, if repaid by plenty of fine fruit, will certainly be well bestowed. The same remark will equally apply, with respect to the high price of this very small book: for who can deem a crown too much for good instruction, in order to preserve what is so expensive to raise; and which, as the event shews, is often raised, only to feed insects and vermin?

MATHEMATICS, &c.

Art. 38. *A Key to Hutton's Arithmetic*; containing the Solutions, at full Length, of all the Questions proposed in that Work. By

Solidity; but comprehending also the general doctrine of absolute and relative Motion. 4. Inertia of Matter. In this chapter are found some very just observations on the *vis motrix*, or *vis viva*, of a moving body, being that by which it communicates motion, or change of motion to another body. Indeed we have never met with any thing more satisfactory on the subject. Then follow the general laws of motion, and the doctrine of the composition and resolution of forces. 5. Attraction of Gravity. 6. Attraction of Cohesion, with some general Remarks on Hardness, Softness, and Elasticity. 7. and 8. Mechanical Powers. Under the article Wedge, the mistakes of several authors are rectified, and the whole placed in a clear light. 9. Centre of Gravity. 10. Communication of Motion by direct and oblique Impact. This also comprehends the doctrine of the spontaneous centre of conversion of a body. 11. Centres of Percussion, Oscillation, and Gyration. 12. Rectilineal Motion of Bodies; containing the general laws of accelerating forces. 13. Pendulous, and, 14. Projectile Motion. The Author appears to have a clear idea of things himself, and also to possess the art of communicating it to others.—His work contains 24 plates, neatly engraved.

Art. 40. *The Rudiments of Mathematics*; designed for the Use of Students at the Universities: Containing an Introduction to Algebra, Remarks on the first Six Books of Euclid, and the Elements of Plain Trigonometry. By W. Ludlam, late Fellow of St. John's College, Cambridge. 8vo. 3s. Boards. Cadell. 1785.

This is a work of very great merit. Mr. L. observes, in his preface, that 'no man can get any credit by making an horn-book for the babes in mathematics, though it may be an useful work.' Which is but too true, and has probably been the reason why the task of writing elementary treatises, has so often fallen to the lot of unskilful hands: but when a master of the subject will deign to undertake it, the Public are much benefited, as in the present instance. The book begins with the doctrine of vulgar fractions, which being well understood, a learner will find little difficulty in comprehending the elements of algebra, as here laid down. The remarks on Euclid are, in general, very just, and will help young students to comprehend the drift and design of that celebrated Author. The trigonometry is brief, but easy to be understood; and, in particular, here is an excellent elucidation of the several changes in the algebraic signs, of the cosines, tangents, &c. so necessary to be observed in the solutions of astronomical and physical problems.

ANTIQUITIES.

Art. 41. *Nenia Britannica*, or an Account of some hundred Sepulchres of the ancient Inhabitants of Britain. In Numbers. By the Rev. James Douglas, F. S. A. Nos. I. II. and III. Fol. 5s. each. Nicol. 1786.

As this is a singular work, peculiarly adapted to illustrate the early part of the history of England, and of great importance to the antiquary, we have deviated a little from our plan, for the purpose of announcing to our readers (especially those who admire the study of antiquity) a publication which will afford both pleasure and profit.

The

78 MONTHLY CATALOGUE, *Natural History*, &c.

The Author has opened several ancient *tumuli* or sepulchres, in which are found, deposited with the dead, according to the custom of the times, a variety of instruments of war, culinary or domestic utensils, rings, gems, coins, &c. These and every circumstance relative to the tombs, are particularly described, and the tombs themselves, with all their contents, are represented in *aquatinta* plates, which are admirably adapted for conveying an accurate idea of antique relics. Mr. Douglas proposes to complete this curious performance in twelve numbers, each of which will contain three plates, the Author's own etching, and the written description of what they represent.

NATURAL HISTORY.

Art. 42. *A short Essay on the Propagation and Dispersion of Animals and Vegetables*, being chiefly intended as an Answer to a Letter lately published in favour of Equivocal Generation. 12mo. 1s. 6d. Wilkie. 1786.

Omne vivum ex ovo is an axiom so universally received by naturalists, that every attempt to contradict it will be treated with ridicule *. The idea of equivocal generation will be easily refuted by repeating the arguments of Ray, Harvey, Linnæus, Derham, and others, whose opinions are sufficiently known.

NEGRO-SLAVERY.

Art. 43. *An Apology for Negro-Slavery: or the West India Planters vindicated from the Charge of Inhumanity*. By the Author of Letters to a young Planter. The second Edition with Additions. 8vo. 1s. 6d. Strachan. 1786.

We noticed the first edition of this work in our Review for June

rected from the Voyage published by Authority. 8vo. 6s. Newberry. 1785.

This is a new edition of a work of which we gave an account in our Review, vol. lxx. p. 236. What we have said of that publication has been confirmed by the authentic voyage published by the Board of Admiralty. The present edition, however, is in many places corrected; but it is even now an imperfect account of the discoveries of the great navigator, and of events which happened in the voyage.

EDUCATION.

Art. 45. *An Introduction to Reading and Spelling*, written on a new Plan, and designed for the Use of Schools. By the Rev. J. Hewlett. 8vo. 1s. Johnson. 1786.

'Many spelling-books,' says Mr. H. in his preface, 'have been professedly written for the ease of the master and the assistance of the scholar, but little has been done towards systematizing the language in order to exemplify the different varieties of its orthography, more than collecting from a dictionary, tables of words consisting of two, three, four, five, or six syllables.' Mr. H. shews the insufficiency of such spelling books, and recommends the methodical plan he has followed, as every way calculated to assist the memory of the scholar. The plan is a good one, but we fear too intricate for a child, to whose capacity alone such books ought to be suited.

We must differ from Mr. Hewlett when he says the pronunciation of the English language is the most perfect in the metropolis.

Art. 46. *A Series of Prints of ancient History*, designed as Ornaments for those Apartments in which Children receive the first Rudiments of their Education. In two Parts. Part I. Small 4to. 10d. sewed. Marshall.

This little volume contains copper-plate engravings of remarkable occurrences in the Assyrian, Persian, Grecian, and Roman monarchies; which last is divided into four classes, viz. the Macedonian, Asiatic, Syrian, and Egyptian kingdoms; and concludes with the death of Cleopatra. The design of this publication is the same with that of 'A series of prints of Scripture history,' mentioned with approbation in our Review for November last, and is intended as a companion to it: the plates here given are equally good, if not better, than the former, and are much superior to any we have before seen, in little complements for the use of young readers.

Art. 47. *A Description of a Set of Prints of ancient History*, contained in a Set of easy Lessons. In two Parts. Part I. Small 4to. 6d. sewed. Marshall.

What we said in our Review for November concerning the description of a similar series of prints, may be applied to the present, as, like the former, this little volume explains all the plates in the foregoing publication, and is equally commendable for the style in which the descriptions are written.

P O E T R Y.

Art. 48. *Poetical Effusions of an Epicurean Philosopher*, contrasted with those of a Christian Philosopher, both far advanced in Years. The First being a close (though liberal) Translation of some Stas-

zas of the late celebrated Voltaire, as published among his Works; and the other of a contrasting Parody of the said Stanzas by an anonymous Author. Both translated from the French. 4to. 1s. Becket. 1786.

Except poor Reviewers, who are, alas! forced to read every thing that any body chuses to write, who will give themselves the trouble of reading a copy of verses, in which the mere whim of making each page contradict its fellow, supplies the place of wit, harmony, sense, and grammar?

Art. 49. *The Patriot Beard*, an Heroic Comic Poem. 4to. 2s. Graham, No. 134, Drury Lane. 1786.

Grubstreet hath nothing to fear, if we may judge by this specimen, from the rivalship of *Drury Lane*. In harlotry the latter may excel; but, in poetry, *Grubstreet* must still remain—the Parnassus of the city.

Art. 50. *Poems for young Ladies*, Devotional, Moral, and Entertaining. Selected by Dr. Goldsmith. 12mo. 3s. sewed. Johnson. 1785.

Whether Dr. Goldsmith was, or was not, the selector of these poems, is, we suppose, immaterial to the Public. It is of more importance to be satisfied that the pieces are all of a moral turn, and fit to be put into the hands of young females, with a view to proper instruction, as well as to rational entertainment. They are collected from the works of Addison, Young, Moore, Collins, Thomson, Milton, Dr. Cotton, Goldsmith, Pope, Gray, &c. We have various collections of a similar kind and bulk; such, for instance, as the *Moral Miscellany*, the *Pleasing Instructor*, &c. &c. Many of the

probability, operated against the piece on the successive nights. We, who were not at the theatre on the first night of its performance, think it now incumbent upon us to hold the balance fairly between Mrs. Cowley and her censurers.

The lady, in her preface, gives her word, that, whatever her sins were, her play is published *with all its imperfections on its head*. Taking this to be the fact, the comedy has been perused with a strict and a jealous eye; and as far as relates to the language and dialogue, Mrs. Cowley must be acquitted of the charge of indecency. The expression which it seems gave umbrage to delicate ears, has nothing gross: the bridegroom says, he will provide a *dark chamber* for his new-married wife. The wit, if there be any in the phrase, is not of much value: but he must be fastidious indeed, who, on that account, condemns the play as offensive to modest ears. How far the performance before us can be received as a proof of true comic genius, may be doubtful; on this head, however, we shall hazard a few reflections, which, perhaps, Mrs. Cowley will not find unworthy of notice.

In the first place, she has not chosen her subject with taste and judgment. Spanish plots and Spanish manners will not furnish true comedy. The trick of an embarrassed fable and perplexed incidents is worn threadbare. To see the persons of the drama merely the sport of chance, of accidents, and of mistakes, may divert in pantomime, but something of more value is expected in comedy. We go to the theatre to see manners as they exist in society. When the scene is laid in Spain or Portugal, a sure disappointment follows: of English characters we can judge, and when those are not offered, we lose the opportunity of comparing the copy with the life: in short we no longer expect the pleasure arising from the truth of imitation. We would therefore recommend to Mrs. Cowley, in her future compositions, to look for characters at home; she may then give a faithful draught of the manners, and that spirit of dialogue which she seems to possess will not be wasted on an ungrateful subject.

Before we close this article, it must be admitted, that the lesson intended for grey beards is not the most delicate for the pen of a lady. To Mrs. Behn, the writer of the last century, Mrs. Cowley should owe no obligation. Had the scene lain in England, perhaps there would not have been so much of exaggerated character. *Scrapiana* would not then tell her aged husband, that he represented 'the old shrivelled grey faced Time'; that she 'will sit at her balcony, to attract admiration'; that she 'could not be at rest in her bed, if she thought her lover slept quietly'; that 'when gay women marry grey-beards, it is their pious design to have their own way in every thing'; and that 'when old men are sisted, they are found to be chaff'; and all this borders upon improbability; the intemperance is too gross. In English manners there would be more art, and perhaps less virtue; but it would, in that case, be a copy from life, and therefore more entertaining.

On the whole, Mrs. Cowley has employed her talents upon an ill-chosen subject. In her next piece we hope to see a selection of better taste; and then her abilities will probably ensure success.

REV. JAN. 1787.

G

NOVEMBER.

N O V E L S.

Art. 54. *Juliana*. By the Author of Francis the Philanthropist.
12mo. 3 Vols. 7s. 6d. sewed. Lane. 1786.

Juliana Monteville, the heroine of this novel, is a young lady of great beauty; and, as the reader may easily imagine, she is deeply in love. The innamorato, Mr. W. Falconer, solicits her hand, but he is rejected by her parents with contempt; they have a spice of hereditary dignity about them, and will marry her to nothing below a lord. In consequence of this rejection, the lover resolves on a voyage to India, in order to divert his melancholy, and, if possible, to forget the object of his choice. Some time after his departure from England the father of Juliana informs her that Mr. F. died on his passage to the East, and that she must look out for another swain*. The lady is pestered with numerous admirers; but her delicacy is so very great, that she cannot admit a second passion to her breast: and the hero of the tale, after having experienced the greatest distresses and hardships, returns, and (Juliana's father being dead) is made 'the happiest of men.'

Such is the outline of the story. Various episodes are introduced, by which the writer evidently intended to arrest attention; but his labours have a totally different effect. By a multiplicity of incidents and characters the interest is broken and divided, and the hero and heroine are lost in the crowd.

As to the style of this performance, it is for the most part—so, so. We mean not, however, that it has any relation to Touchstone's *so, so*, which he interprets to be 'good, very excellent good.'

Art. 55. *Lane's Annual Novelist*. A Collection of Moral Tales,

ful the performance now before us will probably be chiefly confined.

Art. 57. *The Adventures of Anthony Varnish; or a Peep at the Manners of Society.* By an Adept. 12mo. 3 Vols. 7s. 6d. sewed. Lane.

Made up entirely of scenes in low-life. And it must be acknowledged that the Author, in describing them, appears to be perfectly at home. A celebrated novelist has observed—

‘ In former times this tasteless, silly town;

Too fondly prais’d Tom Durfey and Tom Brown.’

But what would he say were he now living, and requested to give his opinion of Anthony Varnish? In a word, if Mr. Varnish thinks to pass for a *Durfey* or a *Brown*, we can assure him he will be disappointed.

Art. 58. *Victoria.* The Characters taken from real Life, and calculated to improve the Morals of the female Sex, by impressing them with a just Sense of the Merits of filial Piety. By Susannah Haswell. 12mo. 2 Vols. 5s. sewed. Bew. 1786.

Miss Victoria, by eloping from her parents with a libertine young Baronet, embitters the latter part of her life; for her lover deceives her by a mock marriage, and afterwards forsakes her, in order to marry a wicked dame of quality, of whom he, at length, in his turn, becomes the dupe; but his treachery occasions the death of Victoria’s mother, and of our heroine herself. The work is interspersed with various little histories, verses, &c. It is so far to be commended, that it exhibits the ill effects of filial disobedience and thoughtless libertinism, in striking colours: the language is neither good nor bad; it is too much in the common style of modern novels to deserve great commendation, though, when ranked in that numerous class of productions, the lowest place must not be assigned to this first-born of a young writer’s brain.

M I S C E L L A N E O U S.

Art. 59. *Characters of the Kings and Queens of England, selected from different Histories; with Observations and Reflections, chiefly adapted to common Life; and particularly intended for the Instruction of Youth.* To which are added, Notes Historical. By J. Holt. Vol. I. 12mo. 2s. 6d. sewed. Robinsons. 1786.

Our Author introduces this publication by a preface, from which we shall select the following passages: ‘The characters of our English kings were collected for a school exercise in a private seminary, to serve as a specimen of good writing, and to convey some useful information. Observations were made upon the respective characters, at the time they were first selected; which have been something enlarged, and which might be yet greatly and profitably extended. The historical notes were added as *faits* more likely to engage the attention of young minds, and as proper to treasure up in their memories, as military operations or political details: those subjects being the principal contents of the abridged histories usually put into the hands of youth.’

The characters are taken from Hume and from Smollett, commencing with that of Alfred, and concluding with Edward the Third. The observations are just, pertinent, and ingenious; and

the historical facts are entertaining and curious; for most of which the Editor acknowledges himself indebted to Anderson's Historical and Chronological Deductions. We suppose that Mr. Holt intends to bring down his work nearer to the present time, as this publication is marked Vol. I. though there is nothing said concerning a future volume either in the preface or any other part of the book.

Art. 60. *The Journal of William Dowling*, of Stratford, parliamentary Visitor, for demolishing the superstitious Pictures and Ornaments of Churches, &c. within the County of Suffolk, in the Years 1643 and 1644. 4to. 1s. Nichols. 1786.

Mr. Dowling acted under a warrant from the Earl of Manchester. There seems to be an air of humour in some of his details—as—At *Sunbury*, 'we brake down 10 mighty great angels in glafs.' At *Haveril*, 'broke down about 100 superstitious pictures; seven friars hugging a nun; and the picture of God, &c.' At *Clare*, 'brake down 1000 pictures, superstitious; 3 of God the Father, 3 of Christ and the holy Lamb, and 3 of the Holy Ghost.' At *Rayden*, 'a crucifix, 12 superstitious pictures, and a Popish inscription, *Ora pro nobis*, &c.' At *Barkam*, 'brake down the twelve Apostles in the chancel, and 6 superstitious more there; and 8 in the church, one a Lamb with a cross X on the back; and digged down the steps and took up four superstitious inscriptions of brass, one of them *Jesu, fili Dei, miserere mei*, and *O mater Dei, memento mei—O mother of God, have mercy on me!*' At *Ufford*, '67 superstitious pictures, and 40 cherubims, and the chancel levelled. There was a picture of Christ on the cross and God the Father above it.' At *Rushmere*, 'brake down

gives the causes of the changes of these fashions, and introduces a number of anecdotes, which, if they do not much instruct, can scarcely fail of diverting the reader.

Art. 62. *Letters from Mons. Racine the Elder, to his Son M. Racine the Younger, when a Youth*; containing Rules and Instructions for his Conduct through Life; Anecdotes of several Persons, and Sketches of historical Events in the Court of France in the Reign of Lewis XIV. To which is added, a short Account of the Abbey of Port Royal. 12mo. 2s. Boards. Wilkins.

From this title-page, and the name of the Author, the reader may be led to entertain great expectations; but he will, upon the perusal of the book, be much disappointed. The letters, though evidently written by a very good man, and doubtless of great value to his family, are, for the most part, such as we apprehend will prove uninteresting to the Public.

Art. 63. *The Philosophical Dictionary: or the Opinions of modern Philosophers on metaphysical, moral, and political Subjects.* 12mo. 4 Vols. 12s. sewed. Robinsons. 1786.

This publication resembles those complements which lately thickened upon us under the name of *Beauties*; and instead of calling it *The philosophical Dictionary*, it should have been denominated *The Beauties of modern Infidelity*.

Infidelity, like an epic poem or a tragedy, hath its beginning, middle, and end. There is a regular gradation in it from its lowest stages to its highest consummation; and when it begins with carping at miracles, it seldom leaves off till it hath robbed man of an immortal soul, and consoled him for the loss by telling him *his remedy is at hand*, either in the pistol, the cup, or the cord.

If any one needs instruction or encouragement in those glorious studies which have a progress and termination so devoutly to be wished, he may be amply furnished in these volumes; where the names of Bolingbroke, Voltaire, Hume, Helvetius, Rousseau, &c. appear, like stars of the first magnitude, to throw a lustre on the page, and gladden the heart of the bewildered travellers in the dark and dreary wilderness of metaphysics!

Art. 64. *The History of Count Gleichen, a German Nobleman, who received Permission from Pope Gregory IX. to have two Wives at the same Time.* Translated from the French of Arnaud. 12mo. 2s. 6d. Hookham. 1786.

A sentimental Tale, likely to do more than even *Thelyphthora* itself, to convince our young people (for whose benefit, no doubt, it was written), that the Turkish plan of love and matrimony is much better than the Christian.

Art. 65. *Sawney Mackintosh's Travels through Ireland.* Containing a particular Account of the Manners, Laws, Customs, &c. of that Kingdom; with a great Number of curious Anecdotes. 12mo. 1s. 6d. Adlard.

Vulgar trash.

Art. 66. *The Art of conversing on moral, religious, and entertaining Subjects, in Prose and Verse, adapted to the Capacities, and designed for the Improvement of young Ladies and Gentlemen.*

Containing pleasing Dialogues on Lying, Prayer, Fishing, Fowling, Death, Deformity, the Sagacity of the Ewes and Lambs, Detraction, the Tulip; and a Ramble through London, in a Dialogue between Master Joseph and his Sister. By G. Wright, Esq. Author of the young Moralist, Country 'Squire, &c. 12mo. 1s. 6d. Turpin. 1785.

It is ever unpleasant to us to speak censoriously of works which appear to arise from a good intention, and to aim at promoting innocence, truth, and virtue: such is the nature of the present publication; and the collection of which it consists may be amusing and useful to children: and so it might, had both the poetry and prose been somewhat more elegant and accurate. Some expressions are illiterate, and false grammar, as, 'there is innocent amusements enow to be found,'—'there's things lawful that, &c.'—'down goes the peaches, &c.' Mr. Wright says indeed, 'the learned critic may find many innaccuracies both in the composition and the language;' but this is not a sufficient apology for the publication of such crudities. However, though we could not avoid these hints, we must own that the performance is not an object of criticism; yet still, it must be allowed, that literary compositions intended for children and youth require some care as to language and style, as well as to doctrine and sentiment.

Art. 67. *The Paper-maters' and Stationers' Assistant*; being a correct List of all the different Papers, their *Tables, Rates, and Sizes*, with the *new and additional Duties*, and the *Three Five per Cents*, thereon, exactly calculated. By John Paine, *Junior*. 12mo. 6d. Symonds.

dergone alteration. The advantages of having a ready directory to places of public note, are too conspicuous to require any comment.

We are particularly pleased with that part of the work which Mr. Bowles wishes to be distinguished by the title of his *New Hackney-Coach Directory*; it is well planned, and appears to be accurately executed. The title-page affirms that upwards of 50,000 fares are here comprehended. On the whole, this seems to be the best compilement of the kind that hath yet appeared.

Art. 70. *Memoirs of a French Officer, who escaped from Slavery.* 8vo. 2s. Oxford, at the Clarendon Press. Sold by Rivingtons in London. 1786.

If the name of this narrator had been affixed to his work, we might, perhaps, have been able to have formed a proper judgment with respect to the degree of credit due to his story; but, anonymous as these memoirs are, we cannot be sure that we ought not to have classed them with the common novels of the day. If, however, the story be *real*, the writer, whoever he is, and the companions of his unfortunate voyage, are entitled to our utmost pity and commiseration, on account of the cruel treatment they received at the hands of the barbarians on whose inhospitable shore they were shipwrecked.

The Author tells us that he was appointed by his sovereign, the King of France, to a command in the colony at Senegal; that in December 1783, he embarked on board the *Two Friends*, Captain Carlin; and that on the 17th of January following, the vessel was cast away in a storm on the coast of Barbary, where some of the crew were seized as they swam to shore, and most inhumanly murdered by the natives; while those whose lives were spared were enslaved. The miseries endured by our Author, while among these savages, almost exceed belief; for the hardships inflicted on him by his merciless masters, seem to have been such as human strength, one would imagine, could not possibly support. At length, by a proper application of the European consuls to the Emperor of Morocco, the surviving sufferers were set at liberty. The manner, however, in which they happily obtained their deliverance does not well comport with the language of our Author's title-page; in which we are told that he *escaped* from slavery.

THEOLOGY, &c.

Art. 71. *A short Essay on Baptism*; intended to elucidate the Question concerning the Extent and Perpetuity of its Obligation. By Joshua Toulmin, A. M. 8vo. 1s. Johnson. 1786.

Mr. T.'s reasoning seems to prove, in a satisfactory manner, that baptism is a rite, not intended for the first converts alone; but that it is to be perpetually kept up in the Christian church. Concerning the silence observable, as to this particular, in the book of the *Acts*, it is remarked, that this book 'is not the history of the continuance of the gospel, but of its planting'—From any thing it says, we should not know but that the Christian faith died with such as first embraced it. That book doth not particularly inform us that their posterity took it up and perpetuated it: it says nothing of their children being believers, or forming churches, or observing the Lord's Day, or celebrating the Lord's Supper. This is a consideration which has been, and very fairly may be, employed in favour of In-

fant-Baptism, a practice which this Writer rejects. Yet the argument is not wholly without its weight.

Art. 72. *The Book of the Revelation of St. John the Divine explained*; in an historical View of the past and present State of the Christian World, compared with the Prophetic Visions. By Thomas Vivian, Vicar of Cornwood, Devon. 8vo. 2s. 6d. sewed. Law. 1785.

The general design of the Revelation is to give, in a series of prophetic visions, an history of the future fortunes of the Christian church. Now, as seventeen hundred years are past since this prophecy first appeared, it is natural, as our Author observes, to suppose, that some of the events here foretold have already happened; others may still be future; and some may be of that nature as to be fulfilling by a succession of similar events for several ages together, and may be existing at this present time.

In consequence of this supposition, the book divides itself into three parts: the first foretelling events that are *now past*; the second, those that are *now existing*; the third, those that are *still to come*.

Mr. Vivian considers these divisions under distinct classes: and illustrates the several subjects of which they treat, in an easy and concise manner, sometimes appealing to history, and sometimes relying on conjecture.

The number of the Beast (666) in Rev. xiii. 18. hath given rise to much speculation, from Irenæus to the modern expositors, on this mystical book. Most Protestant writers have supposed that it denotes the Roman Pontiff. Our Author is of another opinion;

pressed in Latin, for many ages, in inscriptions and coins. The Greek as well as the Hebrew was unknown in the country inhabited by the *Franks*; and the neighbouring nations till within these four hundred years. At the time the prophecy was written, Latin was the language most general in the Roman empire, and when the empire was divided it became the universal language in the western part, which the learned in general agree is the scene of the events foretold by the visions in the book.

Mr. Vivian finds in Ludovicus (*Lewis*) the exact number of the Beast; putting down for *nothing* those letters which are *not numerical*, and reckoning only on those which are: *e. g.*

L	50
V	5
D	500
O	0
I	1
C	100
S	0
	666

Our Author observes that this mystic number doth not denote a *single* person of the name of *Ludovicus*, but a *succession* of persons of the same name, and acting in the same person and character.

* From the death of Charlemagne, in the year 814, when the first *Lewis* began his reign, to the present year (1784), are 970 years; out of these the kings of the name of *Lewis* have reigned 387 years.

* From the beginning of the reign of *Lewis VI.* (when persecution began in a more serious manner) in the year 1108, to the present year, are 676 years, out of which the *Lewis's* have reigned 334 years.

* Since the accession of *Lewis XIII.* in 1610, are 174 years, in which space no king hath reigned in France of any other name. And this seems especially the time meant in the vision, because it followed *the healing of the deadly wound*. The space 100 hath been a time, not of civil wars, but mere persecution for conscience-sake. The two first *Lewis's* (Thirteenth and Fourteenth) sinned the *Just* and *Great*, wading in the blood of their subjects; and the other, the Fifteenth and Sixteenth, continuing in force their sanguinary edicts.

It is somewhat remarkable that Mr. Vivian, without knowing that the same experiment had been made on the word *Ludovicus* by preceding commentators, should have applied the vision of the *reborned Beast* to the persecuting monarchs of France: but none of them, however, suspected that the 18th verse, or any thing contained in it, is descriptive of the *second Beast*. For this discovery the learned are indebted to the ingenuity and sagacity of our Author.

Art. 73. *Remarks on the three first Chapters of the Revelation of St. John.* To which are prefixed, Four Letters to the Rev. Thomas Charles, A. B. on the Number of the Beast, and the Woman's first and second Flight. By Thomas Reader. 8vo. 1s. 6d. Buckland. 1785.

Mr. Reader differs essentially from Mr. Vivian in the application of the mystic number 666. 'It is plain,' says he, 'that it is the number, not of the *second*, but of the *first* Beast; not only because the second Beast, whenever he rises, will live wholly and only for the honour of the first (for which reason Irenæus calls him his *armour-bearer*), but because the *first* Beast is visibly intended by the word *Beast* six times (Rev. xiii. 14, 15. 17.), and it is also asserted (v. 17.) that the number of the first Beast will be given to his worshippers; for he is the last named, and the proper antecedent to the relative *actus*, *his*, v. 17. 18.'

According to Mr. Reader's scheme, the *second beast* is not yet come. He seems inclined, with the learned Mede, to adopt Potter's celebrated interpretation, founded on the square of $25\frac{1}{2}$ (a number which very particularly marked the offices and distinguishing orders, &c. of the Romish church), opposed to the number 12, which, on the contrary, was chosen by divine wisdom, as the discriminating number of the true church, both under the Jewish and the Christian dispensation. As 12 is to 144, so is 25 and a fraction to 666. 'It is remarkable,' as Mr. Reader observes, 'that the two first, and the last of those numbers, are the only numbers in the Greek Testament which the Holy Ghost hath expressed by numeral letters; and those numbers alone being so expressed, and that only in one place,

lately published by C. Bayley, in Opposition to that Doctrine. 8vo. Clarke, &c. Manchester. 1785.

Art. 76. *The Swedenborgian Doctrine of a Trinity considered; or, Strictures on a late Publication, entitled, The Scripture Doctrine of a Trinity vindicated, according to the Principles of the illuminated Em. Swedenborg, with Remarks on a Sermon on Gal. iv. 6.* 12mo. Longman. 1785.

We have classed the above pamphlets in one Article, as they have an immediate connection with each other. In the first the Author (Mr. Bayley) asserts the *unity* of the Divine nature, and then proceeds to defend and establish the doctrine of a Trinity according to the profession of the church of England.

An anonymous writer appears, in the second pamphlet, who disputes the arguments of the former; insisting, with Count Swedenborg, that a *Trinity of persons* was unknown in the apostolic church; and labouring to confirm the opinion of the Swedish baron, which, it is, with some reason, concluded, Mr. Bayley had intended to oppose.

This calls up the first Author again; and, in order to vindicate himself, and his cause, he presents us with a publication larger than either of the former. Whether the contest, thus begun, will close here, is very uncertain, since it is well known *the beginning of strife is as when one lettereth out water*. Each of the assailants discovers some metaphysical ability and learning suited to the subject; and they have, on the whole, advanced thus far with a tolerable degree of temper and candour. Yet it is pretty evident, that if they allow themselves to proceed, the passions will be interested, and as hath been too frequently verified, the truth will be in danger of being overwhelmed, and forgotten amidst those boisterous agitations. It appears to us, far the wisest and best method for each to rest satisfied with his own opinion, at least without troubling the world any farther with their conjectures. Bye-standers will be much disposed to think, that a subject which admits, or requires, so much labour and art for its investigation and support, cannot be of essential moment or consequence to human happiness.

Art. 77. *The Restitution of all Things: An Essay on the important Purpose of the Universal Redeemer's Destination.* By James Brown, late Missionary from the Society for propagating the Gospel, and Chaplain of the British Garrison at Savannah, in Georgia. 8vo. 1s. 6d. Cadell.

The preface to this work gave us a favourable opinion of the Writer. He speaks concerning it and himself in sensible and modest terms; he appears to have formed views of religion more liberal, just, and useful than are attained merely by rehearsing creeds, and forms, and articles; amidst scenes of war and confusion he seems to have employed his time suitably to his character; and he apprehends that *the universal restoration of the divine works*, the subject which he wishes to support, will recommend Christianity to the attention of those who have been disgusted by the narrow and partial representations which men have so often given.

We cannot say that the essay itself answered our expectations. The topic requires maturer thought and attention, than, perhaps, the situation in which he was placed would allow; neither, possibly,

is his mind so wholly unfettered from human shackles and institutions as he may be willing to apprehend. He dwells greatly on the expectations which had prevailed at all times among mankind of such a perfect redemption as that for which he pleads; expectations occasioned, he intimates, by divine communications to them, of which we have not now any knowledge. But though he does not thoroughly investigate the subject, he appears to be a man of some learning, and acquaintance with ancient writers. His work, however, required revival. There are much better tracts extant, on the subject.

Art. 78. *A Monument to the Praise of the Lord's Goodness, and to the Memory of dear Eliza. Cunningham.* Published for the Benefit of a charitable Institution. 8vo. 6d. Trapp. 1785.

It is nothing wonderful that Mr. Newton should be affected by the sickness and death of a young person, niece to his wife, or impressed by the suitable spirit she might in such circumstances discover; yet it does not necessarily follow that the account should be made public; however, if this little tract does any good, it is so far well.

Art. 79. *A View of the great Events of the Seventh Plague, or Period, when the Mystery of God shall be finished, Rev. x. 7.* which completes and adds Confirmation to an Explanation of the Seven last Plagues, Rev. xv. xvi. lately offered to the Public. By Robert Ingram, A. M. Vicar of Wormingford and Boxted in Essex. 8vo. 6d. Rivington.

This Author continues his enquiries; but with what success we will not determine. The seventh plague, he supposes, has respect to the restoration of the Jews, and the extension of Christianity

Art. 82. *Sermons, Doctrinal and Practical.* By D. Grant, Minister of the Gospel at Newcastle. 12mo. 2s. 6d. sewed. Dilly.

Calvinistical, declamatory, puritanical, and, in many instances, we think, irreconcilable with a just and sober explication of the sacred writings.

Art. 83. *Conjectures concerning the Nature of Future Happiness:* Translated from the French of Mons. Bonnet, of Geneva. 8vo. 1s. Baldwin.

Though the ideas here offered to the Public are indeed, what the Author calls them, Conjectures, they are conceived with such evident marks of good sense, as well as piety, and are withal so agreeably expressed, that they will not fail of being read with pleasure by those who have learned the Christian lesson of looking towards another world.

Art. 84. *The Calvinism of the Protestant Dissenters asserted; in a Letter to the Archdeacon of St. Alban's: Occasioned by his Remarks on Dr. Priestley's Second Letter.* By Samuel Palmer, Pastor of the Independent Congregation at Hackney. 8vo. 6d. Buckland. 1786.

Were it certain that the principles of Calvin have a necessary connection with virtue, piety, and final happiness, an enquiry of this kind might be of great importance. But as this is not the case (and we are well persuaded the Author of this pamphlet does not suppose it), it becomes a matter of far less urgent concern. However, truth is always of some moment. There was sufficient reason for the present publication, on account of the mistakes relative to the Dissenters, into which Dr. Horsley has fallen, and his consequent misrepresentation of their tenets, &c. In that very numerous and respectable body of men, who separate from the establishment of this country, there are, no doubt, many who now entertain sentiments, on some disputable articles of faith, very different from those that were more generally received by their ancestors; but they are, no less than their predecessors, on conviction, firm believers in Christianity, and hearty friends to its prevalence and support. Mr. Palmer offers satisfactory reasons to assure us, in opposition to the Archdeacon's account, that the majority of the Dissenters are still Calvinists, even in the present day. In this and on some other points immediately connected with it, the Writer of this pamphlet appears to have the advantage.—Indeed it may generally be expected, that a rational Christian, and friend of liberty, will, on topics of religious freedom, ever prevail, as far as argument can go, against those who endeavour to defend articles and creeds enjoined by human authority, with other modes and forms imposed merely by the civil power.

RELIGIOUS.

Art. 85. *Christian Directions and Instructions for Negroes.* 12mo. 1s. Rivingtons. 1785.

This work, except a collection of occasional prayers, and some of Watts's divine poetry, is a dialogue between a negro and a minister of the gospel. The intention of converting all nations to Christianity is highly laudable; but we fear that before the present directions

directions can produce any effect, some other mode must be used: The miserable state of the negro slaves is ill suited to receive the doctrines of Christ. Where the body is harassed with labour, stripes, and want of many necessities of life, the mind cannot duly attend to matters that do not much relieve bodily sufferings. The first step to convert these miserable wretches, would be to grant them their liberty, and suffer them to enjoy the temporal benefits which our excellent religion is capable of bestowing. The masters of these oppressed people seem, themselves, to be in much want of Christian instruction. The precepts, 'Do unto all men as ye would they should do unto you;' and 'From their fruits shall ye know them;' being duly practised, would shew the negro slaves, that compassion and benevolence are the effects and the fruits of the Christian dispensation; and they will then have good reason to adopt so advantageous and so benign a system.

S E R M O N S.

I. Preached at Christ Church, London, Sept. 21, 1785, before the Lord-Mayor and Governors of the several Royal Hospitals. By John Prince, A. B. Vicar of Grays, in Essex, and Lecturer of St. Mary, Aldermanbury, London. 4to. 1s. Rivingtons.

This discourse is entitled, *The Character of King Edward the Sixth*. 'It will not, I trust,' says the Author, 'be deemed improper for a Christian preacher, and it cannot be unsuitable to the day, to pay a just tribute of respect to the memory of the illustrious founder.' Accordingly Edward's character is here pleasingly and justly drawn.

It is remarkable, that *Jerome Cardan*, a famous Italian physician,

For an account of the discourse above mentioned on botanical philosophy, &c. we refer the reader to the seventy-second volume of the Review, p. 399. This sermon is intended to illustrate the same wisdom and goodness of God in the animal or brutal, which the former had traced and displayed in the vegetable creation. The Author pursues his subject in an ingenious and agreeable manner: and we may say, as was hinted concerning the prior publication, that whatever little peculiarity there may be in this writer's mode of thinking or expression, the reader will peruse this treatise, as well as the other, with entertainment and satisfaction.

IV. *Free Access to God by a Mediator.* Preached at Bessel's Green, near Sevenoaks, Kent. By John Stanger. 8vo. 6d. Matthews.

A plain calvinistical discourse from Ephes. iii. 12. The Author no doubt means well, and wishes to promote the cause of piety and virtue; but it must be according to his particular method: he appears narrow in his views, when he says in the following note: 'I would ask, on what scriptural ground the conduct of some persons can be vindicated, who, while they lay peculiar stress on the doctrine of the atonement, do nevertheless unite in Christian fellowship, or form connections equivalent thereto, with those who oppose this doctrine, or who seem to have no idea of its importance.' This does not appear to us to be dictated by so catholic or Christian a spirit as we wish to see in a minister of the gospel. It seems as if men had yet some of its first principles to learn. Let all who respect the interests of religion unite cordially in its cause, and in the exercise of brotherly-love, however they may find reason to vary in sentiment on some particular point, or some explications of scripture!

V. *The Eternity of future Punishments.* Preached before the University of Oxford, at St. Mary's, April 9, 1786. By Isaac Crouch, M. A. Vice President of St. Edmund's Hall. 4to. 1s. Rivingtons, &c.

We meet with nothing in this discourse that casts new light upon the subject on which it treats, or that assists us in clearing the difficulties which clog this article of the orthodox creed.

VI. Occasioned by the Death of the late Peter Wilson, Esq. of Gray's-Inn; preached in Silver-Street, London, July 2, 1786, the Lord's Day after his Decease. By Thomas Toller. 8vo. 6d. Buckland.

The discourse is suitable to the occasion: it gives a high, and we doubt not, just account of the deceased, whose early removal, in the 28th year of his age, afforded a proper opportunity to recommend a constant and assiduous attendance to the shortness and uncertainty of human life. The text is *James iv. 14.*

VII. Preached before the Bristol Marine Society in the Cathedral Church of Bristol, August 1, 1786, being their annual general Meeting. By Thomas Powys, A. M. Chaplain in Ordinary to his Majesty, &c. 4to. 1s. Bristol printed, and sold by Otridge in London.

This laudable institution hath found a zealous advocate in Mr. Powys, who warmly presses his hearers to follow the precept of Solomon—'With-hold not good from them to whom it is due, when it is in the power of thine hand to do it.'

CORRESPONDENCE.
To the MONTHLY REVIEWERS.

GENTLEMEN,

" AS there is an error, which I apprehend has been typonumerical, in page 351 of your Monthly Review for November last, and as it is not corrected in your December number, give me leave to advise you of it.

" You mention that 10 kannes are exactly equal to 4 of our wine gallons, or 1 kanne to $1\frac{1}{2}$ of our wine pints; it should have been $3\frac{1}{2}$ of our wine pints: and as I have made the preparation, I find that the latter proportion makes a complete solution of the arsenic with fixed alkali, and which 1st pint would not do.

I am, Gentlemen,

HERMITAGE, 2
Jan. 18, 1787. 3

Your obliged reader,

THO^r. WILLIS."

"* * We are obliged to Mr. Willis for the foregoing letter; but if he will take the trouble of looking again into the Review for December, he will find, p. 478, a correction of the error in question.

"†† A correspondent informs us that Mr. Acland took the hint of his plan [See p. 62 of this month's Review] from *The Book of seven Chapters*. It may be so; but we have not that book now at hand. Some account was given of it in our Review, vol. lxxiv. p. 228.

†† The letter from W. — g House justly claims our respectful at-

T H E
MONTHLY REVIEW,

For FEBRUARY, 1787.

ART. I. *De l'Economie politique moderne*—Of modern Political Oeconomy. A fundamental Discourse on Population. 8vo. 6s. Boards. Hookham. 1786.

THIS discourse on population does not embrace the question, so warmly agitated of late between Dr. Price and his opponents, about the present amount of the population of Great Britain; its object is to develop the general causes that tend to affect the population of countries as originating from different systems of political oeconomy.

Our Author (who subscribes the Dedication, *à Louis XVI. Roi de France*, HERRENSCHWAND), like all other writers on this subject, assumes, as a fundamental maxim, that population must, in all cases, be circumscribed by the means of subsistence which mankind can procure in the country which they inhabit,—and that this will be greater or less, soil and climate being the same, in the different stages of the progress of society from rudeness to refinement. The human race, he observes, are found on the surface of the earth under three principal modes of association, which divide them into three distinct classes, *viz.* people who live by *hunting*—by *grazing*, or by *cultivating the soil*. He therefore begins by considering what are the degrees of population of which each of these three grand divisions of the human race are susceptible.

The class of *Hunters*, living only on the spontaneous productions of the earth, and the flesh of wild animals, have but a precarious and scanty subsistence, and therefore admit of a very low degree of population; and as they must necessarily be much dispersed through a wild country, their efforts in war must be feeble, so as to prevent them from ever becoming the conquerors of the nations which surround them: the bounds of their territories must therefore continually be diminishing, rather than increasing, when they are situated in the neighbourhood of any society of men farther advanced in civilization than themselves.

The class of *Graziers*, or, as they are usually though improperly called, *Shepherds*, having always at hand the domestic animals

mals they rear, which they take care never to extirpate, but to multiply as their wants require, or as the vegetables their country produces can sustain, find their sustenance not only augmented in its actual quantity, but also rendered of greater service, by being at all times within their power: so that they are neither obliged to allow it to go to waste at one time, because of its casual superabundance, as must often happen with those who live solely by the chase; nor to suffer a total want at another time, as hunters must sometimes do. Add to this, also, that they have at all times the milk of their flocks, which affords perhaps a greater degree of sustenance to man than even their flesh, and it will appear plain that the population of such a society admits of being much greater than that of the former. These *graziers* being, moreover, obliged frequently to shift their place of abode, to find fresh pasture for their numerous herds and flocks, become accustomed to a wandering life, and to live in tents, or other moveable habitations; and as they always carry their provisions along with them, they can easily engage in military expeditions of great extent, and so become a warlike people, capable of annoying every neighbouring nation. It is thus, adds Mr. H. that such a people, placed in the second rank in the grand division of the human race, maintained in part by nature, and partly by their own labour, half barbarians and half civilized, exalt themselves sooner or later to the first rank, and become na-

food ; and thus to engage the occupiers of land to produce subsistence to the whole nation.

'The first of these systems,' adds he, 'is a system of *absolute agriculture* ; it was that of ancient Rome. The second is a system of *agriculture relative*, founded on a system of slavery ; it was that of Lacedemon. The third is a system of *agriculture relative*, founded on a *system of manufactures* : it is that of the nations of modern Europe.' Our Author then proceeds to consider, in order, each of these separate systems, and to point out the advantages and defects to which they are severally subjected.

From this short analysis the Reader will perceive that this is a methodical systematic treatise. We will add, that the arrangement is clear and distinct, the style simple and unembarrassed, the reasoning natural and perspicuous, and the conclusions are generally deducible from the premises :—we would therefore warmly recommend it to the younger part of our Readers, as a most excellent introductory treatise on the science of political œconomy, had we not frequently occasion to remark that the Author is apt to assume, as *data*, principles that require first to be proved, many of which being erroneous, though seemingly, at first, of small importance, yet lead at last to conclusions that are highly pernicious. Like the late ingenious Sir James Stewart, whose system has evidently influenced his notions, Mr. H. has founded his system rather on speculative opinions, and abstract reasoning, than on actual observations of men and things : hence he has reared a superstructure that, when superficially viewed, appears beautiful and well proportioned in all its parts, but which, when nearer examined, is found to have no actual archetype in nature ; so that the practical rules deducible from this theory can in few cases be applied to the civil societies which subsist among mankind, without producing disorders, possibly greater than those they were intended to remove.

We are aware that the Author may argue that his principles are in many cases avowedly hypothetical, and that the Reader may make proper allowances on that account ; that in other cases facts are assumed as a basis for reasoning, with regard to which a little more or less cannot affect the force of the argument. But we may be allowed to remark, that although this be granted, we still insist that this mode of reasoning is, of all others, the most liable to abuse, and therefore extremely improper to be adopted in a treatise on such a nice and intricate subject as the science of political œconomy ; for the reader is extremely apt, during the course of a long chain of reasoning, to forget the limitation at first put in his view, and to consider those things as *absolute* which ought merely to be considered as *relative*. Nor need we produce more satisfactory proofs of this position than in the book before

us, in which the ingenious Author himself obviously, on many occasions, loses sight of the distinctions which occasioned these remarks.

These observations premised, we shall proceed to give the Reader some idea of the succeeding parts of this work.

In treating of societies which have adopted the system of *agriculture absolute*, he makes many remarks on the circumstances which would affect the community when it came to have an excess of population, and the means necessary to be adopted for guarding against the ills which that would produce, all of which would probably be just, could a community be found who actually did adopt, in the strict and rigorous sense of the word, that system of agriculture here treated of: but we must beg leave to observe, that such a community never yet appeared on the globe, and, from the nature of things, never can be found on it; so that the case is entirely hypothetical. Man is such an inventive supple animal, that let political schemers advise what systems they please to regulate his conduct, he will, in all cases, break through them whenever circumstances render it necessary; and will, in a gradual and imperceptible manner, remove those inconveniences which any arrangement has produced, in spite of every effort to prevent it. Let a country, therefore, be divided among its inhabitants in as equal a manner as possible, and let it be proposed that each individual family shall cultivate its own

objects. According to the system of *agriculture absolute*, as defined by our Author, every man must be the manufacturer of all the necessaries he wants, and can in no case obtain these necessaries from another; but, in the course of human affairs, it must ever happen that some individuals have a greater fondness for working at certain kinds of manufacture than others, and what device can be formed to prevent one man, who has a peculiar turn for labouring in the field, and who feels himself averse to working at the forge, from trying to obtain from another, who takes pleasure in the hammer and anvil, some of the necessary implements of labour, by parting with as much of the produce of his fields as he can spare? In this manner it must happen that some individuals in every community cannot fail to exchange the products of one kind of labour for those of another kind: but the moment such an exchange takes place, the society is no longer under a system of *agriculture absolute*, but under that system which our Author denominates *relative agriculture*, founded on a system of manufactures. Even in the rudest stages of society, before money was known, and ere any distinction of ranks prevailed in the community, these things must happen; but in a community where money was known, where distinctions of rank prevailed, and where wealth and poverty were familiar words, men must long have departed far from that ideal system which our Author denominates *agriculture absolute*. Rome, therefore, even under her first and regal government, must have departed far from this system; for Rome, even then, was a city, and the citizens must be supported by the labour of other men. Rome had soldiers, who must have been fed and clothed by the labour of others; the Romans had arms, and these must have been fabricated by artisans. All then that can be said on this subject is, that one nation may approach nearer to this system than another, but that in every human society there must be a mixture of the different kinds.

Our Author enters into an elaborate discussion of the question, whether it would be more or less advantageous for a nation which should adopt a system of *agriculture absolute*, to divide the lots of land into large or small divisions; and gives the preference to large. 'The division of land,' says he, 'into small lots, is the favourite system of a great number of persons who have written on political oeconomy; but this system does not appear to be sufficiently considered, even in the case of nations purely agricultural, and to recommend it to such nations would be to advise them to bring upon themselves, the more quickly, misery and desolation.' The arguments, however, that he produces in support of this opinion, tend only to shew that if the whole surface of the territory be occupied at once, the population will sooner superabound if each family receives a small lot of land, than if it received a larger—

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These observations premised, we shall proceed to give the Reader some idea of the succeeding parts of this work.

In treating of societies which have adopted the system of *agriculture absolute*, he makes many remarks on the circumstances which would affect the community when it came to have an excess of population, and the means necessary to be adopted for guarding against the ills which that would produce, all of which would probably be just, could a community be found who actually did adopt, in the strict and rigorous sense of the word, that system of agriculture here treated of: but we must beg leave to observe, that such a community never yet appeared on the globe, and, from the nature of things, never can be found on it; so that the case is entirely hypothetical. Man is such an inventive supple animal, that let political schemers advise what systems they please to regulate his conduct, he will, in all cases, break through them whenever circumstances render it necessary; and will, in a gradual and imperceptible manner, remove those inconveniences which any arrangement has produced, in spite of every effort to prevent it. Let a country, therefore, be divided among its inhabitants in as equal a manner as possible, and let it be proposed that each individual family shall cultivate its own

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Our Author enters into an elaborate discussion of the question, whether it would be more or less advantageous for a nation which should adopt a system of *agriculture absolute*, to divide the lots of land into large or small divisions; and gives the preference to large. 'The division of land,' says he, 'into small lots, is the favourite system of a great number of persons who have written on political economy; but this system does not appear to be sufficiently considered, even in the case of nations purely agricultural, and to recommend it to such nations would be to advise them to bring upon themselves, the more quickly, misery and desolation.' The arguments, however, that he produces in support of this opinion, tend only to shew that if the whole surface of the territory be occupied at once, the population will sooner superabound if each family receives a small lot of land, than if it received a larger—

a proposition that cannot be doubted; but it can be as little doubted, that if the superabundant territory be at the beginning reserved so as to form new lots as the inhabitants increase, these will furnish food and employment to the people as long as if it had been originally divided into large lots. Thus, supposing 1000 families should take possession of a territory that contained 9000 acres, and that it was known that three acres was sufficient to maintain a family on an average; what difference could it make, if it were divided originally into a thousand lots of three acres each, reserving the surplus 6000 acres, or into a thousand lots consisting of 9 acres each? In either case, the whole territory would be sufficient to sustain the whole of its inhabitants until its population increased to nine thousand families, and no more; where then is the difference?

That state of political existence, which our Author calls a system of *relative agriculture* founded on a system of slavery, is nearly as impossible to be found among men, as the former; but, unfortunately, as slavery implies a want of freedom in a considerable portion of the agents, it is not altogether impossible to exist for some time at least. The laws of Lycurgus, if any human institution could effect it, were calculated to do it, and did indeed support it for some time; but even these inflexible laws were at last obliged to give way to human appetites, and this pure system of agricultural slavery was annulled.

However useless, therefore, it may be to enquire into all the

where the slave is attached to the soil, and transferrable with it at the will of its owner. This differs from the ancient slavery, he observes, chiefly in this—'The slave, properly so called, is a slave *certain*, and the other a slave *probable*; and it is this fatal probability that man has against himself, which makes him continually fear that sooner or later he will be deprived of the fruit of his labour, which opposes the greatest obstacles to the progress of industry in arbitrary governments.'

This remark very properly precedes the following reflections on the present political system of Russia:

'There exists,' says he, 'in Europe, or rather on the earth, a colossal state, which discovers the most praise-worthy intentions for the happiness of its people, and which uses the greatest exertions to introduce industry, and make it flourish among them; but can that state seriously believe, that under the most arbitrary power the modern political oeconomy can be applicable to an unformed mass of people, in part hunters, and in part graziers, and, in their very highest point of improvement, agriculturists under a system of slavery? The great encouragements which that state lavishes for the accomplishment of its wishes, may indeed draw to her strangers for a passing visit, but neither the example of these strangers, nor her own proper measures, will be able to make lasting impressions on her people, while she shall pursue her plan upon principles so irregular, and in such monstrous dimensions.'

But what method could so soon tend to enlighten both the government and the people as the conversation of men who had been accustomed to know and to relish the sweets of liberty in another country?

Our ingenious Author, justly considering that the foregoing political institutions can be but little interesting to modern readers, appropriates the greatest part of his book to the consideration of that plan of oeconomy which is adhered to by most of the nations of modern Europe, and which he denominates a *system of relative agriculture, founded on a system of manufactures*. In this part of his work, his disquisitions take a wider range than in the former; nor does he here confine himself to those speculations which relate immediately to the subject of population, but, considering that every thing which can affect the happiness of mankind may be said in an indirect manner to affect population, he seems to think nothing which operates either in promoting the welfare, or retarding the prosperity of men in this state of society, as foreign to his purpose. The disquisitions, therefore, in this part of his work are various, interesting, and ingenious, and will be read with pleasure by all who take delight in speculations of this sort.

We shall here, however, as in the former part of this volume, use the freedom on some occasion to enter our dissent with the same candour and deference that he himself does, when he dis-

fers from others, who have preceded him in this walk of science.

The name which he has adopted for expressing that system of political œconomy which prevails in modern Europe is evidently defective, as it ought to include *commerce* as well as manufactures. While we make this remark, we are sufficiently aware of the answer ready to be here given, that separate manufactures necessarily infer that they must be sold, and that therefore the separate mention of commerce was unnecessary and superfluous. The fact however is, that our Author evidently, and on purpose, sinks the name of commerce, because he wishes to exclude foreign commerce as much as possible from his favourite plan of civil œconomy; but, since the effects of that commerce on the political institutions of the principal nations in modern Europe are very great, it is evident that the idea given of a community where it is not at all supposed to take place, cannot be a just delineation of the political institutions that subsist in it, nor can the deductions he makes concerning such a society be applicable, in many cases, to the modern states of Europe.

Had he extended his views no farther in this respect than to point out the great importance of *internal* commerce when compared with *external* trade, he should have obtained our most hearty concurrence, for we have been long satisfied that foreign commerce has, for several ages past, obtained a much greater

merce of consumption. Of these four kinds of commerce, he proves, by a very satisfactory induction, that in the internal commerce the same capital returns to the national manufacturer four times, while he only receives it twice from the same number of circulations in the external commerce of consumption *direct*; once by the external circuitous commerce of consumption, and never in the external transport trade: and that of course the national industry is encouraged by the same capital, employed in each of these kinds of commerce in the proportion of 4. 2. 1. 0.—that is, a given capital employed in the internal commerce encourages national industry as four—the external commerce direct as two—the external circuitous commerce as one—and the transport trade as nothing—until the capital shall be withdrawn from it. Hence he justly infers, that as long as room is left for capitals to be employed in augmenting internal commerce, it is blameable policy so to encourage the other branches of commerce as to withdraw these capitals from that which most benefits the nation at large; and thus, of all the branches of commerce the transport trade ought to be the last which should be promoted by the legislature.

When viewed in this light, therefore (and we think it is incontrovertibly a just one), ought we not to consider as highly blameable, the sacrifices that the British legislature have made with a view to secure to themselves the *appearance*, for it can be nothing else, of obtaining the carriage of tobacco from America to Europe. For obtaining that *shadow*, after loading tobacco with such immoderate duties, as must, at any rate, force a smuggling trade, she has set open the door to the smuggler as wide as he could desire, by allowing a drawback of the whole of these duties on exportation. In consequence of this temptation, it appears from Lord Sheffield's tables, that, in the year 1776, the importation of tobacco into Britain amounted to - 14,698 hogheads, and the exports from thence to - 50,222

So that the exports exceeded the imports by - 35,524 hogheads, without taking into the account what was consumed in Britain itself, which has been usually rated at near 20,000 hogheads. The average quantity accounted for as paying duty in ten years from 1772 to 1783 is only about 5000 hogheads *per annum*; the average quantity exported about 33,000, of which quantity 15,000 may be supposed to be re-landed on our own coasts; and the remaining 18,000 alone exported. In a short time, we may reasonably expect that this nominal carrying trade will be confined nearly to that quantity which supplies our own consumption, though the *appearance* of a foreign trade in this article will still be kept up, as long as the present duties continue.

As free ports necessarily increase these evils, Mr. H. with great reason disapproves of encouraging them.

On entering upon this branch of his subject, we were sorry to observe, that our Author departs from his ordinary natural mode of representing things, and assumes somewhat of that affectation of the marvellous which is too much the characteristic of modern performances. On this principle, the agricultural system founded on manufactures is represented as the most unnatural plan of political œconomy that can be conceived, and the most bold and hazardous for the people. The manufacturers are represented as orphans, who depend on the fatherly care of the minister at every moment for their support and existence. All this is well calculated to make people stare; but is it a just representation of things? Certainly not. We had occasion to show, above, that so far is this system from being unnatural, that it is perhaps impossible, in any situation of things, to prevent it from taking place in a greater or less degree: and it would be easy to prove, did our limits admit of it, that no other system that has ever been adopted is attended with so little hazard to all the members of the community, as that manufacturing commercial system of œconomy of which he treats. Yet, with a view, as it should seem, to give more and more importance to the office of a minister of state, our Author chuses to hold him up to view as of the most indispensable utility to the nation, and as necessarily exercising functions that we believe no

studies of those in that station of life which entitles men to aim at these honourable and courtly offices. But experience shows, that, even in spite of ignorance, inattention, and dissipation in its ministers, a manufacturing nation may advance in prosperity; and, notwithstanding the utter impossibility of obtaining such tables as are here proposed, the industry of a manufacturing people may be supported for ages without abatement. The observations of our Author on this occasion made the writer of this article recollect some ideas of a similar kind that long ago occurred to himself, in speculating upon the means of supplying a large city with all the necessaries and conveniences of life, so as on the one hand effectually to guard against a wasteful profusion, arising from a superabundance of any one article; and on the other, to take care that no one article of necessary use, or of fanciful convenience, that the globe can afford, should ever be wanting. To obtain a knowledge of all the articles that could ever be desired, appeared of itself a most laborious and intricate enquiry; but to know in what proportion they would be required; when they would be called for; at what distance of time they should be provided; from whence they could be obtained; how things were to be ordered, so as that they might arrive without occasioning any sort of confusion, with a variety of other details not necessary here to enumerate, formed such a complicated scene of different movements, that the mind was bewildered when it reflected upon them, and, like the idea of infinity, it could never be fully comprehended. Yet nothing is more obvious, than that if a man was to form an abstract idea of governing a city, all these things must occur as being necessary to be provided for, and therefore the care of doing it seems obviously to fall within the province of that governor; so that a speculative man, in describing the duties of that office, might easily represent it as one of the most arduous that could be conceived. Experience however clearly shows, that nothing could be more erroneous than such a notion; and that to provide all these things without superfluity or want, little else is necessary than to insure liberty of action, and protection to individuals from insult and from fraud. This done, the governor may retire to rest, and sleep in quiet, assured that thousands are awake, anxiously taking upon themselves those cares which in speculation he himself should have discharged; and that thousands of others are making calculations with infinitely greater nicety than he could have ever done, had he attempted to enter into these *minutiae*. It is his duty to attend to a few grand movements only; it is the duty and the interest of others to attend to particulars.

Our Author, however, in applying these ideas to the government of Britain, finds it convenient, in the first place, to take

it for an undeniable truth that there are a greater proportion of paupers in Britain than in any other nation (a fact which will be denied by many); and in the next place, that this superabundance of paupers is occasioned solely by the misery of the manufacturers; which manufacturers he represents as being, at present, thrown out of employment, to an unusual degree, from the want of the American commerce—all of which positions, we think, could be very easily proved to be erroneous, did our limits permit. If manufactures for foreign export necessarily produced the numerous paupers in Britain, these paupers ought to be still more numerous in Holland, because there a much greater proportion of the people are employed in manufacturing for foreign commerce. It is to our system of poor laws (an erroneous system of political œconomy, which naturally should have attracted our Author's notice, as an object of great national importance) that we must attribute the evil, of which we have too much reason to complain. We therefore earnestly recommend this subject to his attention, in some of his promised future treatises, being well assured, that when he considers this system, unconnected with any of his favourite hypotheses, he will not fail, with his usual perspicuity, to throw new light upon the subject.

We cannot pretend to accompany our Author through his various and just remarks on the interest of money and circu-

lamp. His ideas, as we have already remarked, seem to be derived in many cases from reflection, rather than from experience among men; but we need not observe that the knowledge derived from experience is much more perfect than that which results from speculation only. Boyle used to say, that he often obtained more information in the work-shop of a mechanic, in half an hour, than he could have derived from study in half a year: with still more justice may it be said, that more political knowledge will be attained in half a year, by observing facts that occur in the active bustle of human affairs, than could perhaps be obtained by speculative study in half a century. As one instance of the effects of system on the reasoning of our Author, we shall observe, that he lays it down as an established principle, that the perfection of that plan of political œconomy, which he calls a system of agriculture founded on a system of manufactures, consists in the having as few peasants in proportion to the manufacturers as possible; and upon this principle he rests a great many of his most important conclusions. It is however sufficiently obvious, that whether we regard the political strength and welfare of the whole community, or the prosperity and happiness of individuals in any society, it cannot be essentially varied by any assignable ratio in the proportion here specified; and that of course all the conclusions which rest upon this principle must fall to the ground. As an instance of undue deference to authority, we may also specify the implicit reliance he places on a few facts with regard to the most beneficial sizes of farms, hastily picked up by an author whose conclusions are in general formed with a rapid glance at a few particulars only, so as not to deserve to be relied on as a basis for any important inductions. Had our ingenious Author been himself well acquainted with the subject of agriculture, he would doubtless have observed, that a great variety of circumstances, which have been entirely overlooked by the author on whom he relies, should have been taken into the account, before he could have been authorized to draw the conclusion he does *; and that although the

* He would have perceived too, that in some situations agriculture can be practised with profit only upon a very large scale; that in others, its surplus produce can be most augmented in *small* farms; and that in every case, when the ground is brought to its highest state of improvement, its surplus produce, after feeding those employed in cultivating it, will be most augmented when that culture is performed by man only. Had he ever entered minutely into these speculations, and adverted to facts that might have been within his reach, he would have found that the possible produce of an acre of ground, under the most perfect culture, would be sufficient to subsist four persons at least throughout the whole year; and he would also have

the enquiry had been carried on by Mr. Young, at the time, with all possible caution, so as to ascertain the fact with regard to the particular place in question in the state of agriculture as practised there at the time, with all imaginable precision ; yet that still this fact could not serve as a basis for those important general conclusions that Mr. H. founds upon it, because the same conclusions could not apply to places in different circumstances at the time, nor to the same place even at a future period, seeing circumstances may be varied almost to infinity, all of which alterations would affect the fact here said to be established. As Mr. H. rests many conclusions of very great political importance on these supposed facts, it was of consequence here to take notice of this error. We have also observed that he reasons, in many parts of his work, concerning the political regulations of China, with a greater degree of confidence than the imperfect state of our knowledge of that country can justly authorize ; and that, in estimating the means of subsistence that a country possesses, fisheries have been entirely kept out of view.

Had the work in question been possessed of less real merit, our animadversions on it would have been much more sparing ; but it is a rule we in general wish to adopt, because we think our duty to the Public requires it, to point out, as distinctly as we can, the errors in works of sterling worth, that these may not

be implicitly adopted by careless readers, as of the same standard excellence with the rest of the performance. We can with the utmost sincerity say, that we have read few works on this subject with so much satisfaction as the present; and we are happy to find, that the Author announces a series of treatises on political œconomy, which we hope he will find leisure and inclination to prosecute. The few blemishes we have had occasion to take notice of, seem, in general, to proceed from youth and inexperience, which the Author's own good sense, as he advances in years, will enable him to avoid in future. The following animadversions on our present Premier may possibly by some be referred to the same source, though it is introduced with an observation of very great political importance, that deserves to be seriously weighed by the Minister himself, and all those who have any concern in the legislation of this country.

' Taxes on manufactures,' he observes, ' appear to be the great source on which Mr. Pitt proposes to rely for his future supplies, and the general cry of clear-sighted men against them has not been able to open his eyes with regard to the consequences of such a pernicious system. Novice, still, in political œconomy, because the principles of that science are not innate in man, and that he has not had time to acquire them, either by meditation or experience, he has not been able to see, in the patriotic citizens who have condemned his measures, the faithful interpreters of its principles, and he has persuaded himself that their cry was nothing else than the voice of faction and self-interest.

' But for me,' continues Mr. H. ' whom he cannot suspect either of a factious spirit or of personal interest, I dare to use the same language, and to say to him (with the firmness and courage which the good of my fellow mortals inspires, in whatever country I find them, because every where they are my brethren), that of all the means of ruining the manufactures, the agriculture, the commerce, and the prosperity of a nation, none are more speedy and infallible than the system which he has begun to practise; especially when a system so fatal is applied to a nation whose situation demands the most cautious circumspection.

' Enlightened and respectable nation (proceeds he, with warmth), you English, who are acknowledged to have gloriously maintained the dignity of human nature, which is generally vilified in all other parts of the globe; you who have been, to the nations of Europe, the school of sound principles of political œconomy, how have you bewildered yourselves in your ideas of that science? How have you misled yourselves with an opinion of, and confidence in, a young man, and flattered yourselves that he was capable to free you from the ills which unfortunate events have brought upon you? He has shewn a talent for eloquence in an uncommon degree, and you have thought you saw in him, in the same degree, the love of his country; but are the talent of eloquence and the love of one's country the science of *political œconomy*; and that science, the most difficult of all others, is it the inseparable appendage of a great orator and a good citizen?

' Would

‘ Would the gift of speech, and the love of men,’ proceeds he, ‘ have appeared to you sufficient qualifications in a young physician without theory and without practice ? Would it have induced you to confide exclusively in him even for the fate of the patients in an hospital ? The gift of words, and the love of men, would they have appeared sufficient qualifications in a young pilot, without theory and without practice, to trust exclusively with him the fate of passengers in a difficult navigation ? No, certainly ; and no one among you would have thus chosen his physician in a dangerous disease, nor his pilot on a perilous sea ; nevertheless it is thus you have inclined to chuse the arbiter of your destiny, of the public safety, of your own prosperity, and of that of your children.

‘ But this is not all,’ he adds ; ‘ you have done still worse ! Instead of the young man who has obtained your wishes and acclamations, you have imposed on yourselves for ministers men whom you never intended for such ; men whom you, perhaps, would have rejected with abhorrence if they had been proposed to you. For as the want of knowledge in him who was the object of your choice, has put him under the inevitable necessity of having recourse to the lights of others, you have exposed him to the risque of being directed in his conduct with regard to you by men perhaps still less enlightened than himself ; by men, who, enveloped in obscurity, cannot be rendered accountable for the confidence placed in them, nor be made to blush at the indirect abuses which they make of it ; and, perhaps, by men so depraved as to have in view nothing else than their own interest, not yours. At least, these are the unfortunate consequences which have too often been seen to result among other nations

interesting part of the work to many readers, and as he has chosen to announce it in such a way as might suffer by any abridgment, we had selected that article as a specimen of the Author's style and manner of writing: but as the extract would be too long for our Journal, we must refer to the work at large. Our readers will find the passage which we here recommend to their particular notice, by turning to p. 230, and proceeding to p. 244.

ART. II. SYLVA, or the Wood; being a Collection of Anecdotes, Dissertations, Characters, Apophthegms, original Letters, Bons Mots, and other little Things. By a Society of the Learned. 8vo. 5s. Boards. Payne. 1786.

THE contents of this volume are various both as to subject and execution. We sometimes meet with trite remarks and insignificant anecdotes; and once or twice we were disgusted with a coarse joke and an indelicate story; on the whole, however, this is a collection of considerable merit. The Author (for he is more than a compiler, though he deals much in * extracts and quotations) is evidently a man of acute discernment and sound morals. He appears to have had much experience of the world; and, in general, hath formed a just estimate of men and manners, principles and times. He writes with candour and liberality; and he is a friend to public order and decorum; but he loudly exclaims against those who set up for reformers of abuses in church and state, giving them little credit either for integrity or wisdom, and placing their pretensions to the score of pride, disappointment, ignorance, or imposture.—But here, surely, a proper discrimination is necessary.

As a specimen of the entertainment that the reader may expect from this miscellany, we will present him with a few extracts, taken at adventure.

Of making a Figure. "I have read of a squib which was represented burlesque, with this motto under it, *percam dum luceam*—"let me "perish, if I do but shine." The same motto will do for all, who dissipate their substance by *shining* or *figuring* with shew and equipage.

* When a husbandman claimed kinship with Robert Grosthead, Bishop of Lincoln, and thereupon requested from him an office, "Cousin," said the bishop, "if your cart be broken, I'll mend it; if your plow be old, I'll give you a new one, and even seed to sow your land: but a husbandman I found you, and a husband-man I'll leave you." The bishop thought it kinder (as should seem) to serve him *in* his way, than to take him *out* of it; and perhaps Stephen Duck, the thresher, had been better provided for, if,

* Some very judicious papers in this collection are taken from the *IRENARCH* of Dr. Heathcote; the third edition of which was published in 1781.

REV. Feb. 1787.

I

instead

instead of being first pensioned and then ordained, he had been endowed with ten acres of land, and suffered to thresh on. By turning the laborious thresher into an inactive parson, they brought lunacy first, and then suicide, upon a man who might otherwise have enjoyed himself with two cows and a pig, and ended his days in serenity and ease.'

Marriage of old Men. ' Were I advised to take another wife, under the mean and unmanly prospect of being *coddled* now I am old, my reply would be in some such terms as these:—" My dear Sir, I am
" greatly obliged by your attention to my happiness, but (with
" your leave) I will reserve the little strength and spirits I have re-
" maining for the better support of my old age. Secondly, though
" I am not so old as Alceles (who lately married a second wife at
" the age of 70), yet I am old enough to have contracted many
" ways and humours, which, being by habit become natural, can-
" not now be contradicted without making me unhappy: but they
" would be contradicted by new connections, or any new system
" of living. Thirdly, if a man has any decent pride remaining, he
" will disdain to be estimated merely as a *convenience*: but an old
" fellow cannot be accepted in marriage from any other motive.
" Lastly, I have lived long enough to have but one general object;
" and that is, to bear the growing infirmities of old age, and to
" wait my dissolution with a spirit and temper as peaceful and re-
" signed, as contented and serene as may be. I am therefore de-
" termined to continue as I am."

' Meanwhile, and to return once more to the subject, if an *old* man will so far forget himself as to marry, he should, above all things, avoid a young wife: lest, as Paula expresses it, " he expose his face

his best endeavours in promoting, what shall be most for the national good; and this without any retrospective view upon his constituents, or any regard to their *sense* of affairs: for it may be, either that the *sense* of those constituents cannot be conveyed to him, or that they have no *sense* to convey. And that this independency of the representative is supposed by the constitution, appears plainly from hence, *viz.* that the powers with which he is invested are not revocable at pleasure, or before the expiration of the term for which they were given; even though they should be employed, not only against the *sense* of the constituents, but even against the national weal itself. How far such an *ordination* of things is eligible, I say not: but I say, that if a representative be nothing more than a person who sits in the House of Commons to speak the *sense* of a certain number of people, as he receives it by the post out of the country, he is no better than a tube, an organ pipe, a kind of wind instrument which sends forth sounds mechanically.' This, however, seems to be too nice and too important a question to be thus confidently decided in this summary way.

Liberty of the Press. 'I shall not descant whether abuses *ought* or *ought not* to abolish its use; but I am sincerely persuaded, that if our present manners hold, they most assuredly *will*. When the press ridicules openly and barefacedly the most revered and fundamental doctrines of religion: when the press, in political matters, attacks persons without any regard to things, or perhaps attacks things for the sake of abusing persons: when the press not only wantonly assaults the first characters in church and state, but even sacrifices the peace and quiet of private families to the sport and entertainment of an ill-natured public: (and is it not notorious that all this is done daily?)—then, I say, this reasonable, noble, and manly liberty is degenerated into a base, unwarrantable, cruel licentiousness; and this licentiousness—determine as logically, and contend as loudly, as you please—will, by an unavoidable consequence flowing from the nature and constitution of things, sooner or later bring about its destruction. Things are so formed, that extremes must ever beget, and prepare the way for, extremes. Abuses of every thing must destroy the use of every thing: and if the people grow *licentious* and ungovernable, it is as natural, perhaps as necessary, for their rulers to increase their restraint, and abridge their liberty, as for the breakers of horses to tighten the reins in proportion as their steeds shall shew an impatience: be managed.'

To consider the people as 'horses' [*mere beasts of burden*], and men in power as their *riders*, seems to be a favourite idea with all those writers who unnaturally employ themselves in forging their own fetters, and who would madly give up a nation's liberty, merely because, like every other good, it is liable to be abused by a few individuals; offenders who may be, and often are, restrained and punished by the laws of the land. On the same principle we might relinquish every blessing which God hath bestowed on us!

Duelling. 'Another good instance to show the prevalence of *manners* over *laws*. "The law," says Mr. Hawkins, "so far abhors
1 2 "duelling,

“ duelling, that not only the principal, who actually kills the other, “ but also his seconds, are guilty of murder, whether they fought or “ not : and the punishment of course is death.” But in spite of this sanction, strong and powerful as it is, is not the age of Quixotism coming on again ? Does not the humour rodomontade prevail among the great ? and is it not creeping down, even to apprentices and attorneys clerks’ [and, we may even add, PARISH PRIESTS] ? ‘ I called it Quixotism ; and surely I had reason. Observe the manners of our present duellists ; weigh the principles they go upon ; attend to the ceremonial of their engagements, and tell me then, if any adventures of the famous Knight of La Mancha are built upon a more foolish foundation, and accompanied with more solemn, yet more ridiculous, rites than theirs.

‘ Perhaps a stronger instance could not be brought, than this before us, to shew the prevalence of fashion, not only over laws, but over sense, reason, equity, and humanity. The duellist is never an amiable, and oftentimes a bad composition : but he hath honour for his sanction and support ; *Honour*, all-powerful honour : and this vain unmeaning empty word is, through the prevalence of fashion, sufficient to preserve him upon terms with society, and to secure his reception as usual among gentlemen.’

Of Logic ; and the practical Use of it. ‘ A countryman, for the entertainment of his son, when returned from the university, ordered six eggs to be boiled ; two for him, two for his mother, and two for himself : but the son, itching to give a specimen of his newly acquired science, boiled only three. To the father, asking the reason of this, “ *Why*,” says the son, “ *there are six*.”—“ How so ?” says the father, “ I can make but three.”—“ *No !*” replies the young

the opinion of Bayle, who probably knew from feeling and experience the truth of what he said; for he was a very great logician, as well as a very great sceptic.

* Our memorable Chillingworth is another instance to prove, that logic, instead of assisting, may possibly obstruct and hurt the understanding. "Chillingworth," says Lord Clarendon, who knew him well, "was a man of great subtlety of understanding, and had spent all his younger time in disputation; of which he arrived to so great a mastery, as not to be infer or to any man in those skirmishes: but he had, with his notable perfection in this exercise, contracted such an irresolution and habit of doubting, that by degrees he grew confident in nothing, and a sceptic at least in the greatest mysteries of faith. All his doubts grew out of himself, when he assisted his scruples with the strength of his own reason, and was then too hard for himself."

* To conclude.—What was the meaning of that stricture upon Seneca, *Verborum minutiis rerum frangit pondera*, which, according to Lord Bacon, may thus be applied to the schoolmen, *Quæstionum minutiis scientiarum frangunt soliditatem*? Why, that by their *litigiosa subtilitas*, as he calls it, by their logical refinements and distinctions, they had chopped truth so down into mincemeat, as to leave it not only without proportion or form, but almost without substance.*

We recommend these essays [with exceptions, in some instances, to the Author's politics] to the perusal of those who either read for amusement or instruction; and if they possess any relish for wit without petulance, ridicule without ill-nature, or sober sense without formality or dulness, they will find something of each to gratify their taste; and if this volume doth not afford them so copious a banquet as they may wish, yet it will put them in the way of making the entertainment more complete, by the exercise of their own understandings, and the study of the best Authors.

ART. III. PHILOSOPHICAL TRANSACTIONS of the Royal Society.
Vol. LXXVI. Part II. for the Year 1786. 4to. 8s. Davis.

MATHEMATICAL and ASTRONOMICAL Papers.

The Latitude and Longitude of York determined from a Variety of astronomical Observations; together with a Recommendation of the Method of determining the Longitude of Places by Observations of the Moon's Transit over the Meridian. By Edward Pigott, Esq.

IT would be unnecessary to enter into a minute account of all the methods here described, or a detail of the several observations recorded by Mr. Pigott. He makes the latitude of York $53^{\circ} 57' 45'' +$; and longitude, by occultations of fixed stars by the moon, $4' 27''$, by the moon's passing the meridian $4' 24'' \frac{1}{2}$, by Jupiter's first satellite $4' 31''$, and by a lunar eclipse $4' 16''$, west, in time. The relative situations of Greenwich and York being now, with tolerable exactness, determined, measuring the distances between these two

places by a series of triangles, promises a good opportunity for finding the length of a degree of the meridian in this latitude. We do not recollect that any mathematician, since Norwood, has attempted a measurement in England. France has rendered itself famous for measurements, not only at home, but in several latitudes, from 0 to 66. Shall English astronomers depend on the observations of the French only?

Advertisement of the expected Return of the Comet of 1532 and 1661 in the Year 1788. By the Rev. Nevil Maskelyne, D.D. F.R.S. and Astronomer Royal.

We have only one comet on record whose return had been predicted by astronomers, viz. that of 1759. The elements from which Dr. Halley calculated the return of that comet were obtained from the observations made on the comet of 1531, 1607, and 1682. In the first edition of his *Synopsis Astronomiæ Cometæ*, he supposed the comets of 1532 and 1661, from the similarity of the elements of their orbits, to be the same. The interval between the passages of these two comets through their perihelion was 128 years, 89 days, 1 hour, 29 minutes (32 of these years are bissextile), this added to the time of the perihelion in 1661, makes the time of the next perihelion, 1789, April 27, 1 hour, 10 minutes, when reduced to the Gregorian style. Dr. Maskelyne rightly supposes that, since the comet, in going from its last perihelion, passed the orbits of both Jupiter and Saturn when these planets were in that part of their orbits, it will have a

pected phenomenon: the comet of 1759 was preceded by numerous predicting pamphlets.

Observation of the Transit of Mercury over the Sun's Disk, made at Louvain, in the Netherlands, May 3, 1786. By Nathaniel Pigott, Esq. F. R. S.

Observation of the late Transit of Mercury over the Sun. By Edward Pigott, Esq. at Louvain.

These two observations contain only the egress of Mercury; by the former,

The internal contact was at	-	h.	20	45	41
The emersion of the center	-	-	20	47	46
The external contact	-	-	20	49	16

By the latter,

The internal contact	-	-	20	45	37
The emersion of the center	-	-	20	47	17
The external contact	-	-	20	49	22

A new Method of finding Fluents by Continuation. By the Rev. Sam. Vince, A. M. F. R. S.

Every attempt toward facilitating the investigation of fluents, ought to be gratefully received by the mathematical reader. Various methods have been pursued with various success; but no one has yet been offered which merits the title of universal: for although every fluxion, howsoever complicated, may be expanded into an infinite series; yet, if the series thus produced neither converges, terminates, nor is summable, it can never be useful: on this account the method of finding fluents by infinite series, which some writers have called a universal method, can only be applicable in certain cases, and therefore the industry and invention of mathematicians can never be employed on this subject without advantage, especially when the results of their labours supply the deficiencies of former writers.

The method which Mr. Vince hath here investigated and exemplified, appears to be convenient in its application; but still it can only be applied in particular cases; for different methods will always be found to have their different uses, and where one becomes impracticable, another will be found to succeed. The nature of the subject will not permit us to make any abridgment of this ingenious paper; we must therefore refer our readers to the publication at large, where those who can find entertainment in the subtleties of analytical speculations will meet with full satisfaction.

A Catalogue of One thousand new Nebulae and Clusters of Stars. By William Herschel, LL. D. F. R. S.

If the host of heaven be innumerable, Dr. Herschel's labours will be endless. He has here presented the Public with one thousand new observed clusters of stars, in addition to those formerly published. In this catalogue the Doctor has given no

new names to his clusters, or *nebulae*, but he distinguishes them by numbers: he gives the difference of right ascension between each and the nearest known star, in minutes and seconds of sidereal time, and their difference of declination in degrees and minutes: the next column in the catalogue records the number of observations made on each cluster; by which it appears that some of them have been observed five, six, seven, or eight times: We mention this circumstance as a proof of the vast expence of labour as well as time which this series of observations must have incurred.

The immediate *utility* of this great work we do not at present perceive; but as it adds to the general stock of knowledge, the pursuit is laudable. The parallax of these *nebulae* ought, in our opinion, to be minutely attended to; we hope the future observations of this indefatigable observer, who is furnished with instruments of very high magnifying powers, will determine whether these objects have any parallax or motion. It is impossible to form any conjectures relative to these bodies, from their appearance alone. If they are planets or comets near their aphe-
lia, which is by no means improbable, a change of place must certainly be observable in them; which, being very small, will require not only good instruments but a length of time, to be accurately determined. The expected comet in 1789 will, we hope, be attended to by Dr. Herschel. Observations on comets at a great distance from their perihelia, are much wanted in astro-

therefore to be in the same proportion, and taken collectively it cannot be otherwise. If at any particular age the deaths of the males exceed those of the females in a greater proportion than 9 to 8, as, for example, 9 to 7, at another age the deaths of males to females must be less than the proportion of 9 to 7. This is evident from the consideration that all must die, males as well as females; therefore during the *whole period* of life, the proportion of the deaths of males to females must equal the proportion of the births of males to females.

Dr. Clark has given an extract from the registry kept at the lying-in hospital in Dublin from the year 1757 to 1784, by which it appears that 19,455 children were born, *viz.* 10,305 males and 9,150 females; of these 2,903 died, *viz.* 1,656 males and 1,247 females; but he has not mentioned at what age these children died, though we suppose, from an inference subjoined, they all died under 16 days. The proportion of births being very nearly as 36 to 32, and of deaths as 36 to 27, excited the Doctor to enquire into the causes of the excess of male deaths above those of females.

Anatomy has not been able to discover any internal difference between the animal economy of males and females, which can account for their difference of mortality, more especially in early infancy. The principal cause of this difference, Dr. C. thinks, depends on the greater size of males, and the consequent greater difficulty and hardship attending their birth; we doubt whether practice and observation can confirm the opinion that male are more difficult than female births. Another cause is supposed to be, that males require a greater quantity or supply of nourishment than females, since they are naturally of a more robust frame, and that consequently a deficiency of support induces a weakness, which must prove more fatal to male children. These reasonings are rather too fine; they are ingenious, and may be founded in truth, but they want force of conviction. The subject is rather curious than useful; and the reader will in this paper meet with many uncommon observations.

[*To be concluded in our next.*]

ART. IV. *Ancient Scottish Poems*, never before in Print; but now published from the manuscript Collections of Sir Richard Maitland of Lethington, Knight, Lord Privy Seal of Scotland, and a Senator of the College of Justice. Comprizing Pieces written from about 1420 till 1586. With large Notes, and a Glossary. 2 Vols. Crown 8vo. 6s. Boards. Dilly. 1786.

THE Editor (Mr. Pinkerton) informs us, that the Maitland Collection, from which this work is selected, consists of two volumes, *viz.* a *folio*, begun, it is conjectured, about 1555, and probably finished near the time of Sir Richard Maitland's death,

death, 1585. The other volume is in *quarto*, in the handwriting of Miss Mary Maitland, third daughter of Sir Richard.

These manuscripts were always preserved in the family of the original collector, till the Duke of Lauderdale presented them to Mr. Pepys, Secretary to the Admiralty, in the reigns of Charles II. and James II.; who, at his death, bequeathed them, with his other curious manuscripts, to Magdalen College, Cambridge.

The Editor's curiosity having been excited by the accounts given of the Maitland Collection by several writers, and particularly by Dr. Percy, he went to Cambridge, and obtained permission to copy any part of the manuscripts that he judged worthy of publication.

Of the pieces now presented, for the first time, to the Public, we shall give a brief account in the Editor's own words.

The first is a long allegorical poem on human life, called *King Hart*, and written by the celebrated Gawin Douglas, Bishop of Dunkeld. 'The poem deserves preservation as a curiosity, though it will not highly entertain the Reader.'

The next piece is a *Tale*, by Dunbar. 'It is in a singular kind of blank verse, used by the old romancers, and after them by the author of *Pierce Plowman's Visions*. It is full of knowledge of life, and rich description; and is also much tinged with *immodesty*; which Fontaine, indeed, looks upon as essential to this kind of writing;'—and for which we may add, our Edi-

Such are the larger pieces in this collection. Those which follow are of less bulk, of various measures, on a great variety of subjects, and written by different hands. They are also of various merits. A few are very beautiful; and we observe, here and there, an elegance of sentiment and expression, rarely to be met with in writings of that period.

The smaller poems of Dunbar follow the Tales. 'They begin with his youthful and light pieces, and end with those written in his old age. The sole merit of some is their curiosity; but others [in the Editor's opinion] 'have every intrinsic merit.'

The next division is of *Poems by various Authors*; viz. Quintin Schaw, Arbuthnot, Lord Thilistane, James VI. &c. &c.

Then follow *Poems by unknown Authors*; which form the most numerous assortment, amounting to upwards of thirty.

The collection ends with *Poems by Sir Richard Maitland*. 'They have,' says the Editor, 'considerable merit in every view, and shew him to have been a good man, as well as a great statesman. His lighter pieces have a delightful gaiety and garrulity of old age, for he doth not seem to have written a line of poetry till he had reached his sixtieth year.'

We have no doubt of the authenticity of these Poems, and of the fidelity of the Editor; and we have better proof of it than the Editor's word—which, by his own confession, in a former instance, was a voucher not to be depended on. His confession, however, would better have entitled him to forgiveness, if he had not lessened its merits by an apology which almost amounts to a justification of the crime. In the year 1781, he published a *Collection of Scottish Tragic Ballads* *. To these Ballads he prefixed two dissertations; and toward the conclusion of the second, he asserts that he was 'indebted for most of the stanzas now recovered' [viz. in the 2d Part of *Hardyknute*, then first published and declared to be original] 'to the memory of a lady in Lanerklhire.' He attempted to colour the deception still more by asserting in a note, that 'the common people in Lanerklshire can repeat scraps of both the Parts.' And is the credit of Scotch poetry ever to be propt up by falsehood? Yes—till vanity dismantles what imposture hath erected.

'Of the second part of *Hardyknute* the Editor must now confess himself guilty. As for his secret, he hath observed the Horatian precept he at first laid down to himself, *Nonum prematur in annum*.' This is a very curious application of the *Horatian precept*! publish a falsehood, but don't confess it, till the world hath been deceived by it *nine years*. But this is not the only instance in which the Editor hath shewn his *dexterity* in

* See Review, vol. lxvi. p. 292.

applying the maxims of Horace to a literary imposition; for having asked pardon both of his friends and the Public, for 'keeping the secret to himself for nine years,' he quotes Horace to justify him, not in confessing, but in committing the fraud; and the maxim, as he applies it, would have fully justified him in keeping the secret to himself nine years longer. 'Perhaps, like a very young man as he was, he had pushed one or two points of the deception a little too far.'—Very gentle indeed! only—'perhaps'—and 'a little too far!' 'But he always thought that novel and poetry had NO BOUNDS of fiction. Horace says

———— pictoribus atque poetis

QUIDLIBET AUDENDI semper fuit æqua potestas.'

And lest the Editor's '*no bounds*,' and Horace's '*quidlibet audendi*,' should not carry sufficient emphasis in small characters, they are printed in bold capitals: and, **STICK AT NOTHING**, seems the literal English.

But rather than lose the applause which was bestowed on his ingenuity, the Editor is content to incur a censure on his integrity. He informs us, that the Public had been pleased to judge favourably of it; though he hath not told us, that a very acute (though perhaps too caustic) writer detected the imposition, and exposed it in its true colours, in the Gentleman's Magazine, very soon after its original publication. Thus, it seems, that Mr. Pinkerton hath only the merit of confessing what the world knew before!

may be easily collected to supply the place of reason and argument.

When the Author confines himself to history, he is much more fortunate than when his wayward fancy tempts him to rove in the wild regions of speculation. His remarks on the origin of the Britons, Picts, and Scots, are ingenious and instructive; and his account of poetry in Scotland, under its different periods, and in its different languages and dialects, is particularly entertaining, as well as full of curious information.

Our Readers will be pleased with the following extracts, which may be considered as a brief analysis of the whole Essay:

Mr. Pinkerton brings the most ancient Britons from the Cimbric Chersonesus (now Denmark); and supposes, that they were afterwards supplanted by the Belgic Gauls, who inhabited the island at the time of Cæsar's invasion. The Cimbro-Celtic Britons (or those we now call Welsh) never appear to have extended their possessions beyond the Forth and Clyde. All the northern tract beyond these rivers was called Caledonia by the Romans, on account of its vast woods; from *Kaled*, a British word, signifying a wood, the plural of which is *Kaledon*. Calydon in Etolia of Greece, and the famous Calydonian forest there, seem to be of the same Celtic origin; for the Celtic language was the original speech of all Europe.—This is Mr. Whitaker's ingenious conjecture.

The Picts inhabited Caledonia, or the provinces beyond Clyde and Forth. These barbarous people came originally from Scandinavia. According to Scandinavian antiquaries, the Goths were led into the northern parts of Europe from Asia by Odin and his heroes, thence called *Asæ*, many centuries before Christ. From their new settlements, they afterwards spread over great part of Europe; and Scandinavia became the grand storehouse of nations. But from Scandinavia to the isles between it and Scotland, and thence to the north of Scotland, was the easiest and nearest of their colonizations: and we may therefore suppose it one of the first. Samuel Insens [frequently confounded with Nennius] informs us, that the Picts were settled in the Orkneys about 200 years before Christ; and Eumenius says, that in the time of Julius Cæsar, 53 years before Christ, they had been the accustomed enemies of Britain. About the Christian epoch they seem to have seized on the northern parts of Caledonia; and in less than a century to have peopled the whole spaces, then free from woods, down to the Firths of Forth and Clyde, either driving the first inhabitants before them, or, what is more probable, finding the country uninhabited.—Thus it is manifest that the Caledonians were of a distinct race from the other Britons. Tacitus says, that their red hair and large joints
prove

prove them to be of German extraction : whereas he gives quite different origins to the southern nations.

The Scots are acknowledged by Mr. Pinkerton (notwithstanding the prejudices of his countrymen in favour of the opposite hypothesis) to have been transported originally from Ireland. This is clear from the positive and repeated assertions of Bede and other historians. Ireland was the first Scotia : and Usher goes so far as to say, that Scotia always implies Ireland, in every writer down to the 11th century. Others, however, think it clear, from Eginhart, that Scotland began to be called Scotia about the year 800. The reason of this confusion is, that both countries were inhabited by Scots ; Ireland first, and Caledonia afterward.

The inhabitants of the west of Scotland, north of Clyde, and of the Western Isles, are universally Irish ; they have only Irish customs, and speak only the Irish tongue.

That the Scots, a nation far inferior to the Picts in the extent of their possessions and antiquity of their settlement, should have had the chance to give their name to the country, is no more to be wondered at, than that the *Angles*, the smallest tribe of all the Saxon settlers in England, should give their name to that kingdom.

Our Author supposes that when the Belgic Gauls invaded Britain, the *aboriginal* Celts fled to Ireland, and first peopled that country ; and he attempts to support this conjecture by the meaning of the word *Scuite* or *Scot*, viz. a *refugee*, and also by the testimony of Richard of Cirencester, who expressly says, *In Hiberniam commigrarunt ejecti à Belgis Britones, ibique sedes posuerunt, ex illo tempore SCOTI appellati.*

the poems ascribed to OSSIAN, in particular, have deservedly drawn much of the public attention; but they will only mislead any reader who wishes to form an idea of Celtic poetry. He that believes Ossian to have flourished about the year 300, and his writings preserved by oral tradition for 1460 years, large is his faith, and he might move mountains! Gentlemen of the Highlands of Scotland, with whom the Editor conversed on the subject, assured him, that they looked upon *nine-tenths* of Mr. Macpherson's work as his own; and upon the *other tenth* as so much changed by him, that ALL might be regarded as his own composition. There are positive evidences, he says, which convince him that not one of the poems given to Ossian, and probably not one passage of them, is older than the 15th century. The very first author we know who mentions Fingal is Barbour, a Scotch poet, who wrote in 1375. Fingal was an Irish hero: and one Good, a schoolmaster of Limeric, sent some account of Ireland to Camden, in 1566, in which mention is made of some strange fables, that the people amuse themselves with, about the "giants *Fin Mac Huyle*, and *Otker Mac Oshin*." But though the Editor totally rejects the authenticity of Mr. Macpherson's work, and very severely lashes him for his perversion of history, yet he pays a just tribute of respect to his exquisite talents, and applies to him what Richardson said of Milton, *He is an ancient, born fifteen hundred years after his time*. His great genius will secure his fame; though we think it can only be secured at the expence of his honour, if Ossian be so total an imposition on the easy faith of the Public as Mr. Pinkerton scruples not to assert it really is.

Under the article of *Pictish or Scandinavian poetry in Scotland*, the Editor says, that he hath not met with any remains of it in that country, though the Picts had possession of the best part of it for more than eight centuries, as a separate people under their own kings. This species of poetry must be sought for in the Danish antiquaries. But the Pictish poetry furnished the language, and therein the chief fund of SCOTTISH poetry, as distinguished from what is called *Erse* or *Irish* poetry. The Irish poetry is all gloomy; the Scotch deals more in merriment. The Celtic nations seem to have been generally severe; the Gothic riotous. The carousal of Odin never appears in Celtic mythology, where the stern character of the Druids also influenced the people. The Celtic nations were in general peaceful and temperate; the Gothic, warlike and intemperate. All the Celtic poetry, yet published, is grave; that of the Goths chiefly heroic. The Pictish poetry seems also to have bequeathed to the Scottish a peculiarly wild horror, which frequently strikes the reader with the highest effect. But the antique force and simplicity of
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the language was the chief permanent gift of the Pictish poetry to the Scottish.

We would with pleasure transcribe what the Author most ingeniously advances relating to the progress of language in Scotland, by comparing it with, what he calls, *its sister language*, the English. The analogy is conducted with great art; but we suspect, that it is more plausible than solid. We think that the Scottish is a branch from the English stem; and rather the *daughter* than the *sister*. But our limits will not permit us to enlarge farther on a subject, that, perhaps, cannot be reduced to certainty. We will however do the Author the justice of transcribing the following remark, leaving our Readers to draw what inference from it they please:

‘ Proximity of tongues proves collateral relation, but not derivation; else the Swedish would also be derived from the English. For that speech, and, I believe, the Danish, are as near to the English, as the real Scottish is. Pictish and Saxon, Scottish and English, are both equally derived from the Gothic. Their great similarity then can be no wonder. The Pictish was the earlier Gothic; the Saxon the later; the idiom and body of the language were ever the same. But nearly one half of the old Scottish words is not to be found in the Saxon, but solely in the Gothic.’

Next follows a *List of all the Scottish Poets, with brief remarks on their respective merits*, from Thomas Larmont, who flourished

The salutation of the *weird sisters* is also supposed to have been conceived by Macbeth in a dream.

He thought, quhil he was sa syttande
 He saw thre women cum by gangange;
 And the women than thought he
 Thre *weird systeris* most lyk to be.
 The first he herd say, gangange by,
Lo yonder the Thayne of Crumbachy!
 The tother woman sayd agayn,
Of Murray yonder I se the Thayne!
 The third then said, *I se the Kyng.*
 All this he herde in his DREMYNG.

In plain prose, and in plain English (if it should need explanation), "He thought, while he was thus sitting, that he saw three women passing by [*ganging*]; and he thought the women to be most like to the three weird sisters. He heard the first say, as she passed by him—Lo! yonder is the Thane, &c. &c. &c."

The Notes affixed to these volumes are copious, and in the main very satisfactory. The Glossary is not so complete as we could have wished. A number of obsolete words are not explained at all: and there is a list of many that the Editor acknowledges himself incapable of explaining.

This collection is certainly a very curious one; and Mr. Pinkerton, while he claims our applause as an ingenious writer, is entitled to the thanks of the Public for the trouble he hath taken in providing them with so rich an entertainment.

He hath published proposals for a new edition, with Notes, of *Adamnanus's* Life of *Columba* (the celebrated founder of the monastery of Icolmkill), and the lives of other ancient Scottish Saints. We heartily wish him success in his undertaking. It will be of public service, as well as a subject of particular entertainment to the antiquary; and no man seems better qualified to do justice—to, at least, what may be deemed the more *useful* part of it; for we despise *Saints* as much as he, and value their memorials, not for their *miraculous* exploits, but for the light they throw on *history* and *geography*.

ART. V. *Filices Britannicæ*: An History of the British proper Ferns, with plain and accurate Descriptions, and new Figures of all the Species and Varieties, &c. By James Bolton, of Halifax. 4to. Printed at LEEDS, and sold in London by White. Price in Boards 13s. coloured 1l. 7s.

THE botanical world will find itself much indebted to this laborious author; for his work is evidently founded in personal observation, without which no truth is to be obtained in our enquiries concerning the works of nature. It is this principle which gives Mr. Curtis's excellent *Flora Londinensis* such a manifest pre-eminence over every publication of the kind.

REV. Feb. 1787.

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Seeing

Seeing with other men's eyes, is a fallacious method. Hence arose the reveries of ancient naturalists, and with them much injury to the science. Neither Theophrastus, nor Dioscorides, nor Pliny, could establish the facts which they so carelessly asserted: nor are the Barnacle Geese allowed their miraculous origin, though the credulous Gerard, and others, countenanced the romantic fable.

We are happy, therefore, to find, in Mr. Bolton, one who is *nullus addictus jurare in verba magistri*. What he has seen he records; and so far we may implicitly depend upon him. No authority of the dogmas of former writers can awe him into compliance with their assertions; he seems to have examined with care, and set down all that he observed with exactness. The botanist can expect no more from such a provincial publication: he has the plants before him; he may exercise his judgment on them in his own way, and please himself.

Perhaps Mr. Bolton may not be satisfied with our allowing him no more, and may think that he ought to take the lead in forming the outline of the study of this branch of natural history. This we must excuse ourselves from giving up to him. The outline is already so well drawn by Linnæus, that, generally speaking, there is no need of an attempt to render it clearer. That little particulars stand in want of correction, must be allowed, but we despair of ever seeing a system upon any plan

of *Polypodium*. When the artificial character is not so determinate as to associate in every instance with its destined family, taste and address are required to reconcile the jarring difference. But here the partial botanist must ever be at a loss, for he cannot be aware of the various difficulties which the more general observer has to deal with. The *Agaricus quercinus* must appear, to a young student, rather a *Bolëtus* than an *Agaricus*; yet the best botanists class it with *Linnæus*. So also the *Acrostichum septentrionale* has its fructification sometimes in short lines, but with them dots are observable, and in the end, all are confluent. Which then shall determine the character? Shall the lines say that it is an *Asplenium*, or the dots a *Polypodium*, or their confluency an *Acrostichum*? It is magnifying difficulties to start such objections; therefore we must caution the reader when he reads the following sentence: See page viii. 'It must offend the taste of the judicious reader to find the characteristics of the genera fixed on foundations so unsteady, when he finds plants very dissimilar in their appearance united; as also when he sees a separation take place between *Osmunda lunaria* and *Ophioglossum vulgatum*, between *Acrostichum septentrionale* and *Asplenium ruta-muraria*.'

We hope that every reader will not have the exquisite feelings of Mr. Bolton. The union of plants apparently different must constantly occur in an artificial system; whether in one class, as in the *Didynamia*, or in the grasses, or in single families, as in *Trifolium*, and various other *Diadelphia* plants. Why should the separation of *Ophioglossum* and *Osmunda* be lamented, when the simplicity of the one, and the ramification of the other, keep them wide apart? Neither do we see the necessary union between the *Acrostichum septentrionale*, and the *Asplenium ruta-muraria*. The dots of the one, and the lines of the other, are a sufficient distinction. To speak plainly, this dabbling in amendments is an actual accumulation of difficulty and distress. Why is every author to be inventing new arrangements, who may not be of consequence to be allowed such indulgence? We grant that Mr. Bolton's remarks on the *Linnæan* classification are tokens of his close observation, and we hope his end is answered in their being thus noticed.

Being a provincial publication, it is not to be supposed that it was able to reach to the highest authority; otherwise, some of Mr. Hudson's, as well as his own, errors* about the English species

* The *Polypodium fragrans* and *Rhæticum* are not English species. Here also we may remark, that Mr. B. is deceived about the *Trichomanes pyxidiferum*. His plant is in all probability what he imagines it to be, a variety of *T. tunbrigense*; the writer of this article

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species would not have been detailed. Perhaps, the time may come, when a British FLORA, of real authority, the authority of the Linnæan herbarium, may put away all doubt concerning the species which are actually natives of this isle. Still the labours of a Bolton will be always useful and valuable; but does it, in any degree, take from his merit to say, that the *last* hand must be put to the work by directions *ex cathedra*?

ART. VI. *Experiments and Observations* relating to various Branches of Natural Philosophy; with a Continuation of the *Observations on Air*. By Joseph Priestley, LL. D. F. R. S. &c. &c. Vol. III. 8vo. 6s. Boards. Johnson. 1786.

THOUGH the title-page calls this the *third* volume, the preface begins with mentioning *five preceding ones*, which, to a reader not very conversant in Dr. Priestley's experimental writings, may carry an appearance of some inaccuracy. The case is, that *three* volumes were published under the title of *Experiments on AIR*; but the field of enquiry becoming then more enlarged, the Author, it seems, thought it necessary to enlarge the titles also, and begin a new series of volumes, so that what is called the *fourth* volume of Experiments on air is the *first* of the volumes under the present title, and the present is the *sixth* of the *whole* work. This last mode of numeration appears to us the most eligible, as the other may occasion ambiguities, both in

cerning *Christ*, with all the controversial pieces written in defence of the former, did not take up near so much of his time as the experiments, of which an account is given in this single volume:—that during the composition of those works, the greatest part of every day was spent in his laboratory, and only the evenings and mornings in reading or writing;—and that the different studies relieve one another, so that he can do more in each of them, than if he gave his whole attention to one only. But he rests his principal defence upon the dignity and importance of theological studies, superior to every other, inasmuch as it is of infinitely more consequence to secure a happy lot in a future endless life, than to make the best possible provision for the present. This leads him to state the grounds on which his belief of a future life is built, and to expostulate with those philosophers, who reject the miracles and resurrection of *Christ*, in order to believe what is infinitely less credible, that Christianity could have been propagated, as we know it was, and that things could be as we now find them, without the most convincing evidence of the truth of the gospel history.

The three first sections of this work contain the Author's late communications to the Royal Society, on *phlogiston*;—on the *seeming conversion of water into air*;—and on *air and water*;—which have been published in the *Philosophical Transactions*, and of which an account has already been given in our Review *. These make somewhat more than a fourth part of the volume. The rest consists chiefly of experiments and observations supplemental to the preceding, and to different articles in his former publications; some of them tending to confirm the doctrines already advanced, and others creating new difficulties. Of these experiments, to use his own words, some are of more, and others of less importance, and some perhaps of little consequence.

The volume closes with observations relating to a general *theory* of the experiments in which the different kinds of air are concerned. In this, we think, the Author has not been very happy; he does not seem to have communicated much new light, nor to have availed himself fully of what had already been struck out by others. He supposes air to consist of nitrous acid and phlogiston, or of dephlogisticated nitrous vapour and phlogiston (p. 407.), so that nitrous acid is one of the component parts of nitrous air (p. 296.); and this he calls the *established hypothesis*. We believe the established and most probable hypothesis to be, that the nitrous and other analogous airs are component parts of the respective acids; that nitrous acid, for instance, consists of nitrous air and pure air; that into these two

* See Monthly Review, vol. lxxi. p. 112. and vol. lxxiv. (for May last) p. 323.

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principles the acid is resolvable; and that from the re-union of these two it is reproducible. This hypothesis, first advanced by Lavoisier, affords an obvious and satisfactory interpretation of many of the Doctor's experiments, both in this and the preceding volumes; and we think a little attention to it might have produced not only an improvement in the theoretical, but some valuable additions in the experimental parts of the present publication. Thus, when we find a large quantity of pure air to be forced out, by fire, from nitre, or from allum, or from vitriolic acid and clay (which produce allum in the process), or from turbith mineral (which is a compound of vitriolic acid and mercury), we should naturally say, that the acids had suffered a decomposition, that the pure air being thus disengaged from them and collected by itself, the other component principle remained united with the fixed alkaline basis of the nitre, the earthy one of the allum, and the metallic of the turbith; and if we can thus obtain combinations of the pure characteristic principle of the several acids with different fixed bodies, a chemical experimenter cannot be at a loss how to avail himself of such compounds. It is known that the vitriolic acid principle, remaining in some compounds of this kind, and possessing no sensible character of acidity, will imbibe from the atmosphere the pure air which it wants, and therewith produce vitriolic acid again: it is surely worth trial whether the nitrous

substances, which, when united to the calces of metals, makes them to be metals, and which, united to oil of vitriol (deprived of its water), makes it to be sulphur.' It will occur to the reader that this last circumstance is rather inaccurately expressed; for it does not appear to be vitriolic acid itself, but the principle above mentioned, which forms the acid when combined with pure air, that exists in sulphur.

Our limits will not admit of our entering into a detail even of the subjects treated, much less of the particular experiments; but we shall mention some of those, of which we can express the general results in the smallest compass.

Inflammable air was obtained in large quantity, from spirit of wine, ether, and oils, by passing them in steam, through red-hot earthen tubes; and from dry inflammable substances, by transmitting steam of water over them when heated.

The steam of spirit of wine, passed over copper just melted, yields inflammable air as it does in other circumstances, and converts the copper into a substance called metallic *charcoal*, weighing near twenty times as much as the metal itself did. The minute division and volatility of this charcoal are remarkable; for though a large glass balloon with several adopters, were used for collecting it, part escaped in smoke, and all the vessels were lined with an uniform sooty black. By the heat of a burning-glass, in common air, it melted, without undergoing any further change; but in dephlogisticated air, it burned rapidly, and converted almost the whole of that air into fixed air. By passing steam of water over it, in red-hot earthen tubes, it yielded inflammable air as common charcoal does, was diminished one half in weight, and became lighter coloured.

Silver underwent a change nearly similar to copper, but gold was not affected by the process. It was therefore natural to try, whether copper could not on this principle be separated from gold? the trial was not indeed successful, the copper being protected by the gold from the action of the steam; but this was probably owing to the copper being in too small proportion, only one tenth of the gold; whereas, in order to separate silver from gold, by aqua fortis, it is found necessary to put two or three parts of silver to one of gold.

There are many experiments of the quantities of air extracted from mineral bodies by means of heat, with a view to ascertain the productions that are truly *volcanic*, for these may be presumed to have parted with their air in the fusion they underwent from subterraneous fire. The known lavas yielded less air than other mineral substances, and on this ground, basaltes can hardly be classed among volcanic productions, as it yields more air than any other known lava. We must observe, however, that on

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this ground, fluor would appear to be volcanic, for it yielded the least air of all the bodies examined, less even than glass.

It is pretty singular, that while charcoal yields inflammable air, the air from foot is pure or dephlogisticated, till the foot is burnt to the state of charcoal, and then it produces the same kind of air as other charcoal. Fresh burnt charcoal exposed to the atmosphere, imbibes air, and emits it again on being immersed in water: this is found to be no other than common air, so that the phlogistication of the air expelled from it by heat must proceed from a decomposition of the charcoal.

The permeability of bladders to different kinds of air is fully ascertained, part of the included air having passed out, and the exterior air having passed in, through the substance of the bladder. Inflammable air and dephlogisticated air, which when simply mixed together, appear to have no action upon one another, by this slow mode of mixture through a bladder (that is, by keeping a bladder of inflammable air in a jar of dephlogisticated air) unite together and form fixed air.

The colour of spirit of nitre is known to be owing to phlogiston, and the Doctor has found that this phlogiston is, in certain circumstances, communicated to it by *light*. The dephlogisticated and colourless acid, exposed to light in a vial quite full, received no colour; but when there was a considerable vacancy above the liquor, the vapours rising into this space soon

air; and that they become caustic again by merely separating the phlogiston. We shewed the fallacy of the experiments which he adduced in support of this theory; and Mr. Henry's experiment goes to a direct proof, that caustic alkalies are not made mild by inflammable air, which, if it is not one of the purest forms of phlogiston, certainly contains more of that principle than is contained in fixed air.

ART. VII. *Transactions of the American Philosophical Society*, held at Philadelphia, for the promoting useful Knowledge. Vol. II. 4to. 18s. Boards. Philadelphia printed, and sold by Dilly in London. 1786.

THE first volume of these American transactions was published in the year 1772. In our review * of that volume, we gave a particular account of the origin and establishment of this society. The peculiar circumstances of America, during the late troubles, are a sufficient apology for the delay of these western philosophers in publishing a continuation of their inquiries and discoveries; but peace and tranquillity being at length restored, they have resumed their scientific labours, and have presented the Public with this second volume of their transactions.

Prefixed to this volume we have an account of the laws and regulations of the society, which is, in substance, the same with that already laid before our readers, in our former account.

In the year 1780, the society was incorporated, by a charter passed in the assembly of the freemen of the commonwealth of Pennsylvania. The charter contains nothing but what is usual in similar cases; the clauses are cautiously worded, and well adapted to the purpose of incorporating a learned body.

Mr. J. H. Magellan of London, offered to the society a present of *two hundred guineas*, the interest of which to be disposed of, in annual premiums, to the authors of the best discoveries, or most useful improvements relating to navigation, natural philosophy, &c. This generous offer was thankfully accepted. After the conditions and rules for the disposal of these premiums, we have a list of the officers and members of this society, among whom we recognize the names of several respectable and learned European philosophers.

The papers which compose this volume are miscellaneous, and follow each other without any regard to subject or connection; in our account of them we shall, however, pursue our usual method of arrangement, under separate heads, beginning with such papers as belong to

* Review, vol. xlvii. p. 333.

NATURAL HISTORY and PHILOSOPHY.

Description of the white Mountains in New Hampshire. By the
Rev. Jeremy Belknap.

These white mountains are the highest lands in New England. They are discovered by vessels coming on the eastern coast before all other land; on the shore they are visible for 80 miles on the south and south-east sides, and are said to be plainly seen from the neighbourhood of Quebec. They extend in a direction north-east and south-west. The sides of the mountains are covered with spruce trees; the surface is composed of loose rocks covered with long green moss.

‘The rocks,’ says our Author, ‘of which these mountains are composed, are in some parts flint, in others slate; but toward the top, a dark grey stone, which, when broken, shows specks of isinglass. On the bald parts of the mountains the stones are covered with a short grey moss, and at the very summit the moss is of a yellowish colour, and adheres firmly to the rock.’

‘Eight of our company ascended the highest mountain on the 24th of July, and were six hours and fifty-one minutes in gaining the summit. The spruce-firs, as you ascend, grow shorter till they degenerate to shrubs and bushes, then you meet with low vines bearing a red and a blue berry, and lastly a sort of grass mixed with moss.’

‘Having ascended the steepest precipice you come to what is called the *plain*, where the ascent becomes gentle and easy. This plain is composed of rocks covered with winter grass and moss, and looks

at 5500 feet above the meadow, the meadow being 3500 feet above the level of the sea; and this seems to be as low an estimation as can be admitted. We intended to have made a geometrical mensuration of the altitude; but in one place where we attempted it we could not obtain a base of a sufficient length, and in another where this convenience (we suppose our Author means *inconvenience*) was removed, we were prevented by the almost continual obscurations of the mountains by the clouds.

—These immense heights which I have been describing, being copiously replenished with water, exhibit a variety of beautiful cascades, some of which fall in a perpendicular sheet or spout, others are winding and narrow, others spread on the level surface of some wide rock, and then gush in cataracts over its edges. A romantic imagination may find full gratification amidst these rugged scenes, if the ardour be not checked by the fatigue of the approach. Three of the largest rivers in New England receive the greatest part of their waters from this region. Amonoosuck and Israel rivers, two principal branches of Connecticut, fall from the western side of the mountains, Peabody river, and another branch of Amiscogin from the north-eastern side, and almost the whole of Saco descends from the southern side. The declivities being very steep cause this latter river to rise very suddenly in a time of rain, and as suddenly to subside.

—We found no stones of higher quality than flint; no limestone, though we tried the most likely with aquafortis. It is said there is a part of the mountain where the magnetic needle refuses to traverse; this may contain rock ore, but our guide could not find the place. It is also said that a mineral, supposed to be lead ore, has been discovered on the eastern side. One of the springs which we met with in our ascent on that side afforded a thick frothy scum and a saponaceous taste. All searches for subterraneous treasures in these mountains have as yet proved fruitless. The most certain riches which they yield are the *freshets* [we are unacquainted with this word], which bring down the soil to the intervals below, and form a fine mould, producing corn, grain, and herbage, in the most luxuriant plenty.

These mountains seem to afford ample matter for the observation and examination of future philosophers; they may contain a vast fund of wealth, and be the source of immense riches to the country; and we doubt not that the short account here given by Mr. B. will serve to excite, in some inquisitive persons, a desire of minutely examining them with a view to ascertain their productions, both external and internal.

The whole Progress of the Silk Worm, from the Egg to the Cocoon.

By Dr. John Morgan.

This account, which Messrs. Hare and Skinner, silk merchants in London, procured for Dr. M. from one of the first houses in Italy, contains the Italian method of managing the silk worms, and obtaining the raw silk. After the interesting and curious method of managing silk worms in England, by Miss Rhodes, which we gave in our Review for December last, page 422, we apprehend the present account, though important in

in Italy, and other places of nearly the same climate, will not afford, to an English reader, much entertainment or information.

Account of a Worm in a Horse's Eye. By F. Hopkinson, Esq.

This very extraordinary case is thus related :

• I examined the eye with all the attention in my power, being no way disposed to credit common report, but rather expecting to detect a fraud or vulgar prejudice : I was much surprised, however, to see a real living worm within the ball of the horse's eye. This worm was of a clear white colour, in size and appearance much like a piece of fine bobbin ; it seemed to be from $2\frac{1}{2}$ to 3 inches in length, which, however, could not be duly ascertained, its whole length never appearing at one time, but only such a portion as could be seen through the iris, which was greatly dilated. The worm was in a constant, lively, vermicular motion ; sometimes retiring so deep into the eye as to become totally invisible, and at other times approaching so near to the iris as to be plainly and distinctly seen ; at least so much of it as was within the field of the iris.'

How this animal was conveyed into the cavity of a sound eye is not perhaps easy to determine. We could have wished to have seen a more accurate description of the worm in question. The horse, who lived in misery, should have been killed, and the eye should have been dissected.

Of a living Snake in a living Horse's Eye. By John Morgan,
M. D. F. R. S.

This account coincides with that of the same case given in the

it occasioned a strong contraction in the bending muscles of my fingers, and I could not immediately let it go; but, endeavouring to disengage my hand, threw it on the ground; taking hold of it a second time, to return it into the tub, I was more strongly affected than at first, and that not only my hands and arms, but throughout my whole body; the fore part of my head and back part of my legs suffered principally; and in the same manner as on receiving a very smart shock from a highly charged phial in electrical experiments.²

In all probability this must have been the *gymnotus electricus*; but without a description there can be no certainty: if it be a different species, it ought surely to have been described.

Observations on the Numb Fish, or torporific Eel. By Henry Collins Flagg.

We find here, as in the preceding article, no satisfactory description of the animal: the electrical properties are somewhat different. It is observed to have no effect on certain constitutions; and that a person labouring under an hectic fever can handle the fish with impunity; although its electrical or benumbing powers are considerably greater and stronger than any we have before met with.

* The eel I obtained,* says the Author, 'got out of the tub, and it was with some difficulty I returned it, for the repeated shocks I received through a piece of deal board 18 inches long, with which I attempted to lift it, made my arms ache very much, and for a considerable time. I think the numbness occasioned by touching this eel continues longer than that from an electrical shock of the same degree of force; and I have been assured by a person of good sense and veracity, that a negro fellow, on being bantered by his companions for his fear of this eel, determined to give a proof of his resolution, and attempted to grasp it with both hands. The unhappy consequence was, a confirmed paralysis of both arms.'

Our Author concludes his account of this animal, with a promise of repeating his experiments upon it, and trying several new ones; we wish he would also add a description of it, that naturalists may be enabled to distinguish it from other species possessed of the same quality.

Observations on the annual Passage of Herrings. By Mr. John Gilpin.

In this circumstantial account, Mr. Gilpin traces the herrings through their annual circuit, with great accuracy; he has also illustrated his observations by a map of the Atlantic, in which the course of the shoal is marked with precision.

By our Author's observations these fish are found on the east side of the Atlantic, or rather in the North Sea, in the favourable month of June, about the Islands of Shetland, whence they proceed down the Orkneys, and then dividing, they surround the British Islands, and unite again off the Land's-end in September; the united shoal then steers in a south-west direction across the Atlantic. They arrive in Georgia and Carolina about
the

the latter end of January, and in Virginia about February; coasting thence, eastward, to New England, they divide, and go into all the bays, rivers, creeks, and even small streams of water, in amazing quantities, and continue spawning in the fresh water until the latter end of April, when the old fish return into the sea, where they steer northward, and arrive at Newfoundland in May, whence they proceed in a north-west direction, and again cross the Atlantic. Mr. Gilpin has observed, that their coming sooner or later up the American rivers depends on the warmth or coolness of the season, that if a few warm days invite them up, and cool weather succeeds, it totally checks their passage, until more warm weather returns. From all these circumstances, our Author thinks, that a certain degree of warmth is peculiarly agreeable to them, which they endeavour to enjoy by changing their latitude according to the distance of the sun. Thus they are found in the British channel in September, but leave it when the sun is at too great a distance, and push forward to a more agreeable climate: when the weather in America becomes too warm, in May, they steer a course to the cooler northern seas, and by a prudent change of place perpetually enjoy that temperature of climate which is best adapted to their nature.

An Account of some Experiments on Magnetism. By D. Rittenhouse.
Conjecture and hypothesis form the greatest part of this paper.

ing it on a watch crystal it traversed very well; that end which was held downward when struck, becoming a north pole, whether the stroke was applied to the upper or the lower end. By turning the south end downwards and striking it afresh, the magnetism was destroyed or reversed; and it was curious to observe how very nicely you must adjust the number and force of the strokes, precisely to destroy the magnetism before communicated, without giving it anew in a contrary direction. When we held the ramrod directly across the line of the dipping needle whilst it was struck with a hammer, it did not discover any signs of magnetism. But when held in any other direction, that end which approached nearest to the point which the lower end of the dipping tends to, always became the north pole. From all this, does it not seem very probable that during the concussion of the stroke, and whilst the magnetical particles of the rod were most disengaged from the surrounding matter, the active power above mentioned seized them and arranged them properly, where, being confined, the rod afterwards remained magnetical?"

This is undoubtedly a curious experiment, and we should be happy to find that it could be made use of for reducing the doctrine of magnetism to a certain theory. Mr. Rittenhouse's idea of the arrangement of his magnetical particles, though unsupported by demonstration or ocular proof, is nevertheless a curious conjecture, and may perhaps afford light for future travellers in the hitherto little known regions of magnetism.

A Description of the Grotto at Suatara. By the Rev. Peter Miller.

This grotto is of considerable extent and height: its roof is supported by numerous stalactitical pillars formed by the dropping of a calcareous water. It does not materially differ from others of a like kind. Our Author offers no conjectures concerning its formation; nor does he give any analysis of the petrifying water.

Experiments and Observations upon what are commonly called the Sweet Springs. By J. Maddison, Esq.

This is a medicinal water in the county of Botetourt, much celebrated for its efficacy in relieving consumptive complaints, and other disorders proceeding from universal atony or debility. Mr. Maddison has, in this paper, recorded a few experiments which he made on this water. He has not given any analysis of it; but from the effects of various metallic solutions, he infers the component parts of the water to be a very small quantity of earth combined with an aeriform acid; the acid, however, predominates.

Explanation of an optical Deception. By D. Rittenhouse.

The optical deception here explained, is the apparent reversed surface of bodies when looked at through microscopes and telescopes, viz. that such parts of the surface as are elevated, appear depressed—and the contrary. This optical illusion is owing to the

the inversion of the image by the telescope while the light remains the same; Mr. R. in several experiments, observed the deception to be removed by illuminating the object with a reflected (which is also an inverted) light. He likewise observed, that upon taking out the glasses, and looking through the open tube, that the object appeared in its unnatural or reverted state when illuminated with a reflected light; a tube is necessary to confine the sight from other adjoining objects, which not being in the same circumstances, would otherwise correct the imagination.

Description of a remarkable ROCK and CASCADE near the western Side of the Youghiogeny River, a Quarter of a Mile from Crawford's Ferry, and about Twelve Miles from Union in Fayette County, in the State of Pennsylvania. By T. N. Hutchins.

This description is rather obscure, and ought to have been illustrated with a drawing. Any abridgement, we doubt, would be still more obscure than the original. The cascade, however, according to this account, certainly exhibits a most singular, romantic, and grand appearance.

An optical Problem proposed by Mr. Hopkinson, and answered by Mr. Rittenhouse.

Mr. Hopkinson holding near to his eye a silk handkerchief, tightly stretched, and looking through it at a lamp which was at a considerable distance, observed the threads of the handkerchief to be magnified to the size of coarse wires; on moving the

Balden Bute), and Bishop Hatfield's Survey, but he has also been favoured with a great number of valuable communications,—such as charters, pedigrees, monumental inscriptions, drawings, and manuscript collections, preserved in divers private libraries; and these are enumerated and acknowledged in a prefatory advertisement.

Mr. Hutchinson opens his introduction with an eulogium on the labours of an historian :

‘The human genius,’ says he, ‘knows not a nobler effort than that of collecting the various events of distant times, and placing them in such successive order and arrangement as to exhibit a perfect delineation of the rise and progress of states, the civilization of mankind, and advances of science. By the labours of the historian are transmitted the great vicissitudes which have attended on human affairs, and the knowledge of those principles which influenced the prosperity as well as the decline of empires; from which affecting examples, wisdom forms her noblest precepts. In such a review we become interested in the fate of the several personages who first attempted to release mankind from darkness and barbarism, and our hearts participate the joy of those whose wisdom tamed the ferocity of savage habits, and cultivated the human mind in the school of science and the liberal arts.

‘While through oral tradition alone, interesting events were communicated, history was dark and uncertain; affected by the fortunes of men, and suffering mutilation by the fall of states, much obscurity frequently enveloped the most important changes; for before the invention of letters, public monuments were the chief means of saving the greatest achievements of nations, and the most wonderful acts of providential interposition, from oblivion.

‘To such we are obliged to resort, when we discuss those distant eras, in which letters did not prevail, or in the countries where they had not acceptance. The work of the historian, in the first ages of literature, was laborious and unpleasant; much depending on the uncertain definition of emblematical images, and mysterious traditions; whilst a retrospection through uncultivated ages, with the progress of ignorant and uncivilized nations, furnished disagreeable scenes. It is some happiness to us, that compassionate angels have withheld the humiliating picture from our eyes.’

Here we cannot help imagining that the conceit of these compassionate angels may be an imitation of Sterne's recording angel, who with a tear blotted out the entry of the oath sworn by Uncle Toby; but, if so, it is not a very happy one!

Our Author then proceeds to give short accounts of the Druidical religion, the manners of the Brigantes, the accession of the Romans to that district, the introduction of Christianity, the laws by which the Brigantes were governed, the arrival of the Saxons, and the state of religion in Brigantia, the kingdoms of Bernicia and Northumberland, with a succession of the kings, ending with Oswald, and the foundation of the see of Lindisfarne, in which the opulence and honour of the palatinate or

Durham had their origin. To these succeed the lives of the Bishops of Lindisfarne; those of the Bishops of Chester le Street, to which place the corpse of St. Cuthbert was removed, and a new cathedral was there founded by Eardulph, as being nearer the royal residence, then established at York.

The body of St. Cuthbert being again removed on account of a Danish invasion, and settled at Durham, the circumstances of the building and endowing that cathedral are related, with the lives of the Bishops, to the conquest; the effects which that event had on the ecclesiastical system of this realm, and the rights claimed by the Bishop of Durham in his double capacity of Prince and Baron, are considered and explained; and the lives of the Bishops, from Walcher, are continued to Bishop Egerton, with whose accession, in the year 1771, this volume terminates. At the end of each Bishop's life, from Walcher downward, is a list of the officers of the see. A list is likewise given for the year 1785, with another of benefices and promotions in the gift of the Bishop of Durham, and the names of the incumbents in the same year.

On the whole, Mr. Hutchinson has acquitted himself of his task in a manner that does honour to his industry, and no discredit to his abilities: nor was that task an easy one; the vast power of the clergy in former times making them parties in all important matters of state as well political as ecclesiastical. Hence the history of the Bishops of Durham is in some measure

conduct was influenced; and that pride affronted, brought forth implacable aversion, as has been seen in his contests with the convent, in which it is evident he could not brook the indignity of contradiction; so highly did he estimate his own consequence. He was pleased with military parade and martial discipline; but though he was desirous of a retinue of soldiers about him, he affected a seeming indifference and negligence towards them; and shewed no concern whilst the greatest nobles bent the knee to him, and officers of the army waited standing as he sat*. He thought nothing too dear, that could contribute to his public fame for magnificence; as an instance of which, Graystones tells us, one time, in London, he paid 40*s.* for forty fresh herrings (now about 80*l.* sterling money) when they had been refused by the most opulent persons of the realm, then assembled in parliament. At another time he bought a piece of cloth, which was held up at so high a price, that, proverbially, it was said to be too dear for the Bishop of Durham, which he ordered to be cut into cloths for his sumpter-horses. He seized the king's palfrey as a deodand, it having killed its rider in the way to Scotland, within the liberties of his palatinate. His breach of confidence in depriving the son of Vesey, and selling the barony of Alnwick, was derived from a wound his pride received in some contemptuous jest the bastard put upon him, which he never could forgive; and, in gratifying his resentment, he was guilty of the basest perfidy to his deceased friend. He was so impatient of rest, that he never took more than one sleep, saying, it was unbecoming a man to turn from one side to the other in bed. He was perpetually either riding from one manor to another, or hunting or hawking. Though his expences were very great, he was provident enough never to want money. He always rose from his meals with an appetite: and his continence was so singular, that he never looked a woman full in the face; whence, in the translation of St. William of York, when the other bishops declined touching the saint's remains, through a consciousness of having forfeited their virginity, he alone boldly handled them, and assisted the ceremony with due reverence.

He died at Eltham, 3d March 1310, having sat 28 years, and was buried in the church at Durham, in the east transept, near the ferretory of St. Cuthbert, between the altars of St. Adrian and St. Michael the archangel, contrary to the custom of his predecessors, who, out of respect to the body of St. Cuthbert, never suffered a corpse to come within the edifice. It is said they dared not bring the bishop's remains in at the church door, but a breach was made in the wall to receive them, near the place of interment. He died possessed of great riches, with several jewels, vessels of silver, horses, and costly vestments, which he bequeathed to the church.

* Rob. de Graystones—Ang. Sac. p. 716.

ART. IX. *The Carse of Stirling: an Elegy.* 4to. 1s. Edinburgh printed; sold by Johnson, London.

THE Author of the poem before us has, it seems, long indulged himself with contemplating the beauties which the Carse * of Stirling (or in other words the view from Stirling Castle) presents to the attentive observer. Stirlingshire, beside being the theatre of many important events, and the residence of several Scottish monarchs, is a situation remarkable for the striking beauties of its surrounding scenery. These circumstances, our Author supposes, would have been a sufficient inducement for the Muses to have celebrated so distinguished a place. ‘They,’ says he, ‘however, continued to absent themselves, and the windings of the Forth, with all its uncommon scenery, have remained unsung. On his return to Stirlingshire, after several years absence, he still found his favourite scene new and delightful; and, glancing over the pictures of his youthful painting, he observed, or fancied he observed, certain tints, which he conceived might please, and passions which he thought might interest.—He has perhaps deceived himself; but in whatever light he may appear as a poet, he flatters himself, that, among other motives for publishing *The Carse of Stirling*, the following will at least screen him from public censure.

* A love of pleasure and dissipation has now so completely

we have selected the following stanzas, where the poet, after having described the beauties of the place, laments the propensity of its inhabitants for *travelling southward* :

‘Lur’d by the sound of Pleasure’s baleful strains,
Thy sons, sad matron * ! now ungrateful fly ;
Leave thy uncultur’d fields and flowery plains,
To court a warmer sun and milder sky :

Yet shall the bard who pours these fervent lays
Enjoy thy injur’d charms, and slighted clime,
Trace thy wild beauties, ardent while he strays
Through all thy haunts romantic and sublime.

* * * *

The varied landscape, mark’d distinct and clear,
Of lawn, and mountain, hamlet, stream, and grove,
And golden broom-banks glowing far and near
The ancient seats of song and pastoral love.’

Many parts of the performance remind us of Gray’s manner, which our Author seems to have imitated with some success. The concluding stanza, where our Poet supplicates the guardian angel of the land, is an instance :

‘Yet let him † wander blameless by some stream,
Lost to the crowd, tho’ not to peace unknown,
While strains like these diffuse a frequent gleam,
And mild contentment claims him for her own.’

ART. X. *The Structure and Physiology of Fishes explained, and compared with those of Man and other Animals* ; illustrated with Figures. By Alexander Monro, M. D. Fellow of the Royal College of Physicians and of the Royal Society, and Professor of Physic, Anatomy, and Surgery, in the University of Edinburgh. Royal Folio. 2l. 2s. Boards. Edinburgh, Elliot ; London, Robinsons. 1785.

COMPARATIVE anatomy, when pursued with a design of improving and elucidating that necessary branch of medical knowledge, *physiology*, is a study which merits the peculiar attention of every rational physician ; and we are happy to find that it has so much engaged the thoughts of a gentleman, whose accuracy in observing, and acuteness in reasoning, render his works truly valuable and interesting. As we are sensible that Dr. Monro’s character and reputation cannot be heightened by any commendation of ours, we shall briefly give an account of the observations of this ingenious anatomist, on a subject which, though slightly treated by former naturalists, is, nevertheless, curious and important.

The circulation is the first object of our Author’s enquiry. The heart of fishes is simple, consisting only of one ventricle and one auricle. From the ventricle one artery is sent out, which carries the blood to the gills ; and thence the blood passes

* Scotia.

† The bard himself.

to all the other parts of the body, without the intervention of a second ventricle as in man and animals with warm blood. This was known before, but Dr. Monro traces, with great accuracy, the whole course of the blood, and makes several curious and interesting observations, which had hitherto escaped the notice of the ichthyologist.

At the beginning of the branchial are three semilunar valves, the middle parts of which, analogous to the *corpuscula morgagni*, are much thicker than in man, and illustrate the use of these organs in him, as they evidently prevent the return of the blood into the heart when the artery is in action. Between these valves and the cavity of the ventricle, a cylindrical canal is interposed, the coats of which have the same muscular texture as the ventricle itself; whence, and the contraction of these muscles, which co-operates with that of the ventricle, our Author is led to perceive, more evidently than in the human body, the very great analogy between the structure of the arteries and that of the ventricle. The whole mass of the blood is conveyed by the branchial artery to the surface of the gills, which, in a skate, according to the Doctor's calculation, is upwards of $15\frac{1}{2}$ square feet: for on each side are four double gills, or gills with two sides each, and one single gill; that is, 18 sides or surfaces on which the branchial artery is spread out; on each of these sides are fifty divisions or doublings of the membrane of the gills; each division has on each side of it, 160 subdivisions, folds, or doublings of its membrane, the length of each of which is one-eighth of an inch, and its breadth about one-sixteenth of an inch; so that in the whole gill there are 144,000 subdivisions or folds, the two sides of each of which are together equal to the

‘ From the divisions of the branchial arteries into exceedingly minute branches, we should suppose, that the force of the stroke of the heart upon the blood must be very much broken and lost before the blood gets into the branchial veins; and in fact I saw no pulsation in the branches of the aorta of a living skate. Hence, in the first place, we may infer that the branchial veins are not made thick and tough, merely to enable them to resist the *vis à tergo*.

‘ As so much strength and elasticity in the branchial veins are not necessary for merely resisting the force of the blood, or that more strength and elasticity, than we observe in our pulmonary veins, were not necessary for receiving or for merely conducting the blood to the other parts of the body, we must suppose that these thick, tough, and elastic coats are of a living muscular nature, and that the progression of the blood through the rest of the body of the fish depends much on their activity. We shall still more readily admit that the muscular power of the vessels, and particularly of the arteries, is necessary for the progression of the blood, when, proceeding a step farther, we observe a third circle completed in the liver.

‘ Applying to man what we have observed of the vessels and circulation in fishes, we in the first place receive strong confirmation of an opinion I have always taught, That our arteries are of a muscular nature; and that their activity is essential in circulation, secretion, and other important offices.

‘ In the next place we conclude, that the alternate pressure of the diaphragm and abdominal muscles in respiration, is not, as some have supposed, the principal cause of the motion of the blood through the liver; but that the motion of the blood and secretion of the bile depend chiefly on the muscular structure and action of the *vena portarum*.

The glandular organs and secreted liquors come next under the Doctor’s consideration, and here the reader will find much matter of curiosity; some erroneous theories are, with reason, rejected; especially such as have been built on principles that are not founded on facts or experiments.

The three following chapters contain descriptions of the lymphatic system, with some observations on the use of the spleen. Here again our Author refutes the opinions of former anatomists.

‘ Mr. Hewson,’ he says, ‘ appears to have left this part of physiology involved in nearly the same obscurity in which he found it.’

In the subsequent chapter, Dr. M. attempts to establish his claim to the first discovery of the existence of the lacteal and lymphatic systems in birds and amphibious animals as well as fishes, in opposition to Mr. Hewson’s pretensions: as far as we are able to judge of the matter in dispute, from what is here advanced, Dr. M. seems to make good his claim.

After describing the brain and nervous system, our Author proceeds to the organs of sense. In all fishes, external openings or nostrils for smelling are very evident; generally two on each side, leading to a complex organ, the surface of which is of considerable

siderable extent; upon these, terminate a pair of large olfactory nerves, with the addition of a few branches from nerves resembling our fifth pair. In some fishes, especially the haddock, the Doctor has observed that the olfactory nerve, in its course from the head to the nose, passes through a cineritious ball, resembling the cineritious matter connected to our olfactory nerve within the cranium. 'There can therefore be no doubt,' says he, 'that they enjoy the sense of smelling; nay, there is great reason to believe, that, suited to their surrounding element, they are much more sensible of odorous bodies dissolved in water, and applied by its medium, than we should be, if the application of the object was to be made to our organ of smell by the same medium.'

The structure of the ear in fishes has been so little examined till of late, that it has been a doubt whether they possessed organs appropriated to hearing. Swammerdam, in his *Bibl. Natur.* p. 111. mentions a wonderful labyrinth of the ear in fishes, but most anatomists since his time have contented themselves with pointing out, as the organ of hearing, sacs at the sides of the brain containing stony substances, without pretending to shew any external passages leading to these sacs, or the nerves or medium by which they are connected with the brain of the animal.

As the description of the ear in fishes is new and accurate, we shall endeavour to give an account of it as well as we can, without

discover no such opening in the cod or the haddock. Very large nerves are fixed to the bulbous parts of the semicircular canals, and, spreading out upon them, become suddenly pelucid. On the sac which contains the large stone, especially in the cod, a considerable nerve is spread in a most elegant manner. The canals and sac contain, beside the stones, a viscid humour; and as the semicircular canals are much smaller than the cavity of the bone or cartilage which contains them, there is also, between their outer part and the bone or cartilage, a considerable quantity of viscid humour. In the cod, haddock, and the whole genus of gadus, a number of small spheroidal bodies (which the Doctor has found to form part of the nervous system) is observable within this cavity, floating in the viscid humour, and supported by small fibres of vessels and nerves. Several of the cartilaginous fishes, the raja, squalus, &c. have a meatus auditorius externus, through which the sound is conveyed by a watery viscid liquor to the inner sides of the membranes of the semicircular canals and sac; but in the osseous fishes, and some of the cartilaginous ones, Dr. M. has not been able to discover any meatus auditorius externus; and is inclined to think that they really have not one, from the consideration, that the common canal or vestibule, where the three semicircular canals communicate, is separated from the cavity of the cranium by a thin membrane only; and that this cavity, in the greater number of fishes, contains a watery liquor in considerable quantity; and that, by the thinness of the cranium, the tremor excited by a sonorous body may readily and easily be transmitted through the cranium to the water within it, and so to the ear.

The eye is next described; in treating of which, the Doctor, after making some cursory remarks on the coats, considers the humours, their texture, specific gravity, shape, and powers of refraction.

Our Author concludes with the anatomy of two worms, namely, the *Sepia loligo* and the *Echinus esculentus*. The latter affords great opportunity for investigating the structure of absorbent vessels, and observing how they perform their office. But it is totally impossible to give any account of these two articles without the figures.

The numerous plates accompanying this work are most of them large folding sheets, which, though they are admirably adapted to illustrate the subject, are, on account of their coarseness, by no means pleasing to an eye accustomed to the elegance of modern engravings.

ART. XI.

FOREIGN LITERATURE.

Art. I. **P**OSITIONES PHYSICÆ, *quas, annuo labore, in scholis,* &c. Propositions in Physics, or a Syllabus of a Course of Lectures in Natural Philosophy, delivered by J. H. VAN SWINDEN, Professor of Philosophy, Mathematics, and Astronomy, in the Academical School, Amsterdam; Member of several Literary and Philosophical Societies. Vol. I. 8vo. Hardewyk. 1786.

The ingenious Professor was induced to publish this laborious work, which he had drawn up for his own use, from having experienced the inconveniences arising from the want of a text book in natural philosophy, in which each branch of this extensive science is explained with sufficient minuteness, and the late discoveries inserted in their proper order with respect to the whole, so as to constitute a regular and complete system of physics. In most of the works now published as elements of natural philosophy, the easier and more entertaining parts are copiously discussed, but the more difficult, yet equally important, are scarcely attended to; and mathematical investigation, though essentially requisite in philosophical inquiries, is by many entirely neglected, or designedly omitted.

Books of this kind, though not without their utility to per-

These six books contain the elements of general physics, which relate to the properties of matter, and are founded chiefly on mathematical principles. From these our Author proceeds to particulars, and in the seventh book treats of air, and aeriform fluids; in the eighth, of fire and electricity; in the ninth, of light; in the tenth, of physical dynamics. Under this last head, he considers the various kinds of attraction, the cohesion and elasticity of different bodies, and the powers of the magnet, &c. In the eleventh book he inquires into the elements of bodies, and in the twelfth, concludes his course with meteorology, which, he observes, is the most difficult branch of physics, and cannot be explained, or even comprehended by the student, till he is well versed in the subjects of the preceding books.

The Professor has distributed his propositions into three classes, distinguished by the size of the letter in which they are printed. The first class comprehends those principles, which are necessary to all who would acquire a clear and well-founded knowledge of natural philosophy; these constitute the text of his public lectures. The second contains propositions of a more difficult kind, calculated only for those who wish to cultivate a more particular acquaintance with physics. The third class consists of such as are proposed for the further investigation of persons who have made a considerable progress in these studies. This and the second class are designed only for private lectures.

After each proposition, the Professor refers to those authors by whom it is demonstrated and explained; and these references are the more valuable, as they extend to the best papers concerning physics that have been published in periodical works, and in the Transactions of most of the societies and academies of Europe; so that this work may serve as a general philosophical index, or common-place book: from the propositions themselves, the reader may learn the principles which have been established, and, by the references annexed, he is directed to those writers by whom they have been proved and illustrated.

Such is the plan and design of this laborious work; which, though not calculated for the many, may be highly useful to academical students, and to those whose office it is to instruct youth in this noble science.

Art. 2. *Erfarungen von innem, &c. i. e.* Observations on the interior and exterior Structure of Mountains. By FR. M. H. DE TREBBA. Folio. 244 pages, and 8 coloured Plates. Dessau and Leipzig. 1785.—This work is splendid and instructive. It contains a great variety of excellent observations, relative to a branch of natural history, which is yet, perhaps, but in the dawn of its progress toward perfection.

Art. 3. *Anfangs-Gründe der, &c. i. e.* Elements of Chemistry, considered in its Relation and Application to the useful Arts. By M. G.


M. G. AD. SUCKOW. 8vo. 545 pages. Leipzig. 1785.— This work is designed to enable artists and tradesmen to conduct their operations upon scientific and solid principles, and to preserve them from the errors that so frequently arise from unenlightened practice. All attempts to render the sciences applicable to the uses and wants of life are truly commendable, and a work of this nature, so well executed as the present, ought to be translated into all languages.

MONTHLY CATALOGUE,
For FEBRUARY, 1787.

MATHEMATICS.

Art. 12. *The compendious Measurer*; being a brief, yet comprehensive Treatise on Mensuration and practical Geometry. With an Introduction to Decimal and Duodecimal Arithmetic; adapted to the Use of Schools and Practice. By Charles Hutton, LL. D. F. R. S. &c. 8vo. 3s. bound. Robinsons. 1786.

MOST of our mathematical readers are, we presume, acquainted with the treatise on mensuration formerly published by Dr. Hutton. The present performance is unlike that comprehensive work, both in manner and matter. We have here a compendium of practical mensuration, accommodated to the use of the artist, or the student, who wishes to acquire a knowledge of the practice, without the theory, of



rated by the conic sections require each a separate rule for finding their contents; such multiplicity of rules is a vast burden to the learner's memory: in order, however, to remedy this inconvenience, Dr. H. has given a few rules that are applicable to every conic section; for instance, the 2d rule for finding the solidity of an elliptical spindle, will serve for *any solid* generated by the revolution of *any conic section*; the same may be said of the rule for finding the solidity of a frustum, or segment of an elliptical spindle,—circumstances which render the mensuration of these bodies extremely simple, and which, independent of other excellencies to be met with in this compendium, are a sufficient recommendation of it to the practical measurer.

Art. 13. *An Introduction and Notes on Mr. Bird's Method of dividing astronomical Instruments.* To which is added, a Vocabulary of English and French technical Terms. By W. Ludlam, late Fellow of St. John's College, Cambridge. 4to. 2s. Sewel. 1786.

When Mr. Bird wrote his treatise on dividing astronomical instruments*, he only laid down such practical rules as might be useful to workmen; for he was, by the order of the Commissioners of longitude, professedly writing, not to mathematicians, but to instrument-makers. Mr. Ludlam, whose mathematical knowledge intitles him to a distinguished place among the professors of that science, was, with others, employed by the commissioners to inspect Mr. Bird's method of dividing. Mr. L. at that time, took notes of every particular that seemed wanting to render Mr. Bird's treatise complete, and to explain the principles on which the method is founded. These notes are the substance of the present performance.

The reason why they make their public appearance so long after they were first written, is, to preserve a clear knowledge of the old way, in which the best instruments in every observatory in Europe were divided, until the new method, lately published by the Royal Society, which is different both in principle and practice from any other hitherto proposed, shall be generally used, and its superior excellence proved by experience.

The Public is in some measure indebted for this useful work to Alex. Aubert, Esq. at whose desire, and at whose expence (as the ingenious Author informs us in the Preface), it is published.

The *Vocabulary* will be found of singular use to English readers of French books on the subject of practical mechanics, since the technical words and phrases occurring in them are not in the common dictionaries of the language.

Art. 14. *The Universal Calculator; or the Merchant's, Tradesman's, and Family's Assistant.* Being an entire new and complete Set of Tables, adapted for Dealers in every Branch of Trade by Wholesale or Retail. 8vo. 4s. bound. Dilly. 1786.

Works of this kind can only be useful when they are accurately computed; we discover no errors in this, which we have examined in several places; and we therefore conclude, that it may be accurate throughout the whole. The tables shew the amount or value of any

* See an ample account of this work in Review, vol. xxxviii. p. 260, and vol. xl. p. 95.

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number or quantity of goods, from 1 to 10,000, at all prices, from a farthing to 10 shillings each. There are also tables which shew the price of the parts of the whole, with others of several kinds relative to brokerage, commission, exchange, salaries, &c. &c.

ANTIQUITIES.

Art. 15. *Historical, Monumental, and Genealogical Collections*, relative to the County of Gloucester. Printed from the original Papers of the late Ralph Bigland, Esq. Garter Principal King of Arms. No. I. Folio. 2s. 6d. Wilkie. 1786.

Mr. Bigland, about 30 years before his death, made a collection of monumental inscriptions, with a view to obtain certain information relative to the pedigree of families. This work, which was left unfinished by the father, is now completed and published by Mr. Richard Bigland, his son. To the curious in monumental inscriptions, and church-yard records, this performance will afford entertainment, and may be accepted as a supplement to Mr. Rudder's 'General History of Gloucestershire,' which we noticed in our Review, vol. lxiii. p. 10.

MEDICAL.

Art. 16. *A Treatise on the Influence of the Moon in Fevers*. By Francis Balfour, M.D. 8vo. 1s. 6d. Printed at Calcutta. Edinburgh reprinted, and sold by Robinsons, London. 1786.

Experience and observation form the basis of medical practice, and unsupported by these, the most specious theory avails but little. The present performance is purely the result of observations made in the course of fourteen years extensive practice, confirming the

fever, at these periods, with as much confidence as he could foretel the revolution itself. The remittents, as well as intermittents, are observed, both with regard to their first attack and their exacerbations, to be subject to the same influence.

In the cure of these fevers, Dr. B. has found, that after proper evacuations, the bark always succeeds, but more especially and effectually during the interval between the full and change, and the change and full moon; but for particulars we must refer the medical reader to the book, where he will meet with much information, and many curious, as well as useful, remarks.

The subject is undoubtedly of the utmost importance, for we have no disease which is more frequent, and attended with more danger, than fevers in general; and whoever investigates their nature, or attempts to unfold a principle, on which a successful mode of practice may be established, justly merits the thanks both of the physician and the patient.

Art. 17. *A Reply to Dr. Berkenhout's Dedication to each individual Apothecary in England, prefixed to his Symptomatology.* By Somebody, who is a Friend to Candour. 8vo. 1s. Rivingtons. 1786.

A poor attempt to refute the judicious remarks which Dr. Berkenhout, in the dedication to his Symptomatology, made on the state of medical practice in England*. The Author of this reply is doubtless conscious of the justice of the Doctor's censure; he seems to feel the lash with impatience, but he wants strength sufficient to repel the attack.

Art. 18. *The singular Case of a Lady, who had the Small Pox during Pregnancy, and who communicated the Disease to the Fetus.* By William Lynn, Surgeon. As read at the Royal Society in February 1786. 8vo. 6d. Macrea.

This we cannot think a singular case; it has often occurred in practice, and is consistent with the general theory of the disease. See Philosophical Transactions for the year 1749, where six such cases are recorded.

Art. 19. *A System of Anatomy, from Monro, Winslow, Innes, and the latest Authors, arranged, as nearly as the Nature of the Work would admit, in the Order of the Lectures delivered by the Professor of Anatomy in the University of Edinburgh.* 8vo. 2 Vols. with Copperplates. 15s. bound. Edinburgh, Elliot. London, Robinsons.

Such is the title of the work before us. Turning over the advertisement of the editor, and the table of contents, we met with another: *A System of Anatomy, Part I. containing the Anatomy of the Human Bones, by the late ALEXANDER MONRO, M. D. F. R. S. &c.* Going on towards the middle of the 1st vol. we found another title-page: *A System of Anatomy, Part II. containing a Description of the Human Muscles, chiefly as they appear on Dissection, together with their several Uses, and the Synonyma of the best Authors, by John Innes.* And so on. The compiler has made choice of the most approved writers, yet we think the authors themselves, without mutilation,

* See Rev. vol. lxxiv. p. 315.

preferable to this mode of edition. The copperplates are in many places confused and obscure; the scale on which they are drawn is much too small, and the engraving is coarse.

Art. 20. *The Domestic Physician*; or Guardian of Health. Pointing out, in the most familiar Manner, the Symptoms of every Disorder incident to Mankind; together with their gradual Progress and Method of Cure: particularly adapted to the Use of private Families, though equally essential to the Faculty. By B. Cornwell, M. L. 8vo. 7s. 6d. bound. Murray.

Constructed upon the plan of Buchan's *Family Physician*, but miserably executed. The compilation is injudicious; and every page affords false spellings, typographical errors, or inaccuracies of language.

POLITICAL.

Art. 21. *An Answer to the Woollen Draper's Letter on the French Treaty*; addressed to the People of England, but more especially to the Woollen Manufacturers. 8vo. 1s. 6d. Brooks. 1787.

We do not find one of the Woollen Draper's arguments invalidated by this abusive answer: and we think the principles of the Author are as contrary to the manufacturing and commercial interests of the country as his language is to decency and good manners. He would have artificers mind their own business, and trust to the superior knowledge of ministry for procuring a market and suitable price for the productions of their labour and ingenuity.

The Author's attack on the political conduct of Mr. Wedgwood,

beheader. St. Patrick himself scarce performed a greater feat, when, after his decollation (as we lately took occasion to note), he swam across the Liffy *with his head in his teeth.*

As an *Answer* to the "Short Review," this pamphlet is not distinguished by any remarkable keenness of investigation, strength of argument, or brilliancy of wit. It treats that *Review* as a *Court Pamphlet*; but our Author thinks it so abounds with contradictions, and inconsistencies, that those whom the Reviewer wished most to serve, or to please, have little to thank him for.

Art. 23. *The People's Answer to the Court Pamphlet*, entitled, *A Short Review of the Political State of Great Britain.* 8vo. 1s. 6d. Debrett.

By 'The People's Answer,' we are to understand that this is the production of an *individual*, containing the sense of *many* 'who still think for themselves,' uninfluenced by the '*Almanac Royal*, or *Court Calendar* for the new year.' The Author charges the Reviewer with duplicity, under the mask of candour; he attacks him, article by article, in every division of his pamphlet, and we have really been entertained with the vivacity of his remarks. We were particularly pleased with the justice of the reprehension which he bestows on the author of the 'court pamphlet' for his uncandid treatment of the P— of W—, on whom he has so freely lavished his strictures, without noticing, as in all fair dealing he ought to have done*, the noble step, taken by the P—, in the voluntary appropriation of half his income (the writer says *more than half*) to the gradual payment of his debts. Our Author takes a cursory view of the conduct of his R. H. particularly with respect to the misunderstanding said to have unhappily subsisted, for some time past, between the sovereign and the heir apparent; and he enters with spirit into an apology for the P—, but not in terms disrespectful to the K—. For the rest, we refer to the pamphlet.

Art. 24. *A Letter to the Right Hon. Edmund Burke, Esq.* occasioned by his Speech in the House of Commons, Feb. 5, 1787. 8vo. 1s. Bell.

We cannot but deem this a very unfair attack on Mr. Burke. If gentlemen are to be abused *without doors*, for what, perhaps without premeditation, they have uttered in delivering their sentiments *within*, the freedom, and even safety, of senatorial debate, is struck at; and the consequence may be of great prejudice to the community. Had Mr. B. *published* his speech, this ministerial champion might, then, with propriety, have taken the field against him; but as the case stands, we think the letter-writer highly reprehensible; especially as his *mode* of assault is so illiberal, that it naturally reminded us of the following passage in one of Robin Hood's ballads:

"The shepherd, with his crook, gave Little John
A sturdy bang under the chin;
Bestrew thy heart, said Little John,
Thou *basely* dost begin!"

* The author of the preceding *Reply*, likewise, very properly, passes a stricture on this omission.

Art. 25. *A candid Enquiry into the Case of the Prince of Wales ; shewing that a very considerable Sum is due to his Royal Highness, more than the Amount of his Debts.* 8vo. 1s. Bell. 1786.

The Author of this pamphlet asserts, that the principality of Wales and the Duchy of Cornwall, are estates held of the nation, independent of the crown ; and that the Prince is intitled to receive the revenues thence arising, from the time of his birth. He says the principality of Wales renders annually 24,000*l.* and the Duchy of Cornwall 10,000*l.* These sums have remained unaccounted for ; and in the space of 24 years, amount to 816,000*l.* of which the Prince has only received 74,000*l. per ann.* for three years. A balance of 594,000*l.* is therefore, according to this account, due to the Prince, which is almost three times the whole of his debts.—*This needs no comment.*

COMMERCIAL TREATY with FRANCE.

Art. 26. *A complete Investigation of Mr. Eden's Treaty, as it may affect the Commerce, the Revenue, or the general Policy of Great Britain.* 8vo. 3s. Debrett. 1787.

This investigation of the commercial treaty with France is well written, but is so conducted as to brand every article of it with absurdity, and to shew that it teems with destruction to every political and commercial interest of this devoted country ! ‘ It proves beyond all power of contradiction, because upon the basis of actual history, and the authority of official documents, the constant alternation of success or ruin to our commerce, as the trade with France was shut or open. Till a better criterion can be instituted for determining

tage. Casual prejudice, or occasional incapacity in their rulers, may mislead them for a time; but the regular influence of understanding and interest will prevail at last. That which has been anxiously desired by one power, and as vehemently refused by the other, through a variety of changes of government and of circumstances, which has been steadily pursued by every description of ministers in the one country, however repugnant in their general politics; and as uniformly resisted by every succession of disagreeing politicians in the other; is evidently to the advantage of the power which seeks, and to the injury of that which rejects. The uniform prevalence of such a sentiment, is the demonstration of experience, delivered through the medium of the united sense of both empires; and if any thing can decide upon the direction of their respective interests, this must.

In this passage we have a strong sanction given to national prejudices; and when they have taken root for ages, they do not readily give way to principles that tend to eradicate them: the Author has, however, unguardedly complimented the disposition of our neighbours at the expence of his own countrymen, and justified any hostile conduct we may have provoked; the alternative being quite natural—*If you will not meet our friendship, we must meet your enmity!*

On these principles, the English and the Scots were pursuing their common interest while they were at war with each other, during successive centuries; for 'nations seldom err long in points that respect their own immediate advantage!' In truth the measure of uniting both these nations in a 'brotherly reciprocity of connection and friendship,' was, during the negotiation, reprobated by hot-headed zealots on both sides: but party cavils, however obstinate, wear out in time, and the Union is now well understood, and generally applauded.

This writer's commercial statements correspond with his hostile doctrine, and all tend to hold up the treaty in so ridiculous a point of view, that for the credit of our negotiators, as well as the importance of the measure, we hesitate where he is most confident. More temper is necessary to convince us that truth alone is the object of the investigation.

Art. 27. *Historical and political Remarks on the Tariff of the Commercial Treaty*: with preliminary Observations. 8vo. 2s. 6d. Cadell. 1787.

This production affords us a clear and elaborate discussion of the subject, unclouded with those alarming predictions of national ruin, held out to us by the preceding writer, and equally clear of the glosses of panegyric on the proposed measure. The present treaty, which is generally derived from that of Utrecht, is here traced up to one concluded with France by Oliver Cromwel, in 1655; and that again from the commercial part of the treaty of Munster, the acknowledged parent of the most essential branches of all our subsequent negotiations. The intelligent writer complains of the desultory, embarrassed, and obscure style of public treaties, from negotiators being content to copy the forms and phrases of their predecessors; which, however well adapted in their original application, often lose their effect when employed in a different age, and applied to states differing in character and habits. To facilitate, therefore,

the consideration of the present treaty, he has given it a more methodical form, that his remarks may appear with the advantage of arrangement.

To a review of the good policy and happy operation of our famous Navigation Act, is subjoined a short history of the negotiations at Utrecht for a commercial treaty with France, and the contests to which that effort gave rise. From a comparison of the cotemporary statements of our commerce, at different eras, some deploring the decay of our trade, and others exulting in its prosperity, we may perceive, that what are offered to us as stubborn facts, are sometimes of a very flexible nature : yet, as our Author remarks, we are now convinced, that the fair side of the picture was drawn by the correct hand of experience, while the opposite was no more than the hasty result of desponding theory ; and, he might have added, the interested misrepresentations of party.

The successful cultivation of our commerce must spring from adequate causes, and an intelligent observer will not be reduced to pronounce them occult qualities. ' To what we must ascribe this vital strength, which neither war or faction, or the spirit of luxury, has been able to subdue, will be obvious on a little reflection. That the support was never *transatlantic*, as some have idly imagined, our present commercial situation sufficiently demonstrates. May we not rather, with an acute politician of the present day, attribute this phenomenon of an almost uniform superiority of our commerce to something like the following principles? The suppression of various monopolies and companies of trade at home, and the undermining of

The competition between high and low wages, though often debated, is often reiterated as a just cause of apprehension; those unbiassed readers, who are most competent to the subject, will judge of the validity of our Author's reasoning on this head:

There is scarcely any point in political economy which has been so variously discussed, as *the effect of the price of labour on commercial competition*. It should be observed, that the question of high and low wages is not to be determined merely by the pay of the workmen, but by the proportion which such wages bear to the prices of all other articles, either native or foreign, and by comparing the manufactured product also of different countries, with a view to discover at what average price the same goods can be equally well made in each. By such a mode of inquiry it will in general be found, that labour in a country of low wages is comparatively dearer, than where wages are high, and that consequently in most cases the rich country will be able to undersell the poor one, because its goods will more than compensate by their quality for any excess of price. It cannot be doubted, that as "the liberal reward of labour is the necessary effect, so is it the natural symptom of increasing wealth;" for when the productive powers of labour and ingenuity are thus excited, industry must in all its departments become more refined, as well as more dextrous and active in its exertions. In a manufactory where the different processes are distributed to different workmen, each will in his distinct branch be more expert than if he were under the necessity of undertaking many different branches at once in order to gain subsistence. Such dexterity begets competition, and this necessarily reduces the price; "whereas in the country of low wages, it is in the power of one wealthy man, to monopolize the trade, and to set what price he chuses on his goods." That the low price of labour will not command a market, may be shewn by the following instances: When the iron of Sweden arrives in England, it has paid duties of export, import, and the expence of freight; to this must be added the costs of carriage to and from the places of manufacture, the price of the labour there bestowed upon it, and the duty to which it is liable on its return home under this new form; yet with all this accumulated charge upon it, we are able to undersell the Swedes themselves in their own market; and every attempt on their part at competition has proved hitherto ineffectual. It is exactly the same case with the Bay yarn of Ireland, which, notwithstanding all the charges of importation, conveyance, and manufacture, is worked up here, and returned cheaper to the Irish market, than if it had been manufactured at home. It is not, as some have lately asserted, the higher price of our labour which has given the French an advantage over us in the Levant and Portugal trades, but rather the indifference of our manufacturers, and their unwillingness to accommodate their fabrics to the taste of those markets, in which, by reason of the climate, cheap cloths of a flight texture will ever be preferred to such as are more durable. After all, it may be doubted whether it would be worth while for our clothiers to attempt the recovery of this trade, at the risk of sacrificing a better; for every loom employed in the weaving of druggets, must occupy materials and labour which might be more profitably applied in the working of

broad cloths; add to this, that the same competition which would be serviceable in higher branches, by rendering the goods cheap, must here be prejudicial, because the original low price of the commodity would sink the necessary reduction of profits beneath the merchant's consideration. An effort made at Penryn, in Cornwall, about 30 years ago, proved unsuccessful for want of proper encouragement, and almost ruined the patriotic projector *. Ireland indeed, by being admitted to the advantages of the Methuen-Treaty, might in time, perhaps, be enabled to supplant France in the druggery trade. But the circumstance of being undersold is not the only ground of apprehension for the safety of trade, with those who draw their arguments from a comparison between the value of labour in different countries. The danger of emigration has been largely insisted upon, and fears have been suggested that manufactories will be transferred from a dear country, to one where the means of subsistence are cheap. It would be loss of time to shew the fallacy of such a supposition, and the absurdity of conceiving that artificers of any class would voluntarily exchange high wages for low, or, in other words, would quit good provisions and comfortable habitations, for meagre fare and wretched hovels. In fact, the high price even of the necessaries of life, has seldom been injurious to the progress of industry, nay, in some instances it has been the means of calling forth new and successful exertions of labour and skill, and has led to very important discoveries in arts and manufactures. It was when the Piedmontese were oppressed by the taxes and exactions of the SPORZAS, who for some years persisted in heavy assessments of their harvests, and their markets, that they first carried their fabrics of silk to a degree of

entirely to exclude them. In opulent countries superior skill may often countervail the effect of high wages. This is obvious in all those articles where labour and materials are the least part of the value, and may be exemplified in most of the articles in the warehouses of Manchester and Birmingham.²

As the general merit of this treaty, and the various objects of it, are now under national consideration, where all interests, all hopes, and all apprehensions, will unite in so important a discussion, we leave the subject, after giving our opinion that this Writer offers many hints necessary to prepare his readers for forming an unbiassed idea of the expediency of cultivating a good commercial understanding with our neighbours.

Art. 28. *Helps to a right Decision on the Merits of the late Treaty,* &c. 8vo. 1s. Debrett. 1787.

This writer is an advocate for the treaty, and offers some points of consideration that are totally overlooked by those who view the measure through the medium of popular prejudice. If it be only as matter of curiosity, let us see what he has to say on the subject of our antipathy to our next-door neighbour.

‘Those who are so fond of giving Great Britain a *natural enemy* in the House of Bourbon, ought, one would think, to find her some *natural friends* among the other powers of Europe; and it is much to be regretted, that none thought fit to discover themselves when she stood so much in need of them in the course of the last war: Where was the *grateful* House of Austria? our *firm allies* the Dutch? and the *most faithful* King of Portugal, in the hour of our distress? The truth is, we have been too long the dupes of our own prejudices, and of the artifices of such as called themselves our friends, and it is high time we recovered our senses.

‘If France has been hostile to us in her negotiations since the peace of Utrecht, it was we who made her so, by treating her as our enemy; when we were allying with Austria against her, and subsidizing every little prince in Germany, to hold troops in readiness to attack her; was she to blame for stirring us up enemies in Asia and America, or finding us work at home? What but the most determined prejudices could have hurried us into the war of 1739 with Spain, which was the forerunner of the French war in 1744; at the merchants cry of *no search* of their illicit traders, and the patriots yell for the loss of Jenkins’s ears which were never taken from him? And who will now be hardy enough to assert, that it was the interest of Great Britain, to make settlements beyond the Allegany Mountains in America; or that we had any business to interrupt the French in establishing a communication by water between their provinces of Canada and Louisiana? Yet what other grounds were there for the war of 1755?’

He thus extenuates the support given by France to the Americans during the late revolt:

‘France certainly entered into the last war without the shadow of justice on her side; but while we admire and applaud the wisdom of our Elizabeth, in abetting the Dutch in their revolt from Spain, because that power was deemed then her natural enemy; ought we not to allow it equally wise in France to avail herself of a like opportu-

nity to weaken Great Britain, who had held herself out to her in the same character? I mean not to palliate, much less to justify the breach of faith and unprovoked hostility in either instance; but I wish my countrymen to reflect, that however France may merit the epithet of *faible*, plain honest John Bull is not perfectly immaculate.'

On the subject of the commercial regulations at Utrecht, he observes, that 'the Utrecht treaty made no stipulation for the admission of our woollens into France; but that important article of our exports was left to the chance of a future negociation, which is not the case in the late treaty, as their admission is effectually provided for in the tariff.—And our trade with Portugal, which was sacrificed by the Utrecht treaty, will probably be revived by the provisions in the present, respecting that kingdom; for we have most wisely reserved the power of giving her wines the full benefit of the Methuen treaty, on the condition of her restoring to us the advantages it stipulated in favour of our manufactures; and which she in so many instances has most flagrantly contravened.'

'These are essential differences between the two treaties, and intitle the latter to the fullest approbation of Parliament, although the former was justly reprobated.'

The particular merits of this treaty he deems it needless to enter into further, as it is now taken up by the Chamber of Manufacturers, in whose hands he leaves it, with a wish that they may confine their publications to their resolutions.

Art. 29. *The Necessity and Policy of the Commercial Treaty, &c.*

‘ Its importation being authorized, will neither injure the revenue nor the manufacturer: no more of it will be imported than what would have been, had the prohibition continued; consequently the revenue becomes benefited, at all events, by the restriction being taken off. But if the manufacturer at home wishes, for the encouragement of his own, to have the prohibition of foreign cambrics continued, let his ingenuity and industry be seriously directed to render it as fine as those from Cambray; and this will operate more forcibly in his favour, and discredit foreign cambrics more effectually, than all the penal laws that interest and resentment can devise.’

With regard to the woollen trade, he relates an anecdote very flattering to our superiority in that article:

‘ The King of Sardinia, a very short time since, directed his minister at the Court of Versailles to bespeak a piece of the best superfine blue cloth that could possibly be made in France for his own wear; and no pains were neglected to render it worthy of his royal approbation; but, as every thing is known in that country, it could not remain a secret at court: and his most Christian Majesty desiring to see it, he found it of such exquisite fineness, that he had not only a coat cut off from it for himself, but also for the Count d’Artois and Monsieur; after which the remainder was dispatched to Turin, with an apology for the toll that had been taken. The cloth, on its arrival at the Sardinian court, was universally admired, and acknowledged to be the very perfection of human art by every body to whom his Majesty shewed it, except a nobleman, high in his confidence, and who had resided some time in England. He declared, without ceremony, that English cloth surpassed it in point of colour, fineness, and strength of texture; and that he would engage to produce a piece of superior quality, and without saying for whom it was intended, or ordering it expressly to be made. This was declared to be prejudice, and he was commanded to put his assertions to the proof.

‘ A piece of broad-cloth was accordingly sent for from London, and its superiority was so evident, that his Majesty desired to have part of it; and what added to his astonishment was, that after the duty on importation was paid, the freight to Nice, and land-carriage afterwards to Turin, it cost one-third less than the French cloth, which came free of all expences.

‘ This anecdote, so flattering to our woollen trade, was communicated to me by the Sardinian nobleman, whose love of truth, and affectionate attachment to this country, induced him to contrast the manufactures of England and France, and convince his sovereign of the superiority of those of the former over those of the latter.’

A table is subjoined of the annual imports of English goods into the Austrian Netherlands, and also of what passes through the Low Countries into other foreign states, with the duties exacted on each article; leading to an idea of what we may expect when the intire kingdom of France is opened to us.

Anglicanus is a lively writer, and indulges himself freely at the expence of Messrs. North, Fox, and Sheridan.

Art. 30. *A View of the Treaty, &c.* 8vo. 2s. Debrett.

In a great national question, which has for its object the conversion of hereditary feud into amicable intercourse, it may be hoped
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the liberality of the age that dictated the negotiation, will not allow low popular prejudices to have the least weight in the determination. If the ruling powers on each side begin to think it better to cultivate a friendly understanding, than to maintain perpetual hostility, should the trial be over-ruled by the vulgar cry of *No, No! Damn the French? Cut away; we are natural enemies, and Great Britain will be ruined, if we venture even to shake hands with them!* The only question then that remains, is the establishment of equitable and prudent terms to regulate the intercourse; and this is referred to the only parties competent to the trust, the representative body of the whole nation. As to political caution against a powerful neighbour, that will remain to operate as usual against all the powers of Europe, without requiring the bitterness of unmanly spite against any one.

The spirit with which the present Writer views the treaty in question, may be conceived by his declaring, that a sensible Briton would do noble justice to the French. 'Penetrated with their consequence, he would respect their virtue—but while he revered their merit, he must regret their power. A Frenchman in private life would have his esteem and love; but the French nation *he would persecute in every quarter of the globe!* Any benefit France gained, though it were in Lapland, he would deem an evil to Great Britain; and any direption of strength or influence from that nation, as so much acquisition to his own.'

To all readers who adopt this sentiment we may venture to recommend the pamphlet in which it is avowed; and the Author will agree with us in thinking the view he takes of the treaty will be amply sufficient, without looking any farther. But as some may in-

To conclude, our Author might have saved himself the trouble of warning his countrymen to beware of this treaty, and us the trouble of reviewing it; for he declares—‘There is not, there never was, a parliament that would pass such a treaty into a law.’

While we shew the futility of crude objections to this measure, we would not be understood to deny the existence of valid reasons against it, either in whole or in part: if any such there be, they will appear in the course of the business.

Art. 31. *The Principles of British Policy*, contrasted with a French Alliance; in five Letters, from a Whig Member of Parliament to a Country Gentleman. 8vo. 1s. 6d. Debrete.

This M. P. is by far the most plausible of the opponents to the French treaty, and the proposition he sets out with, declares, that ‘our differences take their source from no cause which can admit of mutual accommodation; and are therefore unfit objects for a treaty of commerce, in which we cannot safely engage with France, until she gives some solid security that she will disturb the peace of Europe no more.’

He gives up commercial objections. ‘On this ground,’ says he, ‘I cannot admit the sentiments, especially when mixed with the wishes, of our manufacturers, as any decisive authority. Nay, the more they like the treaty, the more jealous should I be of its effects; for in that proportion it will engage their powerful interest on the side of France, whenever she returns to the prosecution of her dangerous projects. And it is no new axiom in politics, that a state may lose its importance, consistently with the preservation, nay, the extension of its commerce.’

‘You ask me,’ says he, ‘how I account for the profound silence of the manufacturers at present?—In the case of Ireland, the market of that country was ALREADY OPEN to our cotton, our iron, our potteries, and twenty other manufactures; in the case of France, it is the reverse. In the case of Ireland, no prospect of immediate gain was held out to the British manufacturer, whose home market was to be thrown open to the future speculations of his Irish rival. In the case of France, an immense immediate gain is placed just within his reach, sufficient to outweigh all alarms for the competition of his French rival in the home market, until he has made his fortune by the demand of a new market for his own goods. Here is the true secret of the popularity of this measure with some men: and we shall hear no more of the great principles to which they committed themselves on the Irish propositions, until the improvement of France in the several manufactures which she is to take from us under the treaty, enables her to supply her own consumption.’

He states the following comparison between the two countries:

‘Great Britain and France are both very great commercial countries: but mere commercial profits are in neither the sole end of their local institutions. There is a certain rank and dignity which every great empire must necessarily support among its neighbours. The wealth of a nation is justly said to consist in the number of industrious poor that it employs; but the strength of a nation is a different thing, and depends upon the nature of their employments. Holland is, beyond all proportion, the wealthiest and the most industrious country in the world, consisting of an equal number of inhabitants,

ants, but their system for these last fifty years, has rendered them just as indisputably the weakest. Great Britain, however, is undoubtedly more a commercial country than France. Our insular situation, our laws, our liberty, and religion, and many other causes, conspire to make it so. But if this superiority be to our advantage, it involves a consequence that, pushed to its extent, may be of the greatest mischief, by bringing us into precisely the same situation as Holland. If commerce be more the genius of the people of England than of France, it will follow that, when once thoroughly immersed, there will be an infinitely greater difficulty in drawing us away from its speculations, whenever consequences which are destructive to the national interests in another point of view, shall be discovered to result from the pursuit of them. Commerce and public credit are inseparably connected. France is unfettered by the chains which bind us to the rigid observance of national faith. There have been times of distress, we know, in which she has become bankrupt, and yet her public credit, which is nothing like so good as ours, has perfectly recovered it *. This is an effect of her constitution; for under despotic governments the security of property is precarious, and men who engage their capitals in trade, or lend it to the state, know to what they trust, and contrive to find some profit which they conceive adequate to the risk.

Under these apprehensions he thus anticipates the operation of a commercial intercourse with France: 'Let us suppose a commercial connection had been established between the two countries some years ago. Let us suppose it strengthened by the experience of its mutual benefits; by mutual debts, and other consequences of mer-

ever yet was a minister bold enough to hazard the prosecution of a measure opposed in the manner I have described. Even the rashness of the present day would be checked, I think, by the dread of a rebellion; and to this calamitous extremity, an alliance entered into for the common safety might lead. I say to rebellion; unnatural enough at all times, but monstrous when raised in favour of a French trade.

In this style, our Author, on Antigallican principles, combats the motives on which the treaty is urged forward: he professes an attachment to old systems, confesses himself of the Rockingham party, and considers the present ministry as pursuing a train of experiments to strengthen the power of the crown. How far his reasoning may be influenced by party opinion we will not now stop to examine: in parliament he may urge his objections in his proper character; he has prepared the Public for them in time, and we have no wish but that the *true* interests of the nation may govern the decision.

M I S C E L L A N E O U S.

Art. 32. *A Fragment on Shakespeare*, extracted from *Advice to a young Poet*. By the Rev. Martin Sherlock; and translated from the French. 8vo. 1s. Robinsons.

Mr. Sherlock's work, called *Advice to a young Poet*, was written in Italian, and published with intent to give foreigners a more just idea of *Shakespeare* than could be collected from the strictures of the partial and the jealous *Voltaire*. A French writer selected the fragment now before us, and translated it for the use of his countrymen. It has since gone through another metamorphosis, and now appears in an English dress. The French translator tells us in his preface, 'that English literature has been for some years much esteemed in France, and the name of *Shakespeare* is now grown familiar on the Continent. *Voltaire*, by writing against him, has contributed, without design, to extend the reputation of a dramatic author, who, notwithstanding great faults, has captivated, for two centuries, an enlightened nation.' So far the French translator: the plan of the Rev. Mr. Sherlock is as follows: he tells his young Italian poet, that *Dante* is a great genius, and *Ariosto* an enchanting poet; but neither the one nor the other can serve to form a just taste. For this purpose the Greek, Latin, and French poets must be studied. Homer, Virgil, Racine, Horace, Longinus, and Boileau, are the models he recommends. Racine, he says, has done honour to France, and would have been honoured at Athens. A good taste, good sense, truth, a knowledge of the human heart, the pathetic carried to the utmost height; these are his merits, and these entitle him to a place between Sophocles and Euripides. Among the models of good taste he does not name Corneille. The taste, he says, must be formed before he is read. He then puts the question, must *Shakespeare* be studied as a model of good taste? Here, he tells us, he must sacrifice his darling poet to truth, and he answers, NO. CORNEILLE, the great poet of France, and SHAKESPEARE, the pride of England; are both excluded from the models that are to form the young poet's taste; but *Shakespeare* is a superior being, possessing all the excellences of all the eminent writers of antiquity: he displays more knowledge of life, more morality, more poetic energy, and more eloquence

eloquence than can be found in any other author. Voltaire, to depreciate Shakespeare, has given a vile translation of Julius Cæsar, and compares it with the Cinna of Corneille. Mr. Sherlock quotes at length the speeches of Marc Antony, and opposes them to all that can be found in Homer or Virgil. He adds, Demosthenes and Cicero were orators by profession; is there any one of their orations superior to Antony's? If the reader will take Mr. Sherlock's advice, and read Shakespeare's scene attentively, he will most probably agree that nothing can exceed it. Racine and Shakespeare are not to be compared: Racine made regular tragedies, Shakespeare did not; but he made *dramatic pieces, which will interest all classes of mankind, as long as mankind shall exist*, Voltaire has talked of *monstrous farces* and *grave-diggers*; but that writer was not more famous for his talents than for his practice of pillaging, and then calumniating the person whom he has robbed: read *Zara* and *Othello*, and then judge of the two poets. Mr. Sherlock says, Nature made SHAKESPEARE, and *broke the mould*. Upon the whole, the admirers of Shakespeare are much obliged to Mr. Sherlock for removing the prejudices so widely diffused by Voltaire. As the Author wrote in Italian, he has caught much of the style and manner of the country. He writes with enthusiasm, but his observations are not the less founded in truth.

L A W.

Art. 33. *A short Enquiry into the Fees claimed and taken by the Clerk of Assize on the Home Circuit, &c.* 8vo. 1s. Debrett. 1786.

To this Enquiry is prefixed a set of resolutions passed by the Grand

be paid his fees, and if he takes too much, he is answerable for extortion. The consequence is, that the party complaining is left to pursue his legal remedy, but, instead of doing it, he prefers the money in his pocket to a troublesome and expensive litigation. To go at once to the root of the evil, application should be made to parliament, and in an act for the purpose a table of fees might be set forth, with directions that the same shall be hung up in the office of the clerk of assize, for the inspection of all persons whatever, and the exacting or receiving of more should be prohibited under proper penalties.

Art. 34. *Observations on the Use and Abuse of the Practice of the Law.* By a Friend to the Profession. 8vo. 1s. 6d. Anderson, &c.

This pamphlet has for its object the various mischiefs arising to mankind from low attorneys, and men destitute of all knowledge as well as morals, who, by undue means, force themselves into that branch of the profession, and prove the most pernicious locusts that ever infested human society. This race of men is represented in proper colours, drawing the unwary into suits, and when they succeed, ruining their clients by the bill of costs. Of this species of imposition several instances are given, and one in particular, told with some humour, of a blind fidler, whose instrument was broken by one of the company for whom he played at a hop near Plymouth. The poor man had saved 30*l.*: the attorney got that money into his hands, went to assizes with his witnesses, tried his cause, and recovered a verdict for two guineas. The defendant fled the country: the poor plaintiff spent all his money, and is still in debt to the worthy attorney. The Author gives us a curious advertisement from the Daily Advertiser, in which an attorney makes profession of his knowledge, and is so disinterested as to offer his advice in *Crown and Common Law cases, Chancery, and Conveyancing*, for the moderate fee of 1*s.* in Projean Square, Old Bailey, any day, except Sunday. On the last mentioned day this worthy lawyer is supposed to go out of his way to church. What a moral and exemplary man! The means by which this species of vermin encrease and multiply are painted forth with a true pencil. One is a footman to a lawyer: he cleans shoes and knives for five years, and having in that time learned to write, gets a certificate from his master, and is admitted an attorney. A noted alehouse-keeper at the west-end of the town, having been formerly sworn an attorney, has an office in the city, where three or four Jew clerks attend every day, and will in time be sworn attorneys. We are presented with the history of a man well known by the name of the *Little Lawyer*, who from base beginnings has risen to eminence. A noted undertaker, who formerly contracted for funerals in Newgate, and after many years became a bankrupt, has put himself clerk to an attorney, and is now, with the stock of knowledge which he acquired in that learned seminary, in the high road to be an eminent attorney. The intent of this pamphlet is to lay open the gross imposition of such wretches, the villanies which they practise, and, by a salutary caution, to put the unwary upon their guard. The design is truly laudable. We think it may be pursued to a wider extent; and should the Author enlarge his plan, he will at least have the merit of attempting to do a benefit to mankind.

Art.

Art. 35. *The Parish Officer's Companion*; or a new and complete Library of Parish Law. By Somerville Dingley, Esq. Author of the Appendix to Burn's Justice. 12mo. 2s. 6d. Lister. 1786.

Though the laws relative to parish affairs are pretty generally known, yet the many new acts that are passed, and the cases that are adjudged in the different courts, render new editions of works of this kind necessary for instructing church-wardens and overseers in their duty. We have not at hand the last edition of SHAW's *Parish Law*, for the purpose of comparison.

Art. 36. *Observations on the Statutes relating to the Stamp Duties*, particularly on professional and mercantile Proceedings, &c. By John Rayner, of the Middle Temple. 8vo. 2s. 6d. Flexney. 1786.

These Observations tend to shew the difficulties and inaccuracies, and sometimes the partiality with which, in Mr. R.'s opinion, the statutes relative to the stamp-duties abound. He thinks 'that other modes of increasing the revenue might have been adopted, which would have answered the purpose of the state as well, and, at the same time, have convinced mankind, that the legislature had much more at heart the ease than the burthen of the subject.' The tax on attorneys is particularly disliked by this experienced observer, on account of its obvious inequality and oppressive partiality.

EDUCATION, SCHOOL BOOKS, &c.

Art. 37. *Reading made most Easy*; consisting of a Variety of useful Lessons. By W. Risher, Master of the Charity School at Banbury. 12mo. 6d. Gough. 1786.

Those who know the difficulties and trouble of teaching, will

Art. 39. *An Essay on pronouncing and reading French*: to show, that by Study and Application the English may acquire, with Certainty, and in a short Time, the true French Accent. By Mr. Des Carrieres. 8vo. 3s. 6d. Boards. Elmsly. 1787.

This Essay seems to be better calculated for instructing Englishmen in the French pronounciation than any of those numerous publications, for that purpose, which we have seen. There is a great difficulty in giving definitions of such ideas as are the objects of sense alone; sounds therefore, like colours, are but ill defined by words. To persons entirely ignorant of the French pronounciation, the present performance can be of little service; but to those who have acquired some knowledge of that language, it will afford very considerable assistance. The Author appears to be a man of taste and ingenuity; his observations are founded on just grounds, and are the result of an extensive knowledge of language in general, and an intimate acquaintance with the best authors on the subject. L'Abbé d'Olivet and M. Bouillette have afforded him great assistance; he acknowledges, indeed, to have freely used the latter's *Traité des sons de la langue Française*, a book of considerable reputation among the French.

EAST INDIES.

Art. 40. *Observations on the Defence made by Warren Hastings*, Esq. Part I. 8vo. 2s. Debrett. 1787.

Contains many severe animadversions on the Defence, and on the conduct, of Mr. Hastings, particularly in regard to the Rohilla war. —This is the tract concerning which an unavailing complaint was made, in the House of Commons, by Major S. (the active friend of Mr. H.) on account of its “malignant principle and tendency.” —The pamphlet is well-written: its author unknown, though shrewdly guessed at.

P O E T R Y.

Art. 41. *Blenheim*, a Poem. By the Rev. W. Mavor. 4to. 3s. Cadell. 1787.

We cannot apply to this poem, on Blenheim House, what Mr. Pope said of his *Windsor Forest*—

“Where pure description holds the place of sense”—

for there is much good sense and laudable sentiment in this descriptive poem; and both are agreeably arrayed in easy and (in general) harmonious numbers. The whole is introduced to the reader by a very modest Preface, in which he is informed that ‘The Poem was not written amid philosophic ease and literary conversation. It originated,’ says the writer, ‘from local attachments, and was prosecuted at those intervals when ill health gave a necessary relaxation from professional avocations, or when the cares of life drove the Author to the innocent alleviations of verse. Under such circumstances, had he possessed real poetic genius, it must have been depressed; and as he lays claim to little more than poetic inclination, he is too sensible his production is much unequal to the subject.’

Such becoming diffidence never fails to interest the reader in an author's behalf: whatever merit may appear in his production, ample credit is given him for it; and candour throws her friendly veil over
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those imperfections which, from the pen of Arrogance, might have been judged worthy of the severest criticism.

Art. 42. *The New Rosciad: A Poem.* 4to. 1s. 6d. Hookham. 1787.

From the "Session of the Poets," written by Sir John Suckling, in the reign of Charles the Second, down to *The Diaboliad*, in the reign of George the Third, we have had several poems on the same plan:—a vacant laureatship, or a vacant throne in the infernal shades, or, &c. &c.

This new work is to be considered as a vehicle, to convey, to the Public, the Author's sentiments relative to the merits of the present set of actors on the London boards,—as the cant of the times has it.

"GARRICK deceas'd, each high-aspiring play'r
Asserts pretensions to the vacant chair—"

COLMAN is, very properly, appointed judge; and the several performers are characterised, in advancing their several claims. Mrs. Siddons obtains the preference,

"— you, great Siddons! must possess the chair,
Nor quit it till thou'lt plac'd an equal there."

The Author appears to have formed a tolerably just conception of the respective talents and merits of all the candidates; but his Muse hobbles, if possible, a thousand times worse than Suckling's: and she was but a sorry Trapes.

Art. 43. *The Maniacs: a Tragi-comic Tale.* By Nicholas Nobody. 4to. 1s. Ridgway. 1786.

Mr. Nobody, viewing Margaret Nicholson's attempt on the life of his Majesty in a ludicrous light, has made it the subject of a ballad,

theatrical experience, and knowledge of dramatic effect. Mr. King has been so long in the service of the comic muse, with credit to himself, and the general esteem of the Public, that a better adviser, in all that regards the *cunning of the scene*, could not be found upon any theatre. The advantage of having such a critic, contributed, most probably, to the great propriety, and, indeed, brilliancy, with which the piece appeared in the representation. The same effect cannot be expected in the closet. To judge of a *First Floor*, it must be seen; and so it is with the piece before us. It does not aim at success by the production of those foibles, or humours, which constitute character. Mrs. PATTYPAN's love for TIM TARTLET is not distinguished by any kind of peculiarity. Mr. *Baddeley*, by the happiness of his close and natural style of acting, gave distinctive features to OLD WHIMSEY, but his countenance and tone of voice cannot be printed. The Author intended to divert by incident, and frequent turns and counterturns of the business. In this he has succeeded so well, that we shall not object to him the want of probability, with which many circumstances are brought forward. OLD WHIMSEY brings his daughter to town, to keep her safe from MONFORD: he is to have the use of his son's lodging. YOUNG WHIMSEY is turned out of his lodging, and this does not seem to be well managed. MONFORD happens to take that very lodging, and OLD WHIMSEY goes thither with his daughter. This premises well; but the very man, whom the father wishes to avoid, is too soon discovered; and, for the sake of carrying on the plot, OLD WHIMSEY is made to believe that a match will be concluded between MONFORD and Mrs. PATTYPAN. In this notion he is confirmed by listening to a conversation, every word of which he misunderstands, and turns his own way. Mr. COBB has a fertile invention, and has had the address to make a number of incidents grow out of one another. That an upholsterer should furnish apartments for a man he never saw, is not within the strict rule of probability; it seems, however, to make room for the whimsical adventure of the father's being supposed to be the son in the disguise of an old man. Under that mistake he is arrested, and the scene is carried on with pleasantry. A good use is made of the window curtain, and the doors that lead to different apartments. From the agreeable jumble of all together, the result is a pleasant farce, of that kind, which is called by the critics *Comedy of Intrigue*. Mirth is excited, and, as *Horace* says, *est quedam tamen hac quoque virtus*. But we prognosticate from the vivacity and natural turn of the dialogue, that Mr. COBB will, at a future period, give the Public something of higher value. In the mean time, every friend who takes a peep at the *First Floor*, will treasure it with his approbation.

THEOLOGY.

Art. 47. *Sermons on Religious and Practical Subjects*. By the Rev. A. Blackstone Rudd, M. A. late of University College, Oxford, Vicar of Diddlebury, in the County of Salop, and Reader at Ludlow. 8vo. Ludlow, printed. 1786. No Price mentioned, nor London Bookseller.

The subjects of these discourses are the following: I. The design and object of Christianity, Prov. iii. 17. II. The divinity of Christ

asserted by the evidence of the Centurion and his attendants at the crucifixion, Matth. xxvii. 54. III. A fixed belief in the divine attributes the true support of man in the present life, Psal. lvi. 10. IV. End and design of baptism, Colos. ii. 11, 12. V. Christian warfare, Matth. xxiv. 42, 43. VI. Divine justice appeased by contrite guilt, Luke xv. 10. VII. Importance of an early virtuous education, Prov. xxii. 6. VIII. Benefits of general infirmaries, Prov. xiv. 31. IX. John, i. 17. The law came by Moses, &c. X. Funeral sermon, from 1 Thess. iv. 13, 14. XI. Sacrifices of the law figurative of the death of Christ, John, i. 45. XII. Double sense of prophecy, Psal. ii. 8. XIII. Caution of Christ, in not declaring himself to be the Messiah, stated and accounted for, Mark, xv. 2, 3, 4, 5. XIV. Elijah triumphant, 1 Kings, xviii. 21. XV. Day of judgment, 1 Cor. xv. 24. The eighth of these discourses has been before published, and is taken notice of in the 67th volume of the Review, p. 160. The second seems to assert the *divinity* of Christ's doctrine, rather than what has been generally understood by the phrase, the *divinity* of Christ. The twelfth sermon, *On the double sense of prophecy*, is followed by some pages of notes, giving a short account of the most considerable authors who have written on the subject, together with 'an abstract of some of the Psalms which chiefly refer to our blessed Saviour.'

The Author of these sermons has shewn, in their composition, much good sense and ingenuity. His style is generally correct; but what is most important, his discourses are all directed to practical and useful purposes. Sometimes, perhaps, while attentive to his language, he may not so thoroughly investigate the sentiment. One

well known that the Author, although somewhat confined in his religious sentiments, was exemplary for piety and charity; and this part of his writings may contribute to assist and strengthen the same excellent dispositions in others.

Art. 49. *A Discourse upon Repentance.* By Thomas Scott, Morning Preacher at the Lock Hospital. 12mo. 1s. Johnson. 1786.

This is one of those useful tracts, which, without entering into learned disquisitions, apply acknowledged and important truths to the heart, in the way of plain and affectionate address. It is written in a style adapted to the understandings of the common people, and is a very proper book to be distributed among them.

Art. 50. *Strictures on Two Discourses*, by S****r, D. D. occasioned by the Death of his Eldest Daughter. 12mo. 1s. Kearsly, &c. 1787.

Our brother Reviewer is too personal. Whatever may be the merit of his criticisms on Dr. C****r's Sermons, it is absorbed and lost, in the sarcasms and severity of his strictures on their *Author*. Surely there must have been some private *pique* in the case!—But be that as it may, the manner of attack, from whatever motive, is certainly *il-liberal*.

Art. 51. *A Discourse on the Nature and Design of the Lord's Supper*, with the Advantages which may be reasonably expected from a regular and serious Attendance on it. By Robert Gentleman. 12mo. 4d. Shrewsbury, printed, and sold by Buckland, &c. in London. 1786.

A plain and practical treatise on the subject proposed, intended principally for the poor and the young, but adapted also to the service of all others.

Art. 52. *Six Letters to a Friend*, on the Establishment of Sunday Schools. By Philip Parsons, A. M. Minister of Wye, in Kent: Author of Dialogues betwixt the Dead and the Living. 12mo. 1s. 6d. Becket. 1786.

The nature and design of Sunday schools is now pretty generally understood. This gentleman is a warm advocate in their favour; a rational advocate, who considers them as justified and recommended on every principle of piety, humanity, justice, and even interest. He has succeeded in his endeavours of establishing one in his own parish; and he labours, in these letters, to promote an attention to the scheme, in all other parishes, and to answer the objections which are sometimes raised. To the letters is added, a short and suitable address to the parents and children at *Wye*, who do, or may reap the benefit of this institution. As this publication is properly adapted to the purpose, we are glad to find that it has been dispersed among the families in that parish. The letters are well written; and we have been much pleased with the perusal of them. The Author appears to be one of those worthy patriots who are zealous to promote the plan of Sunday schools from principle, and who have exerted themselves, doubtless, with heart-felt satisfaction, in their laudable endeavours to carry it into execution.

S E R M O N S.

I. Preached at St. Thomas's, Jan. 1, 1787, for the Benefit of the Charity School in Gravel-Lane, Southwark. By Abraham Rees, D. D. F. R. S. 8vo. 6d. Longman. 1787.

Dr. Rees considers the testimony recorded in the text, '*O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works,*' as the declaration of a person who, in the review of his life, valued himself on account of the many advantages he enjoyed, and who, in his address to God, recognizes it, as the highest privilege conferred on him, *that he had been taught from his youth.* Our Author, availing himself of this evidence, given by a person in advanced life, enumerates, with great propriety, the principal circumstances that serve to evince the benefit of early instruction in religion.

II. Preached, Sept. 20, 1786, at the Meeting of the THREE CHOIRS, of Hereford, Gloucester, and Worcester. By Hugh Morgan, M.A. Canon Residentiary of the Cathedral Church of Hereford. 4to. 1s. Evans.

An elegant composition, well adapted to the occasion.

III. Preached at the Lock Chapel, April 30, 1786, on the Death of the Rev. Dr. Conyers of Deptford. By Thomas Scott, Morning Preacher at the Lock Chapel. 8vo. 6d. Johnson.

The earnestness and ardour with which Mr. Scott has recommended, to his hearers and readers, a due preparation for death and judgment, are very suitable to subjects of such great solemnity; and since the preacher's design is evidently to do good, we cannot but wish him success.

VI. At the Chapel in Stonehouse, near Plymouth, Devon, on the 22d of October 1786, before the Subscribers to a Sunday School, lately established in that Place. By John Bidlake, A. B. Master of the Grammar School, Plymouth. 4to. 1s. Law.

Another good sermon, on a subject which at present seems so laudably to occupy the public attention. Whatever profits may arise from the sale of it are to be applied to the fund of the charity which it immediately recommends. The text of this discourse is Matthew, xxv. 40. From which instructive passage this philanthropic preacher considers, and enforces in a judicious and eloquent strain, the duties and pleasures of benevolence; particularly that most useful exercise of it on which the present discourse is founded.

VII. *Sunday Schools recommended*, before the associated Dissenting Ministers in the Northern Counties, at their Annual Meeting at Morpeth, June 13, 1786. To which is added, an Appendix concerning the Formation, Conduct, and Expence of these Schools. By the Rev. William Turner, jun. 8vo. 1s. Newcastle printed, London, sold by Johnson.

This discourse must take place among the best of those which have appeared on the subject of the Sunday charity. The Author rejects, with just displeasure, the *Mandevillian* and tyrannical argument against the instruction of the Poor, and urges, with sense, reason, and piety, an attention to the practice which has happily so much prevailed in many parts of this country; and at the same time he answers objections that may be raised against it. The little history of these schools, and the conduct of them, added to the discourse, may be serviceable to those who are engaged in the same design. The benevolent Mr. Raikes of Gloucester, the first mover of these institutions, is mentioned with deserved respect; and, among other things, a letter of his concerning them is inserted.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

IN your Review for November last, you notice two publications by William Matthews, and inform your Readers the Author is a Quaker.

Without at all entering into the merits of his publications, or the peculiar tenets with which you say they are tinctured, I wish to inform you and your readers, that William Matthews, in consequence of differing from the Quakers in some points deemed by them essentials, is disowned by them, and as such cannot properly be called a Quaker.—This is a circumstance that I wonder did not occur to your recollection*, as it is not very long since you reviewed his explanatory appeal to his brethren, wrote in consequence of their disowning him.

Your candour will perceive the necessity of stating this matter truly, that the Society of which he was once a member may not be held answerable for any peculiar opinions in these, or in any future publications from the same pen. Before I conclude, I would ob-

* The circumstance had, indeed, escaped our recollection.

serve that the Quakers have ever esteemed such as are approved *speakers* amongst them to be ministers of the Gospel; being firmly persuaded that without a Gospel-call, and ordination, they cannot minister to profit.

I am your Friend,
G. B.

*** An anonymous letter, bearing the Bridgnorth post-mark, proposes an alteration, with respect to the manner of printing, on our blue covers, the list of the articles in each number of the Review; but the method recommended by this unknown Correspondent cannot be regularly adopted, for want of room, as it is sometimes very difficult to comprize the numerous list of Contents within the limits of the page. When the number of articles is shorter than usual, the letter-writer's method might be followed: but in those cases, the necessity of the alteration is also lessened.—The other parts of our nameless correspondent's letter cannot with propriety receive a *public* answer.

†§† *Homo Medicus* is received; but the intelligence it contains cannot otherwise be communicated to the Public than in the form of an advertisement. If the subject of his letter be reduced to that form, it may be inserted on the cover of our Review, on the usual terms.

†§† We shall answer CESTRIENSIS more fully when we are satisfied as to the fact of slates being *stained*. We could have wished that *Cestriensis* had been more precise in his accusation of the work

T H E
MONTHLY REVIEW,
For MARCH, 1787.

ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London*. Vol. LXXVI. For the Year 1786. Parts I. and II. Concluded: See our last, p. 121.

PHILOSOPHICAL and CHEMICAL Papers.

Experiments on Hepatic Air. By Richard Kirwan, Esq. F. R. S.

HEPATIC air is that species of permanently elastic fluid, which is obtained from combinations of sulphur with alkalies and other substances, as particularly in the decomposition of *hepar sulphuris* by marine acid. Its most obvious characteristics are, a peculiar fetid smell; inflammability, when mixed with a certain proportion of common or nitrous air; miscibility with water in a certain quantity; and a power of discolouring metals, particularly silver and mercury.

This air acts an important part in the œconomy of Nature. It is frequently found in coal-pits; and Bergman has shewn it to be the principle on which the sulphureous properties of mineral waters depend. There is also reason to think, that it is the peculiar product of the putrefaction of animal substances: rotten eggs, and corrupt water, are known to emit the smell peculiar to this species of air, and to discolour metallic substances in the same manner: and several other indications of this air have lately been discovered in putrified blood.

Though this substance appears to deserve a thorough examination, it hath as yet been very little attended to. Dr. Priestley has almost entirely overlooked it; and the experiments made by others, have either not been sufficiently extensive, or the air was collected over water, by which it is in a great measure absorbed; from both which sources some material errors have arisen.

Mr. Kirwan's examination of this interesting fluid is accurate and complete; and we recommend it as a model for other experimenters in the same line. He first delivers the simple facts, ascertained by repeated trials, and disengaged from all theory and conjecture; under the heads of—the substances that yield the he-

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patic air, and the manner of obtaining it; the general characters of this air; the action of the hepatic and other aereal fluids upon one another; the action of hepatic air, and of acid, alkaline, and inflammable liquids upon each other; the properties of water saturated with this air; and the properties of alkaline liquors impregnated with it. Whoever peruses these experiments with moderate attention, cannot fail to agree with, or rather to anticipate the Author, in his conclusion from them, respecting the *constitution* of hepatic air,—that it is no other than actual sulphur, kept in an aereal state by union with the matter of heat.

Such a multiplicity of distinct facts, described with as much brevity as is consistent with the necessary precision, can admit of no abridgment. We shall just mention a few of them, to give our Readers some idea of the grounds on which the above-mentioned conclusion is built.

The most delicate test of hepatic air, is a solution of silver in nitrous acid, which becomes black, brown, or reddish brown, from contact with this air, however mixed with any other air or substance. The precipitate is found to be *sulphurated silver*; and the same general effect happens in other metallic solutions, though with some differences in particular phenomena.

When this air is mixed with common, phlogistified, dephlogistified, inflammable, or marine-acid airs, no diminution of bulk is observed, nor do the fluids appear to have any action on one

And conversely, when the acid is previously combined with a soluble earth, though it still decomposes the hepar, no hepatic air is produced, for want of the matter of heat, which had before been expelled from it by the earth. The first of these curious facts is from Mr. Scheele, the other is Mr. Kirwan's.

The Paper concludes with some experiments on *phosphoric hepatic air*; from which it appears, that 'this air is nothing else but phosphorus itself in an aerial state; differing from sulphur in this, among other points, that it requires much less latent heat to throw it into an aerial form, and hence may be disengaged from fixed alcalies without the assistance of an acid.'

Observations on the Sulphur Wells at Harrowgate, made in July and August, 1785. By the Right Reverend Richard Lord Bishop of Landaff, F. R. S.

His Lordship gives an account of the late discovery of some new springs in this neighbourhood, similar to the old; of the nature and strata of the adjacent ground; of the temperature of the waters, which is found to differ in the different wells at the same time, and in the same well at different times, following the variations of the external heat or cold; whence it should seem that the springs do not lie deep, or that the water runs for a considerable distance in a channel so near the surface of the earth, as to be affected by the temperature of the atmosphere. Their only mineral impregnation, besides the sulphur, is common salt, and of this also the quantity is very different even in the four wells at the village, though so near to one another, that they might all be inclosed in a circle of seven or eight yards in diameter: the strongest appears to contain one ounce of the salt in about four pints and a half, and the weakest not quite one third so much.

That these waters are impregnated with actual sulphur, his Lordship has established beyond a possibility of doubt; for it appears from his observations, that sulphur is found sticking to the basin into which the water springs,—sublimed upon the stones which compose the edifice surrounding the well,—adhering to the sides of the tubs in which the water stands,—subsiding to the bottom of the channel in which the water runs,—and covering the surface of the earth, and the blades of grass over which it flows.

With regard to the nature or medium of the impregnation, his Lordship suspected it to be an aerial fluid, before he became acquainted with Bergman's observations on that subject, to whom he readily gives up both the priority of the discovery, and the merit of prosecuting it. He observes, that the air separable from Derbyshire lead ore, and from black-jack, by solution in vitriolic acid, impregnates common water with the sulphureous smell of Harrowgate water;—that sea-wreck, calcined

cined to a certain point, does the same ;—that on breaking into an old coal-work, in which some wood had long been left rotting, a great quantity of water issued out, smelling like the Harrowgate, and leaving, as that water does, a white scum on the earth which it passed over ;—that on opening a well of common water, in which a log of rotten wood was found, a strong and distinct smell of Harrowgate water was perceived ;—and that sulphureous waters found in some bogs or morasses seem to arise from rotten wood ;—that shale, of which there is a stratum extended all over the country about Harrowgate, and from which the sulphur wells spring out, contains both vitriolic acid and phlogiston, which are the constituent parts of sulphur ; and that some pieces of the shale, when calcined to a certain degree, have been found to communicate the sulphureous impregnation to water.

Additional Observations on making a Thermometer for measuring the higher Degrees of Heat. By Mr. Josiah Wedgwood, F. R. S.

Of the Author's first Paper concerning this excellent thermometer, we gave a pretty full account in a former volume *. In that Paper he communicated every thing that experience had then taught him, respecting both the construction and use of this thermometer ; but more extensive practice has since convinced him, that other managements and precautions are necessary, in order to bring it to the perfection it is capable of receiving ; for

none could now be procured that diminished *so much* as the parcel originally made use of. After various researches and experiments, dictated by a thorough knowledge of the subject, and which have discovered many curious particulars respecting the properties of this class of earths, he has recourse to an admixture of the earth of alum, the ingredient on which the diminution by fire and all the argillaceous properties depend; and by a due proportion of which the common porcelain clays of Cornwall are made to correspond in all degrees of heat with the original clay, receiving from it at the same time some other important advantages. 'Coincidence with the original,' he observes, 'was not indeed essential; but as many degrees of heat were already before the public, measured by thermometer-pieces made of the first clay, and as the correspondence of the first with Fahrenheit's scale, had likewise been in some measure ascertained*, it was desirable that the same degrees of heat should continue to be expressed by the same numbers.'

Of the embarrassing properties of some of the natural clays, we shall mention one, on account of what appears to us a very important consequence resulting from it. 'Though they continued diminishing with tolerable regularity, up to a certain period of heat, about that in which cast iron melts, yet many of the pieces, urged with a heat known to be greater than that, were found not to be diminished so much as those which had suffered only that lower heat. Further experiments shewed, that after diminishing to a certain point, they begin, upon an increase of the heat beyond that point, to swell again; and as this effect is constant in certain clays, and begins earliest in those which are most vitrifiable, and as clays are found to swell upon the approach of vitrification, I look upon this enlargement of bulk, however inconsiderable, as a sure indication of the clay having gone beyond the true porcelain state, and of a disposition taking place towards vitrification.—The degree of heat, therefore, at which this enlargement begins, may be considered as a criterion of the degree of vitrifiability of the composition; which points out a new use of this thermometer, enabling us to ascertain the *degree of vitrifiability* of bodies that cannot actually be vitrified by any fires which our furnaces are capable of producing.'

Observations on the Affinities of Substances in Spirit of Wine. By John Elliot, M. D.

This Paper, in the form of a letter to Mr. Kirwan, contains some experiments in confirmation of a position which the Author had advanced in a former publication, 'that certain decompositions will take place in spirit of wine, which will not at

* See Rev. vol. lxxii. p. 250.

all in water, nor in the dry way.' The particular decomposition here treated of, is that of diachylum plaster (a compound of litharge and oil) with sea-salt, by boiling them in spirit of wine: the acid of the sea-salt unites with the litharge, and its alkali with the oil, the two latter forming together a true soap, which dissolves in the spirit, and may be obtained in its proper form by evaporation. As no separation takes place in water, it follows, that the *apparent* affinities depend, not solely upon the attractions of the ingredients to one another, but in part upon their attractions to the liquid employed as an intermedium. In spirit of turpentine, the affinities were still further diversified; the diachylum dissolved, and the common salt remained at the bottom.

New Experiments upon Heat. By Colonel Sir Benjamin Thompson, Knt. F. R. S.

From the striking analogy between the electric fluid and heat, in respect to their conductors and non-conductors (bodies which are good conductors of the one being generally so of the other also), it was natural to imagine that the Torricellian vacuum, which affords so ready a passage to the electric fluid *, would do the same to heat. But a series of curious, and admirably well-contrived experiments, detailed in this Paper, prove, without leaving a shadow of doubt, that the vacuum conducts heat far more sluggishly than air;—that, nevertheless, air of different

so dangerous; and why the evening air is so pernicious in summer and autumn, and not so in the hard frosts of winter. Physicians have been puzzled to account for the generation of the extraordinary quantity of heat supposed to be carried off from animal bodies by the cold air in winter, above what they communicate to the warmer atmosphere in summer; but it is more than probable, that the difference in the quantities of heat so lost or communicated, is infinitely less than they have imagined.

The Author examines also the conducting power of mercury, and finds it to be greater than that of water, in the proportion of about 100 to 31. Hence it is plain why mercury appears so much hotter or colder to the touch than water does, though really of the same temperature; for the intensity of those sensations does not depend entirely upon the *degree* of heat in the body exciting them, but on the *quantity* of heat which it can communicate to or from us in a given short period, or the intensity of the communication.

Sir Benjamin proposes continuing his experiments on heat; and experiments so accurately and judiciously conducted, on so interesting and obscure a subject, cannot fail to afford important results.

An Account of Experiments made by Mr. John M^cNab, at Henley-House, Hudson's Bay, relating to freezing Mixtures. By Henry Cavendish, Esq; F. R. S. and A. S.

These experiments were made at Mr. Cavendish's desire, with materials provided and adjusted by him, in order to ascertain some particulars in his remarks subjoined to Mr. Hutchins's Paper in the 73d volume of the Transactions. As heat is generated* in the congelation of fluids, and cold in the liquefaction of solids; and as the cold produced by mixing snow with spirit of nitre is supposed to be owing merely to the liquefaction of the snow, it should follow, that there may be a degree of cold, in which the nitrous spirit, so far from dissolving snow, will suffer part of its own water to freeze; and in that case no additional cold should be produced by the mixture of snow with it. As strong spirit of nitre generates heat with water, it does the same with the water that is formed on the first addition of snow to it, and no cold is produced till the snow amounts to about one fourth of the weight of the acid; it should follow, that if the acid be diluted at first with one fourth of water, no heat will be ge-

* Mr. Cavendish adopts Sir Isaac Newton's idea, that heat is not a distinct body, but a *quality*, produced by the intestine action of the parts of bodies. So far as relates to the explication of these experiments, the theory affects only the *mode* of expression; instead of saying that heat is *generated*, it is now more customary to say that it is *disengaged*, or *let loose*.

nerated, and the cold will of course be greater. The experiments are perfectly satisfactory, and ascertain some other interesting particulars, in a region of science which philosophers have but few opportunities of exploring.

It appears from these experiments, that the nitrous acid is not only susceptible of an *aqueous* congelation, or freezing of the watery part, but of a *spirituous*, or freezing of the acid itself:—That when cooled to the point of aqueous congelation, it has no tendency to dissolve snow, and thereby produce cold, but on the contrary, is disposed to part with its own water:—That the tendency to dissolve snow, and produce cold, is by no means destroyed by its being cooled to the point of spirituous congelation, or even actually congealed:—That both the strong and diluted acids bear, like water, to be cooled very much below their freezing point before the congelation begins, and rise up to their freezing points as soon as it does begin:—That, contrary to water, they shrink in freezing, very much, the surface becoming depressed, and full of cracks, and the ice sinking freely in the unfrozen fluid:—And that their freezing point varies according to a very unexpected law, the acid of a certain degree of strength freezing much easier than that which is either stronger or weaker. The lowest heat in which any nitrous spirit was found to freeze, was $1\frac{1}{2}$ below 0 of Fahrenheit: the strength of this spirit was 411, that is, 1000 parts of it would dissolve

Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, in 1785. By Tho. Barker, Esq. &c.

The depth of rain at Lyndon was about $20\frac{1}{2}$ inches; at South Lambeth it was only $19\frac{1}{2}$, at Fyfield $24\frac{1}{2}$, and at Selbourn $31\frac{1}{2}$. From some observations subjoined to this register it appears, that the annual quantity of rain is very variable in the same place at different periods. At Lyndon, from 1740 to 1743 inclusive, the mean depth was only 16 inches in a year, and yet no complaint was made of dry summers in any of those years; the summers were showery, but the winters dry. From 1741 to 1750, the mean depth was $18\frac{1}{2}$ inches; from 1751 to 1760 $22\frac{1}{2}$;—1761 to 1770, $23\frac{1}{2}$;—1770 to 1780, 26. In three of the years of this last period, 1773, 4, and 5, the mean annual depth was 32 inches; and in one of them, from October 1773 to September 1774, the depth was $39\frac{1}{2}$. It is plain from these observations, how little dependence can be had upon *average* quantities taken on periods of small extent.

Magnetical Experiments and Observations. By Mr. Tiberius Cavallo, F. R. S. (The Lecture founded by the late Henry Baker, Esq. F. R. S.)

These experiments relate chiefly to the magnetic property which has lately been observed in some kinds of brass. The general result of them is, That most brass becomes magnetic by hammering: That the magnetism is destroyed by annealing, or softening in the fire, restored again by hammering, and thus alternately, as often as the hammering and annealing have been repeated: That the magnetism is not owing to any particles of iron communicated by the tools, for it is producible by beating the brass between pieces of flint or copper; and that the destruction of the magnetism is not owing to the calcination of any iron particles, for it takes place though the brass be surrounded with charcoal powder in a close crucible. Mr. Cavallo is therefore of opinion, that the magnetism acquired by brass is not owing to any iron in it, but to some particular configuration of its component parts, occasioned by the hammering. There are indeed pieces of brass which have visible particles of iron in them, but these are magnetic in their soft as well as hard state; and there are others, which cannot, by any known means, be rendered magnetic at all.

A proposition so singular and important, as the existence of magnetism, or the power of attraction to the magnet, independent of iron, is certainly not to be admitted without rigorous examination. The Author himself, in a Postscript to the Lecture, starts an objection, and gives some experiments to obviate it. The brass may owe its magnetism to an iron matter intermixed, and this iron may be magnetic, or not magnetic, according as it

is in a metallic or calcined state: by hammering, some phlogiston may be transferred from the brass to the iron; and in the fire, it may be absorbed again from the iron by the brass. To ascertain this point, he introduced some calx of iron into minute cavities in pieces of naturally unmagnetic brass, and found—that hammering did not produce magnetism in this case, but that fire did; the reverse of what happens to the magnetic brass. He therefore thinks it demonstrated, as far as the subject will admit of demonstration, that the magnetism acquired by brass is not owing to iron contained in it.

It must be observed, however, that the objection supposes the iron to be diffused through the brass, in a state of intimate, or chemical union; whereas, in the experiments, the iron was distinct, having no degree of union with the brass; circumstances obviously very different. This insufficiency of the above experiments seems to have been pointed out to the Author by Dr. Blagden; for the Postscript is followed by a letter to that gentleman, giving an account of an experiment made plainly in consequence of such a remark. A very small portion of iron was united by fusion with unmagnetic brass, which thereby became very weakly magnetic, every part of its surface just sensibly attracting one end of the needle; and this weak degree of magnetism was neither increased by hammering, nor annihilated by softening.

NATURAL HISTORY.

Particulars of the present State of Mount Vesuvius; with the Account of a Journey into the Province of Abruzzo, and a Voyage to the Island of Ponza. By Sir William Hamilton, K. B. F. R. S.

The many curious particulars contained in this paper will not admit of an abstract. The Author observes, upon the whole, that the more opportunities he has of examining this volcanic country, the more he is convinced, that volcanoes should be considered in a creative rather than a destructive light. Many new discoveries have been made of late, particularly in the South Seas, of islands, which owe their birth to volcanic explosions; and some, where the volcanic fire still operates. It is probable, that on further examination, most of the elevated islands at a considerable distance from continents would be found to have a volcanic origin; as the low and flat islands appear, in general, to have been formed of the spoils of marine productions.—Vesuvius, the Solfaterra, and the high volcanic ground on which great part of Naples is built, were once probably islands, and the Author conceives the islands of Procita, Ischia, Ventotiene, Palmarole, Ponza, and Zannone, to be the outline of a new portion of land, intended by nature to be added to the neighbouring continent: the Lipari islands, all of which are volcanic, are looked upon in the same light with respect to a future addition of territory to the island of Sicily.

This paper is accompanied with three plates; one, a plan of the island of Ponza; the other two, views of rocks of lava and basaltic upon the island.

An Account of a Subsidence of the Ground near Folkestone, on the Coast of Kent. In a Letter from the Rev. John Lyon, M. A. to Edward King, Esq. With Remarks by Mr King.

In No. 349 of the *Phil. Transact.* (for the year 1716) there is an account, by the Rev. Mr. Sackett, of an uncommon sinking of the earth in the same neighbourhood, which is there attributed to the hills or cliffs, which consist of great ragged sandstones, standing on a wet bottom of slippery clay, having slid forwards, towards the sea, as a ship is launched upon fallowed planks. The subsidence described in the present Paper happened in September 1785, and is accounted for somewhat differently, viz. from the foundation being undermined by water-drains, which abound in the loose marley bottom: the ground now resembles an arch that has sunk down, and which has left its two abutments, a hill and a cliff, standing; and the pressure of the hill, being more than a counter-balance to that of the sinking ground, upon the stratum of wet marle, has forced upwards some rocks, at the distance of a few yards, and squeezed the wet marle in many places up with them. The situations of the parts in which the alteration has taken place, and of the adjacent country, are represented in two plates.

Conjectures relative to the Petrifications found in St. Peter's Mountain, near Maestricht. By Petrus Camper, M. D. F. R. S.

A great number of petrified bones of various kinds, particularly large jaw-bones with their teeth, were discovered in this mountain, about the year 1770. They were supposed by naturalists to be bones of the crocodile. Dr. Camper has here refuted that opinion, and shewn, from the great quantity of undoubted marine productions found along with them, that they belonged rather to marine than river animals, and from a comparison of their structure and conformation with the real bones of crocodiles, that they could not have belonged to that animal; but, on the contrary, have the essential characters of the *Amphibia Nantes*. The descriptions are illustrated by two plates.

Account of some minute British Shells, either not duly observed, or totally unnoticed by Authors. By the Rev. John Lightfoot, M. A. F. R. S.

A *nautilus lacustris*, a *helix fontana*, a *helix spinulosa*, and *turbo helicina*, two land shells, and a *patella oblonga*, found on the leaves of the water-flag, are described, and different views of them exhibited in three plates. They were all discovered, as the Author informs us, by Mr. Agnew, gardener to the late Duchess dowager of Portland, and by his faithful pencil they were drawn.

After the account of these shells, Mr. Lightfoot takes notice of an error which has been almost universally adopted by the collect-

in many respects from the electric ones hitherto described; about 7 inches long, $2\frac{1}{2}$ broad, with a long projecting mouth; the back dark brown, the belly sea-green, the sides yellow, the fins and tail of a sandy green; the body interspersed with red, green, and white spots. We mention these particulars, as our Review may come into the hands of those who may have opportunities of making further enquiries.

Particulars relative to the Nature and Customs of the Indians of North America. By Richard M^cCausland, Surgeon to the King's, or eighth Regiment of Foot.

The Indians of America have been said to differ from other males of the human species, in the want of a beard; and as the Esquimaux are found to be furnished with that usual characteristic of the sex, they are supposed to have had an origin different from that of the other natives of America. Inferences have hence been drawn, respecting not only the origin, but the conformation, of Indians; and philosophers are obliged to Mr. M^cCausland for undeceiving them in regard to the matter of fact. He has produced decisive evidence, that the Indians do not differ from the rest of men in this particular more than one European does from another; that they pluck out the hairs on their first appearance, and continue the same practice when any appear afterwards, having an instrument on purpose for that use; and that many of them allow tufts of hair to grow on particular parts of the face, resembling those we see in different nations of the old world. A few particulars are subjoined respecting the Six Nations; their division into tribes, the succession to the dignity of Sachem, and the institution of private friendships: when any one is killed, it is the duty of every surviving friend to replace him to the family, either by a scalp, a prisoner, or a belt of some thousands of wampum.

New Experiments on the ocular Spectra of Light and Colours. By Robert Waring Darwin, M. D.

When any bright object has been long and attentively looked at, an image, or resemblance of that object, remains some time visible after the eyes are turned away or shut. This appearance in the eye Dr. Darwin calls the ocular spectrum of that object. These spectra the Doctor divides into four distinct kinds: 1st, Such as are owing to a less sensibility of a defined part of the retina, which he terms *spectra from defect of sensibility*. 2dly, Such as are owing to a greater sensibility of a defined part of the retina, or *spectra from excess of sensibility*. 3dly, Such as resemble their object in colour as well as form, or *direct spectra*; and 4thly, Such as are of a colour contrary to that of their object, or *reverse spectra*.

From considering the first class our Author concludes, that 'the retina is not so easily excited into action by less irritation after having been lately subjected to greater.' Every nerve in the

the human body observes the same law ; and we know not any membrane, whose surface is sensible, that can be irritated by a less action immediately after having suffered a greater. The conclusion drawn from the second class is the reverse of the foregoing, namely, ' that the retina is more easily excited into action by greater irritation after having been lately subjected to a less.' The direct *spectra* prove, in Dr. D.'s opinion, that a ' quantity of stimulus, somewhat greater than natural, excites the retina into spasmodic action.' The 4th class induces our Author to conclude, that ' the retina, after having been excited into action by a stimulus somewhat greater than the last, falls into opposite spasmodic action.'

Such are the general inferences that the Doctor draws from the experiments here recorded ; but the experiments themselves, which are really curious, cannot be abridged without exceeding our bounds. We therefore refer our readers to the *Transactions* at large. The reader will, however, find some inconvenience from the plates being uncoloured ; for which reason we would advise him to make coloured drawings of each figure on separate papers, which will enable him to repeat these pleasing experiments with greater accuracy.

We have always supposed that, during vision, the eye, especially the retina, was in a passive state ; but from these experiments of our ingenious Author, all vision seems to be owing to

descriptions we listen with peculiar pleasure : yet here, where we most wish for information, we are most likely to meet with error. We listen not long before we are disgusted by obscure and contradictory accounts; and, despairing to extract truth from such a mass of discordant fiction, too frequently shun credulity by a sullen acquiescence in ignorance. This we readily confess to have been our own case, when we first compared the representations of those who have written on the religion and mythology of the Hindoos. Indeed, a kind of fatality has attended almost every attempt to illustrate the history, or explain the creed, of this extraordinary people; the accounts which have been given of them by modern travellers being no less inconsistent with each other than what has been variously related of their ancestors by the Greek and Roman historians. If Diodorus, Strabo, and Arrian,—if Pliny, Clemens Alexandrinus, and Plutarch, speak of the ancient Brahmans in terms of uncertainty and contradiction,—similar, if not equal, inconsistencies obscure the writings of Roger and of Philips, of Bernier and Baldaeus, of Holwell and of Dow. We mean not to accuse these writers of careless or wilful misrepresentation. The peculiar difficulty of the undertaking is a sufficient apology for their failure. Where so many varieties of opinion abounded, the task of discrimination would have been difficult, even if each sect had systematized its tenets, and submitted them in writing to the inspection of the enquirers. Even with this advantage they must have encountered innumerable obstacles. They must have contended at once with the obscurity of a foreign language, with the wild exuberance of imagination so conspicuous in eastern compositions, with a profusion of allegories the most licentious, and metaphors the most daring, which envelope the subtleties of metaphysics in tenfold darkness.—But still more arduous has been the undertaking of those travellers, from whom the little that is recorded of the Indian learning and theology has been collected. It is seldom they have been able to procure a sight of the Hindoo books, and still less frequently have they been able to read them when procured, though, without an actual perusal of them, nothing certain can be learnt of their contents. The priests, to whose care they are entrusted, have hitherto guarded them, with the most obstinate jealousy, from the eyes of strangers; and the laity, who are ignorant of the language, are consequently unable to explain them. We are happy, however, to find, from the publications of Mr. Hill and Mr. Wilkins, that these prejudices have in some degree begun to give way, and, for the honour of our country, as well as for the honour of humanity, we heartily wish that, by the justice and liberality of its future conduct, our government in India may lay a foundation for the full and unlimited confidence of this hitherto oppressed and much injured people.

Indeed,

Indeed, till all the sacred books of the Hindoos are translated from authentic copies into the western languages, the subject must still remain involved in error and contradiction: for till then we can neither distinguish the ancient Brahmanical doctrines from others which are of a later date, nor judge of the opinions of the different sects by referring them to one common standard. Nor are such translations to be wished for only by the inquisitive philosopher. The genius and habits of a people, with whom Europe is so closely connected by commercial ties, might be contemplated by the merchant and the politician with equal pleasure and advantage; and in our own country, where these characters are so closely connected by the territorial acquisitions of the India Company, an acquaintance with Indian literature in general might have the most beneficial effects. It might even tend to redeem the national character, by teaching Englishmen to consider the natives of India as Men, as Beings endued by Heaven with the same faculties, the same talents, and the same feelings with themselves, and consequently entitled to the same justice and the same compassion.

In saying this, we mean not to intrude our sentiments on the subject of Indian politics. We pretend not to determine on the soundness or the equity of that policy, by which commerce is arrayed in all the horrors of war, by which the trader is suffered to assume the truncheon of the general, and the disputes of the

propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion and moral duty. He would exact from every reader the allowance of obscurity, absurdity, barbarous habits, and a perverted morality. With these deductions he hesitates not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single instance, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and powerfully illustrating its fundamental doctrines.

It will not be fair, he says, to try its relative worth by a comparison with the text of the first standards of European composition; but let these be taken in the most esteemed of their prose translations, and in that equal scale let their merits be weighed. On this ground he would not fear to place in opposition to the best French versions of the Iliad or Odyssey, or of the 1st and 6th Books of our own Milton, the English version of the Mahabharat.

We have searched the records of criticism for precedents, but can find none that can warrant a compliance with the requisitions of Mr. H. The customs of our court are directly opposite to his proposals, nor do we even wish to recollect a case which would justify us in conferring unmixed praise on a work, abounding, even by the confession of its warmest advocate, with manifest and palpable absurdities. If any thing could authorize such a concession, we might, indeed, dismiss these new canons of criticism, without further observations. At present we would submit it to the candour of Mr. H. whether there be not some degree of inconsistency, we will not say of absurdity, in his remarks. When he requires us to *exclude every rule drawn from the ancient or modern literature of Europe*, would he imply, that they are not what others have supposed them to be, the result of good sense and experience? If this implication be not intended, it is surely a bad compliment to the Geeta, to deprecate the examination of it before the tribunal of reason. But Mr. Hastings tells us, that the Geeta is a *performance of astonishing sublimity of conception, reasoning, and diction*. Why then does he plead so earnestly for the allowance of obscurity and absurdity? Occasional instances of both have ever been excused, even according to the strictest rules of European criticism. Mr. H. must therefore suppose them to be more than occasional, when he would exact a particular indulgence in their favour. Beside, if the Geeta be really, as he informs us, *a single instance among all the known religions of mankind, of a theology accurately corresponding with the Christian dispensation*, why are we forbidden to compare it with our revealed tenets of religion? If it so powerfully illustrate the fundamental doctrines of Christianity, what need is there of

concessions in favour of *barbarous habits and perverted morality*? We will not do Mr. H. the injustice to suppose, that he seriously means to draw a parallel between the Geeta and the sacred records of Christian faith. The futility, as well as the impiety, of such a parallel will, we trust, be sufficiently evinced by the analysis which we mean to give of the work, and by the remarks which it will be our duty to make on it. In the mean while, we beg leave to explain the principles on which our judgment will be formed.

In delivering our opinion of oriental compositions, we have ever thought it necessary to distinguish the merit of the writer from that of his work. The former will always depend on circumstances, on the state of learning and civilization in the age and country in which he wrote, and on the peculiar advantages of education which he himself enjoyed. The fairest flowers of genius have too often been cramped by national ignorance and absurd prejudices, by *barbarous habits and perverted morality*. In this case, we have only to admire those tints, which, had they been the offspring of a more kindly soil, and been cultivated by the fostering hand of art, might have glowed with tenfold lustre, and triumphed in unrivalled beauty. But the merit of a composition should be estimated without any reference to its author, or to the difficulties he encountered. It is to be tried, not indeed by arbitrary rules, which have no foundation in reason, but by those founded in nature and the relation of things, those, to the

‘ The Kooroos, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryodun was esteemed the head and representative even during the life of his father, who was incapacitated by blindness. The sons of Pandoo were five; Yoodhishteer, Bheem, Arjoon, Nekool, and Sehadeo; who, through the artifices of Dooryodun, were banished, by their uncle and guardian Dreetrarashttra, from Hastenapoor, at that time the seat of government of Hindostan.

‘ The exiles, after a series of adventures, worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarashttra.’

At this period the episode opens, in the form of a dialogue, supposed to have passed between Kreeshtna, an incarnation of the Deity, and his pupil and favourite Arjoon, one of the five sons of Pandoo above mentioned. It is divided into eighteen chapters, or, as the Translator calls them, lectures.

The title of the first is, ‘ The grief of Arjoon.’—When the two armies of Kooroos and Pandoos are drawn up ready to engage, whilst the clangour of innumerable shells is heard on all sides, and the weapons of death begin to fly abroad; Arjoon, who is represented as standing with Kreeshtna in a splendid chariot drawn by white horses, requests that he may be driven into the mid space in front of the two armies, to take a nearer view of the hostile ranks. And here, looking around him on all sides, and beholding relations, and brethren, and friends, prepared for mutual destruction, he is seized with extreme horror and compunction, and at length his grief bursts forth into the following natural and pathetic expostulations:

‘ Having beheld, O Kreeshtna! my kindred thus standing anxious for the fight, my members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even Gandeev my bow escapeth from my hand, and my skin is parched and dried up. I am not able to stand; for my understanding, as it were, turneth round, and I behold inauspicious omens on all sides. When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for victory, Kreeshtna; I want not dominion; I want not pleasure; for what is dominion, and the enjoyments of life, or even life itself, when those, for whom dominion, pleasure, and enjoyment were to be coveted, have abandoned life and fortune, and stand here in the field ready for the battle? Tutors, sons and fathers, grandfathers and grandsons, uncles and nephews, cousins, kindred, and friends! Although they would kill me, I wish not to fight them; no not even for the dominion of the three regions of the universe, much less for this little earth! Having killed the sons of Dreetrarashttra, what pleasure, O Kreeshtna, can

we enjoy? Should we destroy them, tyrants as they are, sin would take refuge with us. It therefore behoveth us not to kill such near relations as these. How, O Kreeشنا, can we be happy hereafter, when we have been the murderers of our race? What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood?—Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! I would rather patiently suffer that the sons of Dreetarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unguarded in the field.^a

‘When Arjoon had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with affliction.’

Lecture II. has for its title ‘Of the Nature of the Soul and speculative Doctrines.’—Kreeشنا here reproves the weakness of Arjoon, as despicable and unmanly. From a view of the nature of the soul, he teaches him to disregard the body, and by arguments drawn from its immortality, labours to inspire him with a contempt of death, and to convince him that his tenderness for the lives of others is mistaken and absurd:

‘Thou grievest for those who are unworthy to be lamented, whilst thy sentiments are those of the wise men. The wise neither grieve for the dead nor for the living. I myself never grieve, nor thou, nor

even so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immoveable; it is invincible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these? Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals.'

The doctrine of the metempsychosis is here plainly inculcated.—It is indeed one of the leading doctrines of the Geeta.—But whether India may justly claim the honour of having given birth to this fantastical opinion, or whether it was originally introduced there from Egypt, or from some other country, are questions which (though they afford room for much curious speculation) we presume not to discuss. That many of the Egyptian superstitions were transplanted into India by the priests who were expelled from Egypt after the conquest of that country by Cambyzes, is rendered highly probable by the arguments of the learned Kircher. The Indian idols accord in many respects with the hieroglyphic representations of the Egyptian deities, and it has been said, that some traces of the worship of Isis and Osiris, are still visible in India. But if we could with safety indulge the supposition, that the pretensions of the Geeta to an antiquity of 4000 years are well founded, it would follow, that this opinion must have been adopted by the Hindoos long before the time of Cambyzes. However this may be, certain it is, that a belief of the transmigration of souls has prevailed in various countries from the most remote antiquity. From the Egyptians, whose sentiments on this subject are recorded by * Herodotus, it passed through the medium of the Pythagorean philosophy to the Greeks, among whom it seems to have been generally adopted by those who held the soul's pre-existence. The writings of

* Πρωτοι δε κ' τονδε τον λογον Αιγυπτιοι ειση υποτις, ως ανθρωπου ψυχη αθανατος εστι, τη σωματος δε καταφθινουσας εις αλλο ζων ανι γινομενη εσθνεται' επαι δε περιληη πασα τα χρισταια, κ' τα θαλασσια, κ' τα πηλα, αυτις εις ανθρωπου σωμα εγινομενη εσθνεται. Herodot. lib. i. c. 123.

Plato *, who, like most of the ancient advocates for a future state, inferred the post-existence of the soul from its pre-existence, abound with allusions to this doctrine. Indeed, it has been supposed by some to have arisen naturally from the principles of the old atomical philosophy; and, accordingly, such of the Greek atomists, who were not atheists, usually maintained the *μετεμψυχωσις* of the soul as closely connected with its *προ-υπαρξις* †. This doctrine, however, was differently received, not only by the different sects of the Greek philosophers, but also by different individuals of the same sect. Thus Timæus Locrus, and several other Pythagoreans, rejected the notion of the soul's transmigration into the bodies of beasts, resolving it into a mere allegorical description of the brutality of vice.

But the Hindoos admit the doctrine of the metempsychosis in its literal meaning and its largest extent. They believe that the soul, which has been polluted by sin, or failed in its endeavours to attain the necessary degree of perfection, is doomed to animate other bodies, till at length, by repeated regenerations, it has shaken off every impurity, and is become fit to be re-united to the nature of Brāhm, the universal spirit, from whom all souls originally proceeded, and into whose all-comprehending essence they will be at length absorbed again.

In the latter part of this lecture Kṛeṣṇa glances at the ceremonies prescribed in the Veds.—He warns Arjoon against placing

any confidence in the observance of them—He assures him that they will entitle him only to an inferior and transient reward, and exhorts him rather to seek an asylum in wisdom.

In the portrait of his wise man the *nil admirari* seems to be the most prominent feature.—‘A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. He is in all things without affection; and having received good or evil, neither rejoiceth at the one, nor is cast down by the other.’ His wisdom is then said to be most firmly established, when, *totus teres atque rotundus*, ‘like the tortoise, he can draw in all his members, and restrain them from their wonted purposes.’

Lecture III. treats ‘of Works.’—Kreeshna here seems to exhort Arjoon to the performance of works on political rather than moral motives; rather with a view to the influence of his example on the vulgar, than to any real merit or efficacy in the works themselves.

‘The man of low degree followeth the example of him who is above him, and doeth that which he doeth. I myself, Arjoon, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties. If I were not vigilantly to attend to these duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duty; I should be the cause of spurious births, and should drive the people from the right way. As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.’

Lecture IV. ‘Of the forsaking of Works.’—In the beginning of this lecture, the idea which the Hindoos entertain of the several incarnations of the Deity, and of the various revelations which they believe him to have made of himself in different ages, is clearly and distinctly stated. Kreeshna asserts the antiquity of the doctrine which he is now delivering to Arjoon, and says, that in former times he had communicated it to Eekshwakoo, and others, whom he mentions. Arjoon, staggered at the apparent impossibility of this, asks—‘Seeing thy birth is posterior to the life of Eekshwakoo, how am I to understand that thou hast been formerly the teacher of this doctrine?’ Kreeshna replies, ‘Both I and thou have passed many births. Mine are known unto me; but thou knowest not of thine. Although I am not in my nature subject to birth or decay, and am the lord of all

created beings; yet, having command over my own nature, I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident; and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.—He then proceeds to explain what is meant by the forsaking of works. He exhorts Arjoon to ‘behold, as it were, inaction in action’—to let ‘every undertaking be free from the idea of desire’—to be ‘always contented and independent,’ and although he may be engaged in a work, ‘to do, as it were, nothing.’ He then asserts the superiority of wisdom. ‘Know,’ says he, ‘that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception. Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules; which having learnt, thou shalt not again, O son of Pandoo, fall into folly; by which thou shalt behold all nature in the spirit; that is, in me. Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom. As the natural fire, O Arjoon, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes.’

Lecture V. treats ‘Of forsaking the Fruits of Works.’—But

ness is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul, keeping his head, his neck, and body, steady, without motion, his eyes fixed on the point of his nose, looking at no other place around. The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. The Yogee of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.' Mr. Hastings, in his letter (page 8.), informs us that he was himself 'once a witness of a man employed in this species of devotion at the principal temple of Banaris. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another, through his fingers, repeating with the touch of each (as I was informed) one of the names of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction.'

The great object of Plato's philosophy was to raise the mind to the contemplation of the divine nature. With this view he frequently recommends an abstraction from sensible objects, not altogether unlike that which the Geeta prescribes, though he is less ridiculous in the means by which he thinks this abstraction is to be attained. In the Phædon, Socrates is represented as speaking thus of the soul—λογίζεται δὲ γε πῶς τότε καλλίστα ὅταν αὐτὴν τίττω μὴδὲν παραλυτῇ, μήτε ακοῇ, μήτε οὐσί, μήτε αλγῶν, μήτε τίς ᾗδονη, ἀλλ' ὅτι καλίστα αὐτὴ καθ' αὐτὴν γίγνεται, εἴσα χεῖριν το σῶμα, καὶ καθ' ὅσον δύναται, μὴ κοινωνῆσα αὐτῇ, μὴδ' ἀποτομῆν, οὐκ ἔχεται τῇ οὐσί. Phæd. p. 86. Edit. Cantab. Again, p. 89. Ἐν ᾧ αὐ ζῶμεν, ὡς εἰκὲν, εἴδυται εἰσομεθα τὰ εἶδεναι, εἰν ὅτι καλίστα μὴδὲν οἰκῶμεν τῷ σώματι, μὴδὲ κοινωνῶμεν (ὅτι μὴ πάσα ἀνάγκη) μὴδὲ ἀναπιμπλωμεθα τῆς τῆς φύσεως, ἀλλὰ καθαρεύομεν ἀπ' αὐτῆς, ὡς ἂν ὁ Θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς.

The method which Plato recommends, in order to arrive at this degree of abstraction, is this. He is every where careful to distinguish between *sensibles* and *intelligibles*. The latter only he thinks worthy to be denominated *real beings*; the former he considers merely as *shadows* of them. This position is elegantly illustrated in the beginning of the seventh book of the Republic, where Socrates compares those who mistake the objects of sense for *real beings*, to persons bound neck and heels in a cave, in such a situation as to see nothing but shadows. The great end of education, he says, is to turn the intellectual eye to the perception of its proper objects, to raise it by a gradual ascent

through

through the various classes of *intelligibles*, till at length it be enabled to contemplate the supreme good. Of the various parts of learning, those which conduce most to this end are arithmetic, geometry, astronomy, and music. Even these, however, are to be considered only as the handmaids to the first and highest philosophy.

And here we would observe, by the way, that Plato has been often exposed to unmerited abuse for his notions on this subject. He never thought that this contemplative humour should be indulged so as to obstruct the duties of social or civil life. In the first Alcibiades the knowledge of God is considered as the means of knowing ourselves; and in the Republic the practical use of the same sublime theology is said to consist in regulating our conduct by a perfect model.

[To be concluded in our next.]

ART. III. *A New and General Biographical Dictionary*; containing an historical and critical Account of the Lives and Writings of the most eminent Persons in every Nation, particularly the British and Irish; from the earliest Account of Time to the present Period. A new Edition, greatly enlarged and improved. 8vo. 12 Vols. 3l. 12s. Boards. Payne, &c.

IN the 28th volume of our Review, we gave an account of the first impression of this useful and judicious compilation, which we then thought was as well executed as the plan would

tion of the man whose life he is writing, we * reprehended the compilers for having omitted the detail of a fact, which, considered in every point of view, hath been esteemed, by many, as the truest index to that famous *reformer's* just character. We now find that the present editors have inserted, circumstantially, and properly, the history of *Calvin's* cruelty and violence, in the persecution of *Servetus*.

A similar instance of omission we observed in the life of *Laud*, where we expected an account of the inhuman treatment of the Rev. Mr. (or Dr.) *Leighton*: but we are sorry to find the present edition totally silent with respect to the cruelties exercised on that zealous but unfortunate writer. *Leighton* was a remarkable character; and the persecution he suffered, exhibits a most striking picture of the times in which he lived, when cruelty, pride, and bigotry triumphed over humanity, meekness, and the rights of conscience. This Scottish divine wrote an *appeal to Parliament*, against the oppressions of the prelates of those days, in the *Spiritual Court* and *Star Chamber*; for which, at the instigation of *Laud*, he was sentenced to pay a fine of ten thousand pounds,—to be degraded from his ministry,—to be set on the pillory at Westminster, and there whipped, while the court was sitting,—to be pilloried a second time, and have one of his ears cut off, one side of his nose slit, and be branded on the face with S. S. (*lower of sedition*),—a few days after to be pilloried again in *Cheapside*, there to be whipped, have his other ear cut off, and the other side of his nose slit, and afterwards to be shut up in a close dungeon, for life. After this sentence was pronounced, the revengeful Archbishop pulled off his cap, and with fervent zeal thanked God for so just a judgment! a transaction, which gives us so remarkable trait of *Laud's* disposition, ought surely to have been noticed by his biographer. We have been induced to mention this circumstance a second time, in hopes, that, as our former hints were in part regarded, when this publication goes through another edition, the compilers may, if they agree with us in sentiment, have an opportunity of supplying the omission.

The size and limits of this compilement, notwithstanding the number of volumes, must of necessity exclude many of the *minutiae* that are to be met with in larger works of a like kind; which circumstance obliges the compilers to be cautious in selecting the materials for their biographical Dictionary; for these are so diffuse, dissimilar, and numerous, that they require great judgment in the choice, rejection, and advantageous arrangement.

With what success our authors have executed their task would best appear from a *variety* of specimens; but, for such ample evidence we have not sufficient room, though we want not in-

* See Review, Vol. xxviii. page 32.

elination to do justice to the merit of the work, which is by no means inconsiderable. We shall, however, give our readers the brief account which we here meet with, of a person, who deserves to be better known to the world than he has hitherto been, or, perhaps, ever might have been, had not a niche been provided for him in this temple of fame.

DEMOIVRE (ABRAHAM) an illustrious Mathematician, of French origin, was born at Vitri in Champagne, May 1667. The revocation of the edict of Nantz, in 1685, determined him to fly into England, sooner than abandon the religion of his fathers. He laid the foundation of his mathematical studies in France, and perfected himself at London; where a mediocrity of fortune obliged him to employ his talent in this way, and read public lectures, for his better support. The *Principia Mathematica* of Newton, which chance is said to have thrown in his way, made him comprehend, at once, how little he had advanced in the science he professed. He fell hard to work; he succeeded as he went along; and he soon became connected with, and celebrated among, the first-rate mathematicians. His eminence and abilities soon opened to him an entrance into the Royal Society at London, and afterwards into the Academy of Sciences at Paris. His merit was so well known, and acknowledged, by the former, that they judged him a fit person to decide the famous contest between Newton and Leibnitz. The collection of the Academy at Paris contains no memoir of this Author; who died at London, in November 1754*, soon after his admission into it; but the *philosophical transactions* of London have several, and all of them interesting †. He published also some capital works, such as ** *Miscellanea Analytica*,

that learned body; the particulars of that contest, with Demoi-
vre's decision of it, might afford matter of satisfaction to the
mathematicians of the present day: a future edition of the work
before us, may, perhaps, supply this defect.

A uniform tenor, and consistency, is essentially necessary in
works of this kind, not only with respect to facts, but to senti-
ments of things, and general principles. The reader who is
anxious with regard to the abovementioned decision of Demoi-
vre's, and who wishes to be informed how that great controversy,
which engaged the attention of all the mathematicians in Europe,
was finally determined, might expect to find it here recorded,
either in the life of Newton, or of Leibnitz, or of Demoiivre:
nothing, however, appears on the subject, in the present edition:
unless it is to be found in some other article, which we have not
perused.

We mean not, by the foregoing little exceptions, to depreciate
the general merit of this useful publication; which may be con-
sidered as a store-house of valuable materials for the information
and entertainment of its readers,—many articles of which are not
elsewhere, collectively, to be met with.—In a word we cannot
but look on the work as a very acceptable addition to the public
stock of biographical literature.

ART. IV. *An Estimate of the comparative Strength of Great Britain,
during the present, and four preceding Reigns, and of the Losses of
her Trade from every War since the Revolution.* By George
Chalmers. 8vo. 3s. 6d. Stockdale. 1786.

MR. Chalmers is well known by his laborious and accurate
investigations of historical, political, and commercial
subjects. He here pursues the same line of inquiry, and main-
tains the same principles which he laid down in his former
works. He combats the gloomy and desponding notions [as he
deems them] adopted by Dr. Price and his followers; and, by
a chain of facts, corroborated by many collateral circum-
stances, he proves, we think, in as clear a manner as the nature
of the subject admits, that ever since the revolution, Great Bri-
tain has been in a continually progressive state with regard to
population and industry; and he adduces very probable reasons
to shew, that at the present moment, the manufactures and trade
of this country are, perhaps, in a more flourishing state, upon the
whole, than at any former period.

The facts stated in this publication are so numerous and im-
portant, that we cannot attempt to do justice to the author by
abridging them, but must refer the curious reader to the work
itself, which will afford a rich fund of valuable materials to every
political speculator. We cannot, however, avoid taking notice,
that

that he has been at great pains to prove, by a variety of examples, that nothing deserves to be so little relied upon as the opinions generally disseminated by political writers, concerning the prosperous or unprosperous state of the manufactures and trade of the nation, at the time of the publication of their works, since it appears that many men of great character and eminent abilities have frequently represented the nation as being in an uncommonly declining state at the very moment, when (as our author contends) it was enjoying an extraordinary degree of prosperity. Nor are they party writers only, who are said thus to misrepresent the circumstances of the present times, but men of unblemished morals, totally unconnected with all parties. Even the ingenious *Herrenschwand* whose work we had so lately occasion to mention with applause *, may be adduced as an example of this kind of misrepresentation; for he states it as a notorious fact, that since the loss of America, our trade thither, and consequently our manufactures, have greatly declined, so as to exhibit very unequivocal symptoms of the existence of a political malady of the most dangerous tendency; yet our author shows that in the year 1771, 1772, 1773, our average exports to the American colonies amounted to the value of 3,064,843*l.* and in 1784 to 3,359,864. So easily may men believe what they have preconceived should naturally come to pass!

Although Mr. Chalmers has judiciously availed himself of

be taken not to over-rate them, but pains would be bestowed to enter them as much under value as possible. From these, and other obvious considerations, we are satisfied that no reliance should be had on customhouse entries, &c. in matters of great consequence, unless they are accompanied with an accurate account of the state of the law at the time. Without this, these accounts are more likely to mislead than to direct the judgment. We cannot, therefore, help wishing, that the stress laid upon them should be less than has, of late, been the fashion.

One other remark we shall beg leave to make on this subject: viz. that it were well if the internal commerce obtained a greater degree of attention, than it usually receives. A foreign trade may sometimes be augmented in consequence of a deranged internal œconomy; where people emigrate, the food and necessaries they ought to have consumed, must either be exported or suffered to perish; but an encrease of foreign trade originating from this cause, is a great evil instead of a blessing. We might extend our remarks farther on this subject, but shall content ourselves with recommending it to political speculators, never to lose sight of this maxim—that the internal traffic of any nation is of much higher value, and an object of much greater importance to preserve undiminished, than its external trade—and therefore should ever be attended to as the first object.

As we presume the intention of our author's performance was merely to remove some prejudices that are supposed to have been imbibed from the perusal of certain popular treatises, it was not to be supposed that he would choose to embarrass the class of readers for whom it was intended, with subtle discussions which would have been necessary to discriminate, in all cases, between truth and error, had he even been capable of these discussions, or disposed to enter on them himself. It was enough to produce plausible arguments, and it would have been improper to express any diffidence himself, where he meant that his readers should feel none.

We subjoin a few miscellaneous facts that will prove interesting to many of our readers:

In the 51st of Edward III. (1377) it was found that the population of England and Wales amounted to about 2,092,978 souls,—in 1483 to about 4,688,000; at the revolution (1688, about 6,500,000 or 7,000,000; and at present probably to near 8,000,000.

In the year 1377, the undermentioned towns were, by enumeration, found to contain inhabitants as follow:

London	-	33,000 souls	Plymouth	6,500
Westminster		10,000	Coventry	6,500
York	-	10,000	Norwich	5,300
Bristol	-	9,000	Lincoln	- 4,000

216 Chalmers's *Estimate of the comparative Strength of G. Britain:*

Sarum	-	4,400	St. Edmondsbury	3,500
Lynn	-	4,200	Oxford	- 3,200
Colchester	-	4,000	Glocester	- 3,000
Beverly	-	3,600	Leicester	- 3,000
Newcastle, Tyne,	3,600		Salop	- 3,000
Canterbury	-	3,500		

Poor's rates at the end of the reign of Charles II. amounted to 665,302*l.* at 1776 to 1,556,804*l.* Query, What do they amount to at present?

The Navy of England contained,

	Tons.	Mariners.
In 1588	31,385	15,272
In 1660	62,594	
In 1675	69,681	30,951
In 1688	101,032	
In 1695	112,400	45,000
In 1704	104,754	41,000
In 1715	167,596	
In 1721	158,233	
In 1727	170,862	
In 1741	198,383	
In 1749	228,215	17,000
In 1754	226,246	10,000
In 1760	300,416	70,000

transactions in Britain than any other fact whatever, which, during the four last years of King William's reign, amounted on an average to 83,319*l.* arose by a gradual progression till in the year 1784, it amounted to 452,404*l.*

ART. V. *Transactions of the American Philosophical Society* at Philadelphia. Vol. II. Continued from Page 144.

ASTRONOMICAL PAPERS.

A new Method of placing a meridian Mark. By David Rittenhouse, Esq.

THOUGH a fixed mark is not absolutely necessary where an observer is possessed of a good transit instrument, the position of which may be examined and accurately corrected by the passage of a known fixed star, yet it is convenient, saves much trouble, and sometimes prevents mistakes. The mark which Mr. R. here recommends is an easy one; but we fear that, from its being fixed on brick work, it may be apt to vary a little by the shrinking of the building; and, the distance of the mark from the transit instrument being only 36 feet, a very small inclination either to the east or west may be attended with great error in the instrument. The advantages of it, however, are material; it is perfectly free from parallax, it is not affected by the undulation of the air, and it can easily be illuminated in the night, should any accident happen that might render an adjustment of the transit instrument necessary.

In the appendix to this article, Mr. R. recommends the using spiders filaments instead of wires, or silk threads, in his transit telescope; the finest wire, or silk, he finds, obscures a fixed star, especially if it have a great declination, for several seconds.

Observations on a Comet. By the Same.

Mr. R.'s first observation on this comet was made January 21, 1784, when its longitude was 15° of Pisces, and latitude $16^{\circ} 6'$ south. By subsequent observations he found that it passed the ecliptic on the 31st in 25° of Pisces, and on the 17th it was in 29° of Pisces, with $13^{\circ} 10'$ north latitude. From the best observations our Author could make (for the comet appeared very faint, and was always involved in day-light, moon-light, or a thick atmosphere), he concludes that it passed its perihelion about January 20, its distance from the sun being nearly 0.7 of the earth's distance from the sun. The place of its ascending node is in 25° of Taurus, and the inclination of its orbit to the ecliptic 53° .

Astronomical Observations. By Christian Mayer.

These observations were made for the purpose of determining the motion of the fixed stars between themselves. Our astronomical readers are, no doubt, acquainted with the observations

REV. March, 1787.

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of

of Halley, who, about the year 1719, by a careful comparison of Flamsteed's observations with those of Ptolemy, respecting a few fixed stars, *viz.* Sirius, Arcturus, Aldebaran, &c. first discovered that these stars had a proper motion of their own. Other astronomers, posterior to Halley, in investigating the proper motion of the fixed stars, compared their own observations with those of the ancients. This method requires the labour of prolix and intricate calculations, and, after all, remains liable to doubts and uncertainty, on account of the inaccuracy of ancient observations, and the errors of instruments. Mr. Mayer justly concludes, that, when the difference of right ascension and declination between any two stars is very small (*i. e.* a few seconds), any variation arising from the precession of the equinoxes, the obliquity of the ecliptic, the aberration of light, or from any other cause depending on the mutable state of the air, must equally affect them both: he has therefore, in the space of two years, made about two hundred observations on some of the principal fixed stars, and other small ones near them, which he calls *comites*, or attendants. The difference of right ascension and of declinations between these stars and their attendants are accurately taken. Such of these differences as he has observed (of which corresponding observations have been recorded by Flamsteed in his history of the heavens, or by other observers), are inserted in a table with Flamsteed's and other observations in a collateral column. By which the variation of the difference of right ascension and declination now, and at other times, is readily seen. For instance, by this table it appears that the difference of right ascension between Arcturus and his attendant was, on February 14, 1690, 5" of time, the attendant preceding; and their difference of declination 26' 30" of space, according to Flamsteed: on May 20, 1765, their difference of right ascension 4", the attendant following, and their difference of declination 23' 58".8, according to Maskelyne: on May 18, 1776, difference of right ascension 6", attendant following, and difference of declination 23' 37".3, according to Mayer. Though this method is easy, yet it requires the assistance of other observations, in order to determine whether one or both stars move, and also to ascertain the quantity and direction of motion in each. Might not these circumstances be obtained by the observed distances between the stars in question and others in their neighbourhood?

This paper was sent to the Society in Latin; the original is printed, with the English; but we are at a loss to know the reason why the two last paragraphs should have been omitted in the translation: they contain a piece of very necessary information, that ought always to accompany accounts of observations, namely, the situation of the observatory where they were made, which

which is in $49^{\circ} 27' 50''$ north latitude and $0^{\text{h}} 34' 6''$ east longitude from Greenwich.

Observations of a Solar and Lunar Eclipse. By M. M. De Grauchain.

An eclipse of the sun at Newport in the State of Rhode Island, Oct. 27, 1780.

Beginning - $10^{\text{h}} 58' 52''$ A. M. True time.
End - $1^{\text{h}} 40' 41''$

Latitude of the place of observation $41^{\circ} 30' 20''$ N.

An eclipse of the moon at the same place, Nov. 11, 1780.

Beginning - $10^{\text{h}} 24' 39''$ True time.
End - $13^{\text{h}} 16' 57''$

Account of the Transit of Venus over the Sun, June 3, 1763, observed at Newbury in Massachusetts. By the Rev. Samuel Williams, A. M.

Ingress { External contact $2^{\text{h}} 30' 14''$ Apparent time.
Internal contact $2 48 44$

Latitude of the place of observation $42^{\circ} 37'$ N.

Longitude— $4^{\text{h}} 42' 30''$ West from Greenwich.

An Account of the Transit of Mercury over the Sun, Nov. 9, 1769, at Salem in Massachusetts. By the Same.

Ingress { External contact $2^{\text{h}} 54' 40''$ Apparent time.
Internal contact $2 56 0$

No latitude and longitude of the place.

Observation of the Eclipse of the Sun, Nov. 6, 1771, at Bradford in Massachusetts. By the Same.

Beginning - $1^{\text{h}} 36' 42''$ Apparent time.
End - $3 47 2$

Astronomical Observations. By D. Rittenhouse.

The first set of these observations is on the geocentric place of the new planet (Herschel's) through two retrogradations, viz. from its being stationary in $7^{\circ} 21' 18''$ ϖ on October 15*, 1782, to being stationary again $3^{\circ} 15' 0''$ ϖ on March 10, 1783; and from its being stationary in $11^{\circ} 53' 10''$ ϖ on October 15*, 1783, to its being stationary again March 14, 1784, in $7^{\circ} 46' 0''$ ϖ . The opposition in 1782, was in $5^{\circ} 2' 30''$ ϖ ; that in 1783, in $9^{\circ} 47' 25''$ ϖ .

Then follows an observation of the transit of Mercury over the sun, Nov. 12, 1782, at Philadelphia.

Ingress { External contact $9^{\text{h}} 34' 50''$
Internal contact $9 40 0$ } Mean time.
Egress { Internal contact $10 51 30$
External contact $10 57 35$

Greatest distance of γ from sun's limb $31''$.

* We fear that there is a typographical error in one of these dates—perhaps in the former.

The next series contains eighteen observations of the right ascension and declination of the new planet, which Mr. R. calls *Pluto*: the same number of the right ascension and declination of δ Geminorum; fourteen of the right ascension of the new planet, eight of the right ascension of δ Geminorum, two of the right ascension of γ , one of ϵ , 12 of ζ , and 4 of μ Geminorum, and four of the right ascension of Sirius.

These are a valuable collection, as they afford data for determining the theory of the new planet, which, though already established by several *foreign* * astronomers, may require a few corrections. The observations begin Jan. 29, 1784, and are continued to April 2, 1786.

* See the Appendix to the 68th volume of our Review, p. 630. and Appendix to volume 70. p. 519.

(To be continued in our next.)

ART. VI. *A Treatise upon Gout*, in which the primitive Cause of that Disease, and likewise of Gravel, is clearly ascertained; and an easy Method recommended by which both may be with Certainty prevented or radically cured. Small 8vo. 2s. 6d. Cadell. 1786.

NO malady, in the whole catalogue of diseases, has had more attention paid to it than the gout; nor has any subject been so variously treated by medical writers, in all ages and countries; scarce any two of them concurring in assigning to it the same

* The principal, or rather the only causes of calcareous earth being contained in the fluids, are ACIDS. This is an assertion which may at first appear extraordinary; but the more it is considered, the better it will be confirmed. That they are the source of a calcareous habit is certain; the manner in which they operate so as to produce it is doubtful. Perhaps the stomach and intestines are never free from a mixture of calcareous earth; it may be taken in by accident, with a variety of substances which we eat and drink, or it may be formed by the process of digestion; but this I do not take upon me to assert positively, having never made experiments to obtain the proof. Calcareous earth is a solid substance, and on that account little adapted for being absorbed by the lacteals: therefore it may exist in the *prime viæ*, without getting into the blood-vessels. But if it meets with an acid, it will unite with it so as to form a salt which will be dissolved by the aqueous fluids in the alimentary canal, and carried with them into the blood-vessels. In the fluids of the body, there is always contained a quantity of volatile alkali, which is certainly produced by the operations of the animal œconomy; acids have a stronger attraction to calcareous earth, than to volatile alkali. If such earth pure and uncombined with fixed air, is applied to a compound of volatile alkali with an acid, it will unite with the acid and dislodge the alkali. But if fixed air is admitted, a very different effect will take place; the volatile alkali will take possession of the acid, and the calcareous earth will unite with the gas. This is a peculiar compound elective attraction, which is learnt from experience, but could not have been foreseen. The volatile alkali in the body is combined with fixed air; it will therefore be the means of precipitating the earth from its compounds with acids. This is the manner, perhaps, in which acids bring on the calcareous habit.

The chemist must confess, that there is ingenuity in this theory, but the rational and scientific physician cannot admit of the *probable*, the *may be*, and the *perhaps*.

The prevention, and method of cure are contained under the following heads:

- 1st, Abstinence from the use of acids.
- 2^{dly}, The prevention of acidity in the stomach and intestines.
- 3^{dly}, The refraining from water and other liquors, in which are contained any of the compounds of calcareous earth and acids.

After particularly considering each of these heads, our Author speaks of the effects of alkalis, which he styles the *most fashionable remedies*, in overcoming and destroying acidity; and highly recommends the use of them: concluding, that—‘By these means it is certain, that a cure may in every instance be effected; but we are not sanguine in expecting that many cures will take place. Although a greater latitude with respect to regimen is allowed, than was ever permitted in gout, and no part of the system can be attended with inconvenience, yet there are very few who will have resolution to persevere in it with an exactness that shall entitle them to success. The remedies are as certain as mercury

in the venereal disease, or as bark in an intermitten: but like these, if improperly employed, they will fail in their effects.'

Were the Author's method of cure confirmed by experience, we should be more ready to acknowledge its excellency; for though his theory is ingenious and *may be* a true one; yet, in the practice of medicine, many errors are daily committed, by a man's having a bigotted attachment to a favourite system, unsupported by demonstrative or experimental evidence: we wished, therefore, that a few cases, confirming the practice he recommends, had been laid before us.

ART. VII. *Advice to the Clergy* of every Denomination and Degree: with the Evulgateion of the Resolutions of a late Congress held in Germany, for the Purpose of abolishing Christianity throughout Europe. 12mo. 3s. sewed. Baldwin. 1786.

IN imitation of that excellent satirist, Dr. Swift, the Author of the present performance gives *serious* advice to the clergy; he takes up his young pupil at a very early period, conducts him gradually to the summit of ecclesiastical dignity, and then leaves him in possession of Lambeth palace. He sets out with instructing parents how they ought to perform the part of education which necessarily falls to their share: he advises them to be very attentive to the genius and disposition of their children, and to chuse the most stupid for the church; for in any other profession his want of understanding might prevent his fortune, in this it will be of no disadvantage. The embryo divine having obtained his *ne plus ultra*, as to the English language, under the tuition of a spectacled dame, is placed on the foundation at a public school, where the study of Latin and Greek is to ingross the whole of his attention. The Author, now supposing his pupil, who is about 8 or 10 years of age, to be capable of receiving advice himself, addresses him very affectionately, and endeavours to console him under his present afflictions of being a *sag*, and unmercifully flogged by the tyrant of the school. Then follow miscellaneous instructions for the school-boy, in the several stages of his progress to the highest class.

The third Chapter is intitled, *Advice to a Student in Divinity*. We find here much severe satire; after making some remarks on the dignity and consequence of a Student at one of our universities, the Author points out to his pupil the most proper method of prosecuting his studies. He conceives the cultivation of what is called science to be a mere waste of time, since, in the opinion of many of the learned sages, a competent knowledge of Greek and Latin, with the mechanism of ancient versification, is the utmost extent of human erudition. As to attending lectures of any kind, it is a *bore*. He then recommends the sort of company which

the student ought to prefer, and gives some good directions for the enjoyment of life in every respect, and the attainment of such qualifications as must reflect dignity on the clerical character.

The next Chapter contains *Advice to a young Divine*. After giving some general instructions on the nature and design of divinity, our Author proceeds to delineate the outlines of his pupil's conduct on his first appointment to a curacy. Dress makes a considerable article in this chapter, where our Author enters into the discussion of all the minutiae that are to be observed on this head. He then considers other particulars which are of no less consequence, and gives full instructions for the young curate's behaviour as a companion for the squire, a toast-master at a christening, and other characters in which there is a probability of shining, or promoting his interest toward obtaining the higher ranks of clerical dignity. In this part of the work the Author's satire is sometimes misemployed in personal attacks; true satire always directs its weapons to the vices either of mankind in general, or of a certain class of men among whom particular vices or foibles are most apparent. In the conclusion of this chapter, the Author relates the supposed transactions of a Congress of deputies from the several states of Europe, met for the purpose of abandoning Christianity, and establishing paganism in its stead. Here we are reminded of Swift's ironies; but Swift is not excelled by his imitator.

In consequence of a proper attention to the admonitions contained in the preceding chapters, the clerical monitor supposes his pupil a canon of Windsor, or a prebendary of Durham, Canterbury, Winchester, or some other opulent cathedral; his objects and wishes are not however yet satisfied; much instruction is necessary, in order, not only to fill his present station properly, but to direct him in the road to a bishopric.

'Give me leave,' says the Author in the beginning of his 6th Chapter, 'to congratulate your Lordship on having, at once, slept over every commoner in the kingdom, and on being honourably seated among the Peers in the Upper House.' He then recommends to his Lordship the urgent necessity of attempting the *great work*, viz. to abolish Christianity. Proper subjects for sermons are pointed out, and excellent directions are given for composing them. The line of political conduct which every bishop ought to pursue, is next marked out; by a steady observation of which, his Lordship is translated to the see of Canterbury. Our Author having thus seated his pupil on the highest pinnacle of ecclesiastical eminence, puts a final period to his admonitions, with recommending such measures as may tend to convert the king to paganism.

Such is the outline of this performance, which undoubtedly contains many original thoughts: the satire is severe, and, in general,

general, expressed with humour ; but how far the clergy, considered as a body of men (for individuals must be thrown out of the question), may deserve so much ridicule, is a point which we will not contest with our waggish Author. For, were we to contradict him, he would only laugh at us ; and if we seriously sided with him, he would, probably, cry out “ *a bite !*” To the *public*, therefore, we leave this singular genius, who comes to them in rather a ‘ questionable shape :’—let *them* try what they can make of him.

ART. VIII. *Discourses on Prophecy* : read in the Chapel of Lincoln's Inn, at the Lecture founded by the Right Reverend William Warburton, late Lord Bishop of Gloucester. By East Apthorp, D.D. Rector of St. Mary le Bow. 2 Vols. 8vo. 10s. Boards. Rivingtons. 1786.

OUR readers will find an account of the institution of this lecture, and of the elegant introductory discourses of Bishop Hurd, who first preached on this occasion, in the *Reviews* for April and May 1772 *. To Bishop Hurd succeeded Dr. Hallifax, now Bishop of Gloucester, of whose sermons an account was given in the *Review* for July 1776 †. The third lecturer was Dr. Bagot, now Bishop of Norwich, whose discourses we noticed, and censured, in our *Review* for June 1781 ‡.

defence of particular doctrines, concerning which Christians themselves are not agreed whether they are parts of revelation at all, and which some of the ablest advocates for revelation in general, and the Christian religion in particular *, have rejected as unscriptural and absurd.

The first discourse is entitled *History of Prophecy*. The text is, II. xxix. 11, 12. This chapter Dr. Apthorp asserts, after St. Jerom, to have for its remote object, '*the fortunes of the Jewish nation under the Roman government.*' His proofs, if they may be so called, are a similarity of expression, ver. 3. to our Saviour's prediction, Luke xix. 43, 44. and the use of the singular number ver. 21. 'This indeed,' says he, 'is applicable to their treatment of All the prophets: but the emphatic use of the singular so often repeated, seems to point out One eminently, if not exclusively.'

Having asserted, p. 11. that 'the Jewish prophets were trained and educated to a fitness and predisposition for the divine light, by a long previous culture of the memory, the imagination, the heart, and judgment,' he goes on—

'The schools of the prophets were the most amiable and perfect models of liberal education, simplicity of manners, and sublime devotion. The principal of those schools were in the capital city, which is therefore elegantly styled The Valley of Vision †, and from thence colleges were transplanted into more sequestered and rural situations. The literature taught in those seminaries was fixed and permanent, not subject to those revolutions of barbarism and refinement, which have constantly prevailed in other nations. The Hebrew poetry, for instance, came to its perfection at once by the genius of Moses: and it continued supremely elegant, even beyond the times of the Captivity. Their language has all the characters of originality, pure and energetic, with few polysyllables, or epithets; not copious, and of consequence, highly figurative, and, as such, best adapted to the purposes of prophecy. All their science, unborrowed and indigenous, was deeply tinctured, and indeed interwoven, and of a piece with their religion. The literature chiefly studied in the prophetic schools, was the law of God; the arts of sacred poetry and music; the sciences, whether curious or necessary, which were subservient to the splendour and magnificence of the public worship; the scope and mystic intention of the Mosaic ritual, and of the Temple service; such Prophecies as had been in preceding times committed either to memory or writing; and the moral and religious means, by a strict and holy life, of obtaining or augmenting the gift of inspiration. The prophets were also the historians of the national annals; and the noble and simple narrative in our Bibles is extracted from the records of inspired men; who, as such, are styled the Former prophets ‡. The result of these useful and exalted

* Locke, Newton, Clarke, Benson, Lardner, &c.

† Isaiah, xxii. 1.

‡ See 1 Chron. xxix. 29, 30. 2 Chron. ix. 29. N.B. There is no such appellation as, *Former Prophets*, in either of these passages. REV.

studies, was to qualify them on all occasions to assert the true religion, to check and restrain the national apostacy of the kings and people, and to make gradual discoveries, less or more luminous, of the approaching redemption of mankind.

'Prophecy, thus taught as a sacred science by a moral discipline and religious education, was effectually guarded from imposture and fanaticism; it was regulated by the experience of sage preceptors, themselves inspired men; and its most daring and impetuous flights were controuled by sober reason and by the written law.'

If Dr. Apthorp were called upon to prove the truth of this account of the schools of the prophets, or even to reconcile it to probability, we believe that he would be much at a loss. And as to the latter part of the quotation, what idea must he have of prophetic inspiration, to think that its flights needed to be restrained and controlled by sober reason?

In the sequel of this discourse he points out four periods in which prophecy 'was imparted with signal lustre; namely, in the age of Moses, in the age of David, during the Babylonian and Persian empires, and in the evangelic age, or first century of the Christian church;' and makes several observations, some more, some less judicious, on the wisdom of God in distinguishing these four periods by written and recorded prophecies. As a specimen, we shall present our readers with the following extract from his remarks on the third period:

'Amidst this ample scope and immense variety of divine prescience, we discern it ever attentive to one primary object, THE ESTABLISHMENT OF A DIVINE RELIGION BY A DIVINE SAVIOUR: this Saviour the central point, to whom all the rays of inspiration converge; the Hero, if I may so express him, of this celestial epopée; influencing and actuating the whole scheme of Providence; personally the Author as well as Subject of Prophecy; for whom all the incidents are prepared, in whom they all terminate. And that nothing might be wanting to illustrate and discriminate his character, the obstacles that should oppose his great achievement are proleptically placed in such a point of view, as admits of no other solution than from great events long subsequent to the origin and establishment of Christianity, and still visibly influencing the world, and the age we live in.'

The second discourse is entitled *Canons of Interpretation*. The text is the same with that of the preceding: 'From the very nature of prophecy,' says he, 'as flowing from the divine prescience, obscurity is essential to it.' Surely not, *as flowing from the divine prescience*. A better, indeed the only plausible reason for the obscurity of prophecy, is given by our Author himself in the next sentence. 'A prophecy divested of its mystic and recondite character,' that is, of its obscurity, 'would be a direction rather than a presage.' The first rule of interpretation which Dr. A. lays down is thus expressed: 'I begin with laying the greatest stress on a principle, which may seem to militate with the

the confessed Obscurity of the Prophetic Word: that the Argument from Prophecy is CLEAR and LUMINOUS, not only in its general result, but in the obvious and certain sense of the most essential predictions.' But this, whether just or not, is an observation respecting prophecy, and not a rule for interpreting it. His second rule is, 'In interpreting the prophecies we cannot err in following the guidance of the New Testament.' But this is taking for granted the very point, which it was the professed design of these lectures to prove, *viz.* the truth of the Christian revelation. The third and fourth rules are professedly taken from Bishop Warburton's Divine Legation, and refer to 'the use of Significant or Expressive ACTIONS in the expression of prophetic ideas,' and to The Logical Fitness of the DOUBLE SENSE; for which Dr. A. is a strenuous advocate.

At the close of this discourse the Doctor has given us a translation of Vitringa's rules of interpretation; of which our readers may form a general idea from the method of interpretation which our Author has followed: but we have not room for particular extracts or remarks. It may not be amiss to take notice in this place, that at the end of each of the other discourses are added notes, under the title of '*Proofs and Illustrations*,' consisting chiefly of extracts from Vitringa, Gasseius, Michaelis, Fabricius, Daubuz, and other writers.

The third discourse is entitled *Prophecies of the Birth of Christ*. The passages which Dr. A. professes to illustrate are, II. vii. 14. which the reader will naturally expect him to refer to our Saviour, ch. viii. 18. ix. 1-9. and ch. xi. We shall lay before our Readers the following extracts from his illustration of ch. ix. 6. and appeal to their judgment whether the character that we have given in the beginning of this article, of the language, and spirit of these discourses, be not just:

'For unto us a child is born, unto us a son is given. From predicting the place of Christ's teaching; and the scene of his miracles, He [*the prophet*] proceeds in the most luminous and emphatic terms, to assign the Cause of this great Deliverance, and to describe the august Person and Character of the Deliverer. This divine person is described by Six distinct titles and attributes; none of which can with any symmetry be applied to any Character merely human, and which agree to no other than that of the Messiah.'—

'In the first clause the diversity of expression is not merely parallel or synonymous, but intimates distinct ideas of Christ's humanity. Unto Us, for us men and for our salvation, is repeated with a graceful emphasis. The birth of Christ in his HUMAN nature is expressed in the proper and usual manner: a Child is Born. His DIVINE nature, and the clemency of God, are expressed with exact precision: a Son is Given.'—According to this mode of interpretation our Saviour spoke of himself in his *divine nature*, Mark, xiii. 32. where he styles himself, *the Son* absolutely. REV.

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* THE MIGHTY GOD. Mysterious appellation! yet so explicit, as to overcome the Resistance of Reason to a Revealed article of Faith; *casting down imaginations, and every high thing that exalteth itself against the Knowledge of God, and bringing into captivity every thought to the obedience of Christ* *. In the texts we are considering, Jesus is styled Immanuel, and the Mighty God; with the consent of all the ancient Versions, that of the Jewish nation especially, which expresses their faith, at the very time when the Messiah was expected. "The prophet saith to the house of David, that a Child is born to us, a Son is given to us; and he hath taken the law upon himself that he might keep it; and his name shall be called, God before the face [or, from the face] of the Admirable Counsel; the Man that abideth for ever; the Messiah, whose peace shall be multiplied upon us in his days." Such is the ancient Chaldee or Jewish paraphrase on these divine titles; and it is a clear proof, among innumerable, of the sincere and genuine doctrine of the Ancient Jews concerning the Person and Deity of the Messiah. Our Lord himself and his Apostles so confirm that doctrine, as scarcely to have given a New Revelation concerning the Three Divine Persons; who are clearly distinguished in One Deity, throughout the Hebrew Scriptures of the Old Testament, in the best of the apocryphal writings, in the most ancient Targums, and in the invaluable works of Philo. The Christian revelation gave the stamp of divine authority to the received doctrine of the Jewish church, concerning the Trinity of Persons: and it asserted, what was less explicitly known by the Jews, the equal honours, and eternity of the divine Persons, giving distinct ideas of the gracious offices which each suf-

epithet of MIGHTY God is proper to the subject; the conquering, the victorious, the triumphant. What is this victory, but that signal conquest, when *having spoiled principalities and powers, he made a show of them openly, triumphing over them by his cross**? In this conquest is included that of the hostile powers on earth, who have attempted by persecution, heresy, or other arts, to suppress the truth of the Gospel.

After this ample specimen of Dr. Apthorp's language and sentiments, we shall be very concise in our account of the following discourses.

The title of the *fourth* discourse is, *Chronological Characters of the Messiah*. The text, Dan. ix. 24—27. It contains an explanation of Daniel's famous prophecy of the *seventy weeks*, which Dr. A. dates from the decree of Artaxerxes Longimanus in the seventh year of his reign, and consequently looks upon the latter part of the 26th verse, and the whole of the 27th, in which the fate of the Jewish nation is predicted, as referring to events 'BEYOND the limits of the seventy weeks, but aptly annexed to them, as an illustrious demonstration of the divine foreknowledge, of the authority of Christ, and of the truth of the gospel.' This discourse is, in our opinion, the best in the whole collection, though far from being unexceptionable.

The *fifth* is entitled *Theological Characters of the Messiah*. The text, Dan. ix. 24.

Our readers may judge of the strain of this discourse by the following extract:

* Under the universal consciousness of sin, what way is there to obtain acceptance with God? The sole dependence of natural reason is on the justice of God; a justice, certainly tempered with equity; and which perfectly coincides with his wisdom and goodness; a justice, which will certainly reward what ever can *deserve* reward. But on this principle, who can conscientiously claim acceptance with the Deity? Is there any man, so blameless, so pure, so holy, and so just, as to stand his trial at the tribunal of divine justice? Yet this he must do, if he rejects the mediation of Christ: and we might almost infer the reasonableness and existence of that mediation, from its necessity in order to render God propitious to sinners.

The divine justice, according to the idea here given of it, appears to us to be so far from coinciding with wisdom and goodness, that it militates against both, and totally excludes the latter. A few pages after we have the following wild supposition: 'Perhaps he, that is, God, would scarce have Created the world, but to Redeem it by the Satisfaction of His beloved Son.'

The title of the *sixth* is, *The Chain of Prophecies relating to the Messiah*. The text is, Dan. ix. 24. *To seal up the vision and prophecy, and to anoint the Most Holy*. In this discourse we have an ample list of Psalms, which our Author considers as prophetic

* Coloss. ii. 15.

of the virgin-birth, passion, atonement, resurrection, kingdom, &c. of the Messiah, and even expressive of his *pre-existence and coequal DEITY*: to which the Doctor has added an illustration of some detached passages of the prophets, which refer, as he thinks, to the evangelical history and doctrine.

The *seventh* discourse, under the title of *Prophecies of the Death of Christ*, is a commentary on the 53d chapter of Isaiah. Here we have a repetition of the ideas and sentiments contained in the *fifth*, respecting the necessity of the death of Christ as a vicarious sacrifice, &c. For instance, 'When God determined to save reformed sinners, it was not agreeable to the eternal laws of his moral government, to save them without a satisfaction to his Justice. Such a Satisfaction was indispensably necessary. Otherwise, the menaces of God against Sin would be of no avail, if he should wave his own prohibition; and it would render our Disobedience an indifferent thing, and even a subject of Approbation and reward, if he should Save us in our own demerits. To avoid so impious and absurd a consequence, we must discern, that there is no other way to make our pardon reconcilable with the Divine Rectitude, than by an infinite Satisfaction:'. And a great deal more in the same strain, equally repugnant to reason, and inconsistent with the many representations which the Scriptures give us of the Supreme Being, as *the Lord God, merciful and gracious, long-suffering, abundant in goodness, slow to anger, and plenteous in mercy; forgiving iniquity, transgression, and sin.*

The *eighth* and *ninth* discourses are entitled *Prophecies of the Kingdom of Christ*. The former is a commentary on the second psalm, which Dr. A. applies throughout, in a secondary sense, to the Messiah. The latter more particularly illustrates the 8th and 9th verses of that psalm, the greater part of the 72d, and some passages of the prophet Isaiah, as predicting the prevalence of the Christian religion, till it was established by Constantine, its gradual progress and extension to the present day, and its future universality. In this discourse Dr. A. has introduced the following remarks on Ps. ii. ver. 7, 11, 12.

'In the primary and historical sense, the tributary princes are enjoined to pay their homage to the theocracy, administered in the person of King David as God's Viceroy; their service being claimed by Jehovah as paramount. *Serve the Lord with fear*—But the singularity of the subsequent expression, *Kiss the Son*, is an argument that the secondary or religious sense was principal in the ideas of Inspiration. In the 7th verse *, *thou art my son*, is no otherwise applicable to David, than as God's Viceroy: but in its theological sense, it is so apposite to the Son of God, as to be a proof of his deity. In the 12th verse, the expression is still more appropriate †; *Kiss the Son*. The peculiar use of a Chaldaic word intimates a sin-

* בְּגִי אֶתָּה

† נִשְׁקוּ בֶרֶךְ

gular and exclusive idea of filiation.'—We leave the discerning reader to his own reflections on this curious passage!

The *tenth* discourse is entitled *Characters of Antichrist*. The text, Isaiah lvii. 10. In our opinion it requires a very strong imagination to perceive that Isaiah had any reference in this chapter, and particularly in the 10th verse, to the Bishop of Rome. But fancy is equal to any thing. We need go no further for a proof of this than our Author's comment on ver. 6. *Slaying the children in the vallies, under the clefts of the rocks.* 'This passage,' says he, 'is inexplicable, but by applying it to the events of the long persecutions in the vallies of Piedmont, and among the rocks of the Alps.'

The *eleventh* has for its title *The Mystic Tyre*. The text is Ezekiel, xxviii. 1—10. This and the other predictions of Ezekiel against the king and city of Tyre, Dr. A. upon very slight grounds, supposes to be 'mystic allegories,' pre-signifying the corruption and ruin of the church and city of Rome. He suffers his imagination to carry him so far, as to conclude, from some expressions of the prophet, that the city of Rome and its adjacent territory will fall into the ocean 'by the force of earthquakes, and of subterraneous fires. Italy,' says he, 'is a storehouse of fire. Vesuvius, Etna, and all the vulcanian isles, will burst forth into flames. By earthquakes new eruptions will probably be opened in the Apennines; and near to Rome, and in Rome itself; which will be absorbed into a lake of fire, and sink into the sea; as is more than intimated in the Apocalypse *.'

The last discourse is entitled *Prophecies of the Origin and Progress of the Reformation*. The text, Rev. x. 7. It points out, according to the Author's own account of it, 'the remedies of those corruptions,' viz. which subsist both in the Roman and Reformed churches. 'The declining power of Antichrist, and the moral means of advancing the promised purity, amplitude, and felicity of the Christian church, probably on earth, to be completed in the heavenly state.'

In reading these discourses we noticed, among many others, the following affected terms and expressions. Vol. I. p. 29. 'celestial epopœs.' P. 66. 'those who outrage the prophetic emblems to an excess of scenical representation.' P. 87. 'Implement,' for completion. P. 117. 'unique' as an adjective. P. 208. 'The expiation of Christ's passion.' P. 223. 'the famed' ΑΛΩΣΙΣ, or excision of Jerusalem.' P. 265. 'Interminations' for threatenings. P. 284. 'Adoption.' P. 289. 'transmissively disordered.' P. 297. 'evanid shadow.' P. 340. 'evanescence of the old law.' P. 341. 'they create a paradise, a tempe, or a panchœa, in the reader's imagination.' Vol. II. p. 5. 'celestial panoply.' P. 12.

* Rev. xviii. 21.

and other places, '*fastuous*.' P. 43. '*the Israelites were expiated*.' P. 46. '*avtender*,' a new verb. P. 61. '*Devotements*.' P. 92. '*preluding*.' P. 218. '*consecratory*.' P. 256. '*epinicion*.' P. 261. '*lessus or elegy*.' P. 270. '*diluteh*,' for loosely, we imagine. P. 274. '*Such a πανωλεθρις is not applicable to the historic Tyre*.' P. 337. '*rules—of eucharist*.' P. 342. '*averse to aggression*.'

We no longer wondered, however, at the false taste which Dr. A. has discovered in regard to language or composition, when we had read the following passage, Vol. II. p. 338. 'A selection might be made from St. Luke and St. Paul; from Minucius, Lactantius, Prudentius, Jerome; Justin, Clement, Origen, Chrysostom, Basil, Macarius; and the poems of Nazianzen, Nonnus, and Sinesius;' (*Hear him, ye men of Oxford and Cambridge!*) 'which might rival in elegance, and far exceed in utility, the very best classics.'

But that we may not be thought to have noticed only what is exceptionable in these volumes, we shall copy the following just representation of Christianity, which our Author has given, Vol. II. p. 344.

'By this *august* name I mean that religion which is described and exemplified in the New Testament, a religion of personal, domestic, and public virtue: in which the passions are not extirpated, but governed: in which, God is adored through Jesus Christ, with love, admiration, fear, and gratitude: by which society is continually improved and meliorated; while the individual is daily renewed and

address, and reason with, them, on points of the most interesting and important nature. No people, since the creation, that we have read or heard of, were ever so despised, and hated, by the rest of mankind,—so cruelly oppressed, so singularly marked out by their sufferings, as that nation to whom these extraordinary letters are written. Happily, however, the times in which we live are not chargeable with the oppressions and persecutions here alluded to. Humanity, guided by Christian principles, has taught us, in these later and better days, a wiser and more equitable conduct. The history of the Jews, ancient and modern, presents us with a curious subject of observation, in a philosophical view, when it is considered that the descendants of Abraham once possessed, *for ages*, a country, where they lived in the full maintenance of customs and manners peculiar to themselves, and in the enjoyment of some advantages, and particularly the most important branches of knowledge, to which the rest of mankind were strangers, or, at least, concerning which, they were in a very great degree of uncertainty and darkness; and still they are as much signalized as before, though in very different circumstances; having been, *for ages* also, driven out of their own land, dispersed over almost every habitable part of the globe; and yet, wherever they come, remaining wholly distinct from the rest of mankind. Other nations have been totally vanquished as well as the descendants of Abraham, but the remnants of them have intermingled with the different people among whom they sat down, and their original hath been at length forgotten: but it hath not been so with the Jews!

Dr. Priestley, fully persuaded that they have been, and *are*, the *peculiar people* of the one living and true God, and that their extraordinary sufferings have been caused by their rejection of the Messiah, invites them to a fair, dispassionate, and diligent consideration of the subject. He addresses them with compassion, with affection, and with respect; at the same time that he appeals to their reason and judgment. He urges them, especially the more learned among them, to a free discussion with respect to the Christian faith. He wishes to hear the objections they may have to offer, and assures them they shall meet with the greatest and most candid attention.

The Doctor seems to apprehend that some of his peculiar tenets and explications of scripture are favourable to his attempt; and, accordingly, he disclaims the doctrines of the miraculous Conception, of the Divinity of Christ, and of the Trinity. Those, however, who deem themselves more *orthodox* Christians, will certainly object to such important concessions; and will consider his relinquishment of those great points, as *giving up all*. Be this as it may, our Author's main design is undoubtedly laudable; and the pious endeavour is well conducted, and

supported, by arguments, urged in such manner as seemed most likely to excite the attention of those to whom the letters are addressed. The Doctor's principal aim is to engage the Jews to think duly on the subject:—‘I am, says he, far from flattering myself that the little which I have advanced, should of itself make any of you converts to Christianity. My utmost hope is, that it may be the means of drawing your attention to the subject, and especially to the study of your Scriptures and ours in conjunction; that you may judge for yourselves, whether there be reason in what I have advanced or not.’—Again, he adds, ‘Diligently compare the historical evidence of both religions. Both, you will find, are in reality but one. They are perfectly consistent with, nay they imply each other, and must stand or fall together.’

We have only farther to observe, that should there be a prospect of obtaining, in any measure, the desirable end proposed, these letters will be translated into *Hebrew*, for the use of learned Jews in all parts of the world.

ART. X. *Sylva*: or a Discourse on Forest Trees, and the Propagation of Timber in his Majesty's Dominions. By John Evelyn, Esq. F. R. S. With Notes by A. Hunter, M. D. F. R. S. A new Edition. To which is added, *The Terra*, a Philosophical Discourse of Earth. Royal 4to. — 2 Vols. 2l. 15s. Boards. On Imperial Writing-paper, 4l. 10s. Boards. Dodley. 1786.

formed with great industry and fidelity. Added to this, there were many obscurities in the language and style of our Author, which rendered him in a great measure unintelligible to the generality of readers. In this situation, it was necessary to remove the difficulties and to elucidate what was obscure; in doing which, it was impossible to avoid making some alterations in the text; but the Doctor observes in his preface, 'that the liberties he has taken with it, in a variety of places, are warranted from a careful collation of the five editions with some original manuscripts, without which he could not possibly have proceeded with any degree of satisfaction; for,' adds he, 'of all the books in the English language there are, perhaps, none so incorrect as the two last editions of the *Sylva*: the one printed in 1704, the other in 1729.'

In Mr. Evelyn's original *Introduction*, there is an instance of modesty and humility, as pleasing as it is rare:

'After what the frontispiece and porch of this wooden edifice presents you, I shall need no farther to repeat the occasion of this following discourse: I am only to acquaint you [the reader] that as it was delivered to the Royal Society by an unworthy member thereof, in obedience to their commands; by the same it is now republished without any farther prospect: and the reader is to know, that if these dry sticks afford him any sap, it is one of the least and meanest of those pieces, which are every day produced by that illustrious assembly; and which enrich their collections, as so many monuments of their accurate experiments, and public endeavours, in order to the production of real and useful theories, the propagation and improvement of natural science, and the honour of their institution.'

What a contrast to the vain-glorious declarations of some of the ancients, in their own favour; how different from the encomium which Horace passed on himself,

Exegi monumentum ære perennius, &c.

And surely if meritorious and successful exertions entitle any writer to self-approbation, no one can dispute the right possessed by Mr. Evelyn.

Having, in the Review * of the former edition, given a circumstantial account of all the improvements which the Doctor had then introduced, we refer our readers to that account, and shall now briefly mention some of the notes added to the present republication †.

We are presented with an ingenious note, at p. 27, vol. i. on the analogy between the eggs of animals and the seeds of plants. In a note to p. 63, vol. ii. there is an interesting account of the

* See vol. lvii. p. 428.

† We must observe that the *Terra*, another treatise of Mr. Evelyn's, is placed at the end of this edition: which work we shall notice in the next Article, as it has been separately published.

false Acacia; these we intended to transcribe at length, but the extract would be rather too much for our narrow limits. In a note to p. 192, vol. ii. the Editor has given us a learned account of the *Hyssop* mentioned by St. John, which we must omit for the same reason.

We cannot conclude without acknowledging, that our Editor has in every particular shewn himself equal to the arduous and difficult task he had undertaken: in selecting from the information of others he is careful, candid, and judicious; his own remarks are well-founded,—proposed with modesty, and supported with knowledge.

ART. XI. *Terra*; a Philosophical Discourse of Earth, &c. By J. Evelyn, Esq. F.R.S. With Notes by A. Hunter, M.D. F.R.S. 4to. Royal Paper, 5s. sewed; or, on Imperial Paper, 7s. 6d. Boards. Dodsley, &c. 1787.

THE first edition of this valuable treatise, published by Dr. Hunter, appeared in 1778,—of which we gave an account in our 60th volume, p. 471. This work, which possesses a very considerable degree of merit, as, indeed, do all the productions of Mr. Evelyn, was read to the Royal Society in 1675, and added greatly to the reputation of that learned body, then in its infancy.—Dr. Hunter has improved this treatise with notes of an useful and practical nature, has enriched it with a neat engraving,

the MEMOIRS, which the secretary was accustomed to compose, and arrange under the different classes of natural science, according to their respective subjects; and this suppression, the eminent genius and talents, the precision and perspicuity of the Marquis DE CONDORCET must render a just matter of regret. It does not belong to us to pronounce concerning the reasons alleged by the noble secretary for this alteration; we therefore confine ourselves to the bare mention of the fact, which is, that henceforward, the *observations* that are addressed to, and the *Reports* that are read in the Academy, will be substituted for the omitted *Summaries*, and it is in this new form that the history of the Academy will appear for the future. This alteration will make no change in our method of reviewing this work, as we intend to go on, as we have hitherto done, exhibiting the Memoirs, not in the order in which they lie in the work, but in distinct classes, according to their respective subjects.

WORKS PRESENTED TO THE ACADEMY.

This Article is very meagre:—it contains no *work* properly so called. All that we find in it, is the notice of a dissertation on a *Prize-question*; but this we deem of sufficient importance to be communicated to our readers, as being the first-fruits of a *Foundation*, in which chemical science is immediately directed to the purposes of humanity and public utility. The case is as follows: A worthy citizen, who has concealed his name, observing the great number of trades, professions, and useful arts, whose exercise, by the means with which they are carried on, is destructive to the health and often to the lives of the persons employed in them, presented to the Academy, in the year 1783, the sum of 12,000 livres, to form a fund for an annual Prize-question, relative to the best method of rendering the exercise and operations of these professions and arts, less unhealthy and less dangerous. The Academy accepted, with zeal and applause, this humane proposal. The sum was, with royal consent, converted into an annuity on the lives of the KING and the DAUPHIN, and the yearly product is destined to pay for a medal, which is to be adjudged, yearly, to the best *Memoir*, or the most satisfactory experiment, that shall be presented to the Academy on the subject already mentioned.

The subject of the first Prize-question, which the Academy proposed was, *To ascertain the nature and causes of the diseases to which GILDERS, who GILD BY the FIRE and ON METALS, are exposed; and to point out the surest preservatives, whether of a physical or mechanical kind, against such diseases.* The medal was adjudged to a Memoir, composed by M. HENRY ALBERT GOSSE, of Geneva.

EULOGIES.

The deceased MEMBERS of the Acad my, whose Eulogies are composed by the eloquent pen of the learned Secretary, are Messrs. *Hunter, Euler, Bezout, d'Alambert, Count de Tressan, and M Wargentin*.—The first of these is too well known at home to render necessary, to a British reader, any information that can be given of him from abroad. Of the second, we have already given an ample account, from the excellent Eulogy of M. Fuss. Nothing material appears in M. CONDORCET's Eulogy, that may not be found there, though it be a masterly production, and may have some peculiar merit in the esteem of mathematical readers: but there are many interesting lines in the personal character of the great and good EULER, which the Secretary has not deemed worthy of a description so full, as that given of them by M. Fuss, and by us after him *.—The Eulogy of M. BEZOUT contains nothing remarkable.—M. WARGENTIN, Secretary to the Swedish Academy, and member of all the principal literary societies in Europe, was, indeed, a man of very considerable eminence in the learned world. He cultivated all the sciences, but shone particularly in mathematics, and he acquired great reputation by the discovery of (what he called) the *empirical equations of the satellites of Jupiter*. Count TRESSAN, who wrote a little *Essay on Electricity*, and a book entitled, *R flexions sur l'Esprit*, for the education of his children, was a man of wit and pleasure. His chief praise, in his Eulogy here, is

education of his child, and for his future subsistence in a state of ease and independence.

He received his first education in the *College of the Four Nations*, among the Jansenists, where he gave early marks of capacity and genius. In the first year of his philosophical studies, he composed a *Commentary* on the *Epistle of St. Paul to the Romans*, and thus began as *Newton* ended, as our Author *styly* observes. The Jansenists considered this production as an omen that portended, to the party of Port-Royal, a restoration to some part of their ancient splendor, and hoped to find, one day, in *M. d'Alembert*, a second *Pascal*. To render this resemblance more complete, they engaged their rising pupil in the study of the mathematics; but they soon perceived that his growing attachment to this science was likely to disappoint the hopes they had formed with respect to his future destination: they, therefore, endeavoured to divert him from this line; but their endeavours were fruitless.

At his leaving college, he found himself alone and unconnected in the world; and sought an asylum in the house of his nurse. He comforted himself with the hope, that his fortune, though not ample, would better the condition and subsistence of that family, which was the only one that he could consider as his own. Here he lived, during the space of forty years, with the greatest simplicity, discovering the augmentation of his means only by increasing displays of his beneficence, concealing his growing reputation and celebrity from these honest people, and making their plain and uncouth manners the subject of good-natured pleasantry and philosophical observation. His good nurse perceived his ardent activity, heard him mentioned as the writer of many books; but never took it into her head that he was a great man, and rather beheld him with a kind of compassion. "*You will never,*" said she to him, one day, "*be any thing but a philosopher—and what is a philosopher?—a fool, who toils and plagues himself during his life, that people may talk of him when he is no more.*" When we cast an eye upon a certain set, or sect, of *Philosophers*, we cannot help thinking that this woman was no fool.

In this peaceful and plain mansion *M. d'ALEMBERT* applied himself entirely to the study of geometry, and he soon proceeded so far as to enjoy the pleasure of making discoveries: but this pleasure was short; for, by consulting writers on that science, he quickly perceived, that the truths of which he looked upon himself as the first discoverer were already known. This disagreeable surprise led him to conclude (*we know not why*) that nature had refused him genius; and that nothing more remained for him, but to acquire the knowledge of what others had discovered. To this he willingly submitted, and was persuaded

that the pleasure of study, even without the fame acquired by discoveries, would prove sufficient for his happiness. This anecdote our Author had from M. D'ALEMBERT himself, and he deems the morality of it precious. It is rare, *says he*, to observe the human heart, so near to its natural purity and simplicity, and before it has been corrupted by self-love.

As M. D'ALEMBERT's fortune did not far exceed the demands of necessity, his friends advised him to think of a profession that might enable him to augment it. He accordingly turned his views to the law, and took his degrees in that line; but soon abandoned this plan, and applied to the study of medicine. Geometry, however, was always drawing him back to his former pursuits, and, after many ineffectual efforts to resist its attractions, he renounced all views of a lucrative profession, and gave himself over entirely to mathematics and poverty.

In the year 1741 he was admitted member of the Academy of Sciences, for which distinguished literary promotion, at such an early age, he had prepared the way by correcting the errors of a celebrated Work*, which was deemed *classical*, in France, in the line of geometry. He afterwards set himself to examine, with deep attention and assiduity, what must be the motion of a body, which passes from one fluid into another more dense, in a direction not perpendicular to the surface separating the two fluids. Every one knows the phenomenon, which happens in

methods, different in appearance, for each problem; but he maintains, that these methods differed only in appearance, that they were, in reality, but one and the same method, and that the principle above mentioned lay concealed in them, though none had been able to discover it before M. D'ALEMBERT.

So early as the year 1744, M. D'ALEMBERT had applied this principle to the theory of the equilibrium, and the motion of fluids; and all the problems before solved by geometricians became, in some measure, its corollaries. The discovery of this new principle was followed by that of a new calculus*, the first trials of which were published in a *Discourse on the general Theory of the Winds*, to which the prize-medal was adjudged, by the Academy of Berlin, in the year 1746, and which was a new and brilliant addition to the fame of M. D'ALEMBERT. This new calculus of partial differences he applied, the year following, to the problem of vibrating chords, whose solution, as well as the theory of the oscillations of the air and the propagation of sound, had been given but incompletely by the geometricians who preceded him, and these were his masters or his rivals.

In his discourse on the theory of the winds, he only considered the effect that may be produced by the combined action of the moon and of the sun upon the fluid which surrounds the earth. Here the objects of his inquiry were, the form that the atmosphere must assume, at each instant, in consequence of this action, the force and direction of the currents that must result from it, and the changes that must be produced, in their velocity and direction, by the form of the great valleys, which furrow the surface of the globe. In the year 1749 he furnished a method of applying his principle to the motion of any body of a given figure, and he solved the problem of the precession of the equinoxes, determined its quantity, explained the phenomenon of the nutation of the terrestrial axis†, and thus finished what Sir Isaac Newton had left incomplete.

In the year 1752, M. D'ALEMBERT published a treatise on the *Resistance of Fluids*, to which he gave the modest title of an *Essay*. It contains a multitude of original ideas and new observations, and by it the theory of the motion of fluids is, at length, really subjected to calculation.

About the same time he published, in the *Memoirs of the Academy of Berlin*, *Researches concerning the Integral Calculus*, which

* This discovery of a new calculus appeared necessary to the successful application of M. d'ALEMBERT's principle to the theory of the equilibrium and the motion of fluids; because in the theory of fluids, as in that of the motion of bodies susceptible of change in their form, this principle led to equations, which were not furnished by the methods before known.

† Discovered by Dr. Bradley.

is greatly indebted to him for the rapid progress it has made in the present century.—Thus M. D'ALEMBERT shewed himself, at the age of 34, a worthy successor of NEWTON, by solving the problem of the precession of the equinoxes (a solution which has confirmed, by irresistible proof, the theory of universal gravitation)—by pursuing, like him, the study of the mathematical laws of nature—by creating, like him, a new science, and by inventing, also, a new *calculus*, the honour of which discovery no competitor has ever pretended either to contest or to share with him.

While the studies of M. D'ALEMBERT were confined to geometry, he was little known or celebrated in his native country. His connexions were limited to a small society of select friends: he had never seen any man in high office, except Messrs. *d'Argenson*. Satisfied with an income which furnished him with the necessaries of life, he did not aspire after opulence or honours, nor had they been hitherto bestowed upon him, as it is easier to confer them on those who solicit them, than to look out for men who deserve them. His cheerful conversation, his smart and lively sallies, a happy knack at telling a story, a singular mixture of malice of speech with goodness of heart, and of delicacy of wit with simplicity of manners, rendered him a pleasing and interesting companion, and his company, consequently, was much sought after in the fashionable circles. His reputation, at length, made its way to the throne, and rendered him the object

nities of all the branches of human knowledge, is, in our opinion, one of the most capital productions of which the philosophy of the present age can boast. Nor will it be disputed, that the master-builders of this new and stupendous temple of science, for the worship of NATURE, had also really in view the advancement of human knowledge, and the improvement of the arts and sciences. This, no true, no candid philosopher will call in question. But that, in the inner court of this temple, there was a confederacy formed against all those who looked higher than nature, for the principal object of their veneration and confidence, is a fact too palpable, nay too boldly avowed, to stand in need of any proof; and if opposition was made by many good and learned men to the violent and unnatural divorce that was attempted between religion and philosophy, we think it rather unfair, that all opposition to such an attempt, from whatever quarter it came, should be indiscriminately stigmatized with the odious appellations of detraction and slander.

Some time after this colossus of science reared its head to the clouds, and bestrode, with authority, the literary world, M. D'ALEMBERT published his *Philosophical, Historical, and Philological Miscellanies*. These, says our Author, increased the number of his detractors; that is, of those who did not think themselves bound to subscribe implicitly to his opinions. Here discussion is again identified with detraction. What then becomes of toleration and freedom of inquiry? Oh! they are the exclusive prerogatives of our philosophers, who, like the learned ladies in *Moliere*, tell the world plainly, that the first law of their empire is,

Nul n'aura de l'esprit que NOUS et nos AMIS.

The *Miscellanies* were followed by the *Memoirs of Christina Queen of Sweden*; in which M. D'ALEMBERT shewed that he was acquainted with the natural rights of mankind, and was bold enough to assert them. His *Essay on the Intercourse of Men of Letters with Persons high in Rank and Office*, wounded the former to the quick, as it exposed to the eyes of the public the ignominy of those servile chains, which they feared to shake off, or were proud to wear. A lady of the court hearing, one day, the Author accused of having exaggerated the despotism of the great, and the submission they require, answered flyly, *If he had consulted me, I would have told him still more of the matter.*

M. D'ALEMBERT gave very elegant specimens of his literary abilities, in his translations of some select pieces of *Tacitus*: but these occupations did not divert him from his mathematical studies; for, about the same time, he enriched the *Encyclopædie* with a multitude of excellent articles in that line, and composed his *Researches on several important Points of the System of the World*, in which he carried to a higher degree of perfection the solution of the

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the *problem of the perturbations of the planets*, that had, several years before, been presented to the Academy.

In 1759, he published his *Elements of Philosophy*; a work remarkable for its precision and perspicuity; full of important truths, analyzed with such clearness and simplicity, that they are intelligible to those who are the least accustomed to abstract notions, and therefore adapted to general use. Such is the substance of our Panegyrist's opinion of this work; in which, however, we find some tenets, relative both to metaphysics and moral science, that are far from being admissible.

We should be wanting in the justice due to the Marquis DE CONDORCET, if we passed over in silence the succinct *view* he gives us of the principles of M. D'ALEMBERT's philosophy, and his discussion of some censures, to which the opinions of this eminent man seem more or less liable. This *view* is presented with uncommon sagacity and judgment, and the discussion is conducted with impartiality and candour; but the passage is too long for our insertion. We shall therefore confine ourselves to some lines of the philosophical picture, and refer our readers to the work before us for an idea of the *whole* of this excellent composition.

Our Eulogist observes, that, by a long and assiduous study of mathematical science, M. D'ALEMBERT had contracted a habit of being little affected by any truths that were not susceptible of a rigorous proof. He saw, certainly, diminishing in proportion

ters. He has reduced to a small number of general truths, or first principles, all that we *can* know with certainty in these important branches of human knowledge. Perhaps, says our Author, he has reduced here the human mind within too narrow limits. There is, indeed, no *perhaps* in the case; and we dare to *calculate* his demerit, in this respect, at a very considerable *quantum*; since he was led by *his* method, and would lead us, if we minded him, to partial views of *evidence*, and to treat with indifference, if not to reject, truths of a higher and more important order than those that come under the jurisdiction of algebra; and *that*, forsooth, under the pretext that the terms, which express metaphysical and moral ideas, are borrowed from vulgar language, and have only a vague and indeterminate meaning. What then becomes of that moral evidence, that high and satisfactory *probability*, which is the only guide of man in the highest concerns of human life and moral conduct? What becomes of distinct, and even intuitive, notions, with the deductive evidence that flows from them? They are involved, by M. D'ALEMBERT's method of philosophising, in doubt and uncertainty: the most important questions relative to the happiness of mankind, according to his doctrine, depend for their solution upon vague and arbitrary principles; and corrupt men will readily avail themselves of this pernicious doctrine to decide these questions according to their caprice, or their personal views. M. CONDORCET fairly and candidly avows all this; and we mention it to his honour, that he has not been blinded by the partiality of friendship in this matter, though he softens the reproach as well as he can, consistently with truth; and comforts himself by some keen and violent strokes at the presumptuous dogmatists that fall into the contrary extreme. With all our hearts. We profess nearly an equal displeasure with those who put out our candle, and those who substitute a *Will with a whisp* in its place.

We pass over our Panegyrist's account of the resentment that was kindled (and of the disputes that followed it) by the article *Geneva*, inserted in the *Encyclopædie*. The story is old and stale; its subject is local; yet, in the course of the controversy, talents were displayed, and incidental objects were exhibited, which gave rise to discussions more generally interesting. We shall only observe, that M. D'ALEMBERT did not leave this field of controversy with flying colours. The contest certainly was neither fair nor successful on his side, though our Panegyrist is at no small pains to disguise his defeat; a thing not unusual with his superiors in battles of another kind. *Voltaire* was an auxiliary in this contest; but as, in point of candour and decency, he had no reputation to lose; and as he weakened the blows of his enemies, by throwing both them and the spectators into fits of laughter,

laughter, the issue of the war gave him little uneasiness. It fell more heavily on D'ALEMBERT, and exposed him, even at home, to much contradiction and opposition.

It was on this occasion that the (late) King of Prussia offered him an honourable asylum at his court, and the place of president of his Academy; and was not offended at his refusal of these distinctions, but cultivated an intimate friendship with him during the rest of his life. He had refused, some time before this, a proposal made by the Empress of Russia, to entrust him with the education of the Grand Duke;—a proposal accompanied with all the flattering offers that could tempt a man, ambitious of titles, or desirous of making an ample fortune: but the objects of his ambition were tranquillity and study.

In the year 1765, he published his *Dissertation on the Destruction of the Jesuits*. This piece drew upon him a swarm of adversaries, who confirmed the merit and credit of his work by their manner of attacking it.

Beside the works of this eminent man already mentioned, he published nine volumes of memoirs and treatises, under the title of *Opuscules*; in which he has solved a multitude of problems relative to astronomy, mathematics, and natural philosophy; of which our Panegyrist gives a particular account, more especially of those which exhibit new subjects, or new methods of investigation.

He published also *Elements of Music* and rendered at

it frequently by witty jokes and pleasant stories. He was the only person of the company who remained calm, and could occupy his mind about other objects than himself; the only one who had strength of mind sufficient to give himself up to merriment and frivolous amusements."—(*This is something like DAVID and CHARON.*)

[*The MEMOIRS will be reviewed in another Article.*]

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For MARCH, 1787.

UNION with IRELAND.

Art. 13. *An Union of England and Ireland proved to be practicable and equally beneficial to each Kingdom.* With supplementary Observations relative to the Absentees of Ireland, pointing out the constitutional Means of removing Complaints, arising from that and other Causes of Discontent. To which is added, a Reply to the Dean of Gloucester's Advice to the Irish, to trade with Foreign in preference to the British Colonies. By John Williams, Esq. late of Merton College, Oxon. 8vo. 1s. 6d. Kearsley. 1787.

THIS Writer is strenuous in favour of an union between Britain and Ireland, as a general proposition, without seeming to be aware of objections urged to its practicability; and he is equally zealous in dissuading the Irish from any efforts toward independence.

When a man evidently intends well, it is disagreeable to check his ardour, by telling him he had better leave the publication of sentiments to those who possess more address in digesting and expressing them. Every honest well-meaning man is an honour to his country, and cannot fail of doing public service by inculcating good principles in his private capacity; but before a speculator ventures to publish his thoughts, he ought to be well assured of having something to communicate sufficiently important to challenge public attention. When two acquaintances meet in the rain, it is very natural for one of them to tell the other that it is a wet day; a simple assent to so evident a position is given, without stopping to controvert it, and so the matter ends. But it is far otherwise when a man is charged eighteen pence, and required to read fifty pages, to be informed of matters that he knew before.

Art. 14. *Considerations on the Political and Commercial Circumstances of Great Britain and Ireland,* as they are connected with each other; and on the most probable Means of effecting a Settlement between them; tending to promote the Interests of both. 8vo. 2s. Debrett. 1787.

This Writer enters largely into those obstacles that render a legislative union with Ireland impracticable, and shews the advantages of a commercial union on such terms of liberal equality as, considering the two islands as one extended country, may produce from every part of it the most that its soil or situation is capable of affording.

This

This can only be accomplished by a reciprocal interchange of commodities, which are either the natural growth of the several districts, or the artificial productions of industry, brought nearly to perfection there: any thing that tends to restrain this freedom of exchange, so far as it operates, counteracts the design of promoting the general cultivation of local advantages.' He confirms this doctrine by a simple illustration. 'If every yard of cloth manufactured in Yorkshire, should be taxed a shilling as soon as it entered Lancashire, it would produce a double effect prejudicial to both countries; it would diminish the demand for cloth in Lancashire, and therefore narrow the Yorkshire market, and so far as the remaining consumption of cloth in Lancashire became necessary to subsistence, it would lay a charge upon every work carried on in that county.'

But the fond idea of equality and independence, withstands a conformity with our navigation-act, and a contribution of revenue, until some expedient can be invented, to secure those indispensable objects and at the same time cheat the devil; which we never scruple when we have a good end in view, to cover a fraud upon one whose part is taken by nobody. Our Author, under the influence of a 'liberal policy,' would leave these grand points open to the discretion of the Irish legislature; in full confidence that their wisdom and generosity would operate with all the force of obligation. We honestly confess, we never saw cause to justify any reliance on political generosity, and least of all, to expect it from fluctuating bodies of men; if, therefore, any hazards are to be incurred, we are cordially disposed to leave them to the share of the personage before mentioned.

and under a persuasion of the soundness of their maxims, our Author argues that they never ought to be tried: *delenda est Carthago*; but has he foreknowledge or confidence sufficient to point out Carthage?

When he argues upon the supposition, that under this treaty it is 'agreed, that henceforth France shall be at liberty to export British manufactures upon the *same terms* with Britain herself;' and that America will be supplied through this medium, rather than by a direct intercourse: it is imagined we need not enter farther into his commercial reasoning against the measure. In brief, France is to become the general carrier of British manufactures; our arable land is to be converted to pasture for the raising of wool; our ploughmen and sailors are to dwindle into manufacturers; our navigation-act, according to the fashionable parliamentary phrase, is *done away*; and the greatness of Britain is no more!

Art. 16. *An Appeal to the Landed Interest of Great Britain*, on the Operation of the Commercial Treaty with France. By a Country Gentleman. 8vo. 1s. 6d. Debrett.

Under the character assumed by the present Writer, he declares, that however liberal the principle may be, that suggests an union of interests between manufacturers and land-owners, it is an uncontrollable fact that nature has set an insuperable bound to such a connection. — 'For while commerce can flourish but by throwing the taxes on the landed interest, it is imposing too severe a task on human frailty to expect that she will willingly submit to a fair participation of the public burdens.'

It passes current indeed in common discourse, that all taxes fall ultimately on land. But we do not understand how the landlord, or raiser of a raw material, is injured by a duty paid after it has assumed a new form under the creative hand of the artisan. Manufacture is necessary to make it marketable, and provided the tax is not so heavy as to defeat its purpose by reducing consumption, it is ultimately defrayed by the consumer, with a profit to the dealer for the advance. Our Author complains, that beside what land-owners contribute jointly with their fellow subjects [as consumers], they labour under oppressions specifically their own, 'arising nearly to the enormous amount of half the national revenue.' If then we accept his own calculation, and with him consider the body of the people as composed of two classes, land-owners and manufacturers, it appears that, at least, the latter 'submit to a fair participation of the public burden:' and farther, that they raise it by the mere force of personal industry, and not as the indolent claimants of incomes growing from hereditary property. When our Author asserts that the first principle of commerce is monopoly*; it may be hinted, that there are not wanting philosophical politicians, who contend that the monopoly most injurious to the interests of the community, is that of land. Leaving such points however to be adjusted between the country gentleman and the manufacturer, the tendency of this appeal is to shew, that the commercial treaty will be the destruction of the British corn distillery; and that the Hovering-act is defeated by 'a general invitation to the French cutters, luggers, and all those

* Pamphlet, p. 13.

other vessels, which if English, would be immediately confiscated, to come and exercise their trade on the English coast, without a fear of molestation.'

For his own ease, the Author adopts several statements made by other opponents to this measure, to shew that it will operate materially to injure the revenue. He adds, 'It has been urged, that this deficiency will be made good by the increase of customs on French goods; but let it be recollected, that this increase of customs on French goods can only be obtained by a proportionable decrease of excises on our own.' It should also be recollected, that unless we are supplied with French goods on the terms suggested by another writer on the same side of the question*, we must give English goods in exchange for them; and money accruing from an extended foreign trade, will on all hands be allowed to be *at least* as acceptable as if raised by excises on internal consumption.

On the whole, the writer deems the permanent interests of proprietors of land sacrificed to immediate commercial views, 'by this new-fangled treaty, this ill-begotten, undigested mass of absurdity and contradictions.'

Art. 17. *Sentiments on the Interests of Great Britain. With Thoughts on the Politics of France, and on the Accession of the Elector of Hanover to the German League.* 8vo. 2s. Robson, &c.

In pointing out what he deems the true interests of Britain, this Writer is, by his own account, only amusing himself in vain efforts to twist a rope of sand: for to what end do we oppose the aggrandisement of the house of Bourbon, if all the sceptres in Europe are inevitably doomed to fall into their hands? Under such a fatality, there is nothing left for us but despair.

effectual operations may be suggested than are proposed in the above recipe.

In this sad situation, the only consolation in *our* view is, to be the *last* swallowed up; and this indeed may be hoped from the little present danger of our sceptre lapsing to France for want of a British hand to hold it. All measures of policy under such an impending fate, can be only for temporary benefit; and we are told, 'that nature has been no less officious in implanting a kind of enmity in the mental organization of the inhabitants (*i. e.* of England and France) than in adapting their territories to be in a state of warfare with each other.' We find also, that nature has been as officious in working up a mental antipathy in the Spaniards to their neighbours the French; for—'as to any extension of territory in *that* quarter, the discordant dispositions of the people of the two countries seem to be an unfurmountable obstacle to it.' As therefore like causes are uniform in their effects, we have the comfort of perceiving as unfurmountable an obstacle to the French dominion stretching over the British Channel, as over the Pyrences. No danger then can arise from merely trading with the French; for not to insist on there being very little friendship in trade, a commercial intercourse cannot surely unravel mental organization! If our Author dislikes the natural inferences from his own principles, he might freely have enjoyed current notions as he found them, without endeavouring to form a system on them.

The Emperor of Germany is the power with whom he recommends an alliance to balance the influence of the house of Bourbon. But if France is so powerful by sea, if her commerce is so extensive, and her manufactures in so improving a state as is represented on this occasion, will our refusal to trade with them check the progress of their existing advantages, and depress her to our wishes in all points? If they will not, what are we to do? If, at the same time, France offers us her native produce in exchange for our manufactures; and whether we consent to the exchange or not, a very intimate clandestine intercourse of this nature is nevertheless carried on between the two countries; what are the dictates of common sense on such a view of the subject? This Author declares, 'that the present treaty (unless owing merely to want of intellect and information) bears the strongest marks of having been advised more for the purpose of securing a few venal voices in parliament, and the applause of the interested and inconsiderate, than for the real good of this country.' Such random assertions are easily thrown out upon any occasion whatever, have no particular meaning, and require no answer. But the French are fortifying Cherbourg, which would be unnecessary if they intended perpetual peace: and what do we intend by strengthening Portsmouth and Plymouth? No farther answer is necessary.

Our Author highly disapproves the accession of the Elector of Hanover to the German league; but without entering into the merits of this transaction, we cannot avoid remarking the position he advances as the test of its propriety. 'The same monarch is equally the sovereign of Hanoverians and Britons; they are both his people; and as the latter greatly exceed the former in number, and their territory is proportionally more extensive, it follows, that though the

King should even sacrifice the immediate interests of Hanover, yet if it is beneficial to Britain, he would still be pursuing the conduct of a philanthropist and father of his people, because acting for the *general* benefit of his subjects.' If this be wholesome doctrine, it will apply equally to Scotland or Ireland. Will the Author follow it up in either case, and undertake to convince the sufferers?

Art. 18. *A Letter from a Manchester Manufacturer to the Right Hon. Charles James Fox, on his Opposition to the Commercial Treaty with France.* 8vo. 6d. Stockdale.

Merely a loose general approbation of the treaty, and an expostulation with Mr. Fox for deserting the manufacturers, whose cause he espoused during the agitation of the Irish treaty, yet now employs himself in unseasonably reviving national jealousies, and industriously circulating publications in opposition to their interests.

Art. 19. *An Answer to the complete Investigation of Mr. Eden's Treaty* *. 8vo. 1s. Stockdale.

This is a *brief*, but so far as can be judged from comparison, a *full* answer to the pamphlet referred to, including also some strictures on the "View of the Commercial Treaty †." The Author shews, by a contrast of our commercial circumstances at the respective times, that arguments drawn from the state of our trade above a century ago, must be in a great measure inapplicable to our present situation; and that the calculations formed to support such arguments, are grossly mis-stated. The Author of the latter of these two pamphlets having mentioned the attempts of Charles II. and his weak brother, to open a trade with France; it is replied—'that trade had been open from

the globe, would be underfold in every market by the poorest nations in Europe, and her superiority would be overthrown by the least formidable of her rivals.*

He concludes with a vindication of the manufacturers, who in their opposition to what are called the Irish propositions, were supposed to have attached themselves to a party; but who are now mistakenly charged with deserting their former principles and declarations.

Art. 20. *A short Vindication of the French Treaty*, from the Charges brought against it in a late Pamphlet, intitled, *A View of the Treaty of Commerce with France*, signed at Versailles, Sept. 28, 1786, by Mr. Eden*. 8vo. 1s. 6d. Stockdale.

The pamphlet here animadverted on, bore no such formidable appearance, as to lead us to expect, in answer to it, a special defence of the treaty. Having, however, attained that distinction, the task was proportionably easy, and the Short Vindicator encounters it successfully, with the usual and obvious replies to such arguments as were maintained by the author of the *View*, &c.

Art. 21. *The Speech of the Right Honourable William Pitt*, in the House of Commons, February 12, 1787, in a Committee of the whole House, to consider of so much of his Majesty's most gracious Speech to both Houses of Parliament, as relates to the Treaty of Navigation and Commerce between his Majesty and the Most Christian King. 8vo. 1s. 6d. Faulder.

The general points considered in this very able and satisfactory speech, have been already circulated in every periodical vehicle of intelligence. Those who wish to see it at large, will find all the popular objections brought against the treaty, in the several pamphlets published on the occasion, here stated, and briefly yet fully answered: so that this speech may be affirmed to comprehend a complete view of this great national undertaking.

Art. 22. *Preface to Poor Richard's Almanac for the Year 1787.*

Printed at Philadelphia, and sold as usual at the appointed Places in the different United States: London reprinted, from a Copy just received from America; and sold by Debrett. 8vo. 6d.

Not printed at Philadelphia, we may venture to pronounce.—The piece is manifestly of *home manufacture*; and is intended as an attack on the commercial treaty; by which, according to the Author of this anti-ministerial squib, 'France will, in the first instance, *acquire*, and America in a secondary way, *regain*, what in all trade is very necessary, a *trading capital*;' and this at the expence of Great Britain, in consequence of the long credits which she will be drawn in to give,—'to the greater extent † the better.' Hence, says this pretended American, 'a trading fund may be created in France and America too,—which will enable both countries to rear their heads in foreign commerce, in proportion as old England, their common rival, must be depressed.—' The Author enlarges, shrewdly

* See Rev. Feb. p. 169.

† He thinks it may amount to 192 millions for France alone, in the twelve years during which the treaty is to last.

enough in some places, on this general idea. In style he affects to imitate the pointed simplicity of Dr. Franklin's "Poor Richard:" but the copy drops far short of the original.

EAST INDIES.

Art. 23. *An authentic Copy of the Correspondence in India*, between the Country Powers and the Hon. the East-India Company's Servants; containing, amongst many others, the Letters of Gov. Hastings, J. Macpherfon, J. Stables, E. Wheeler, Nath. Middleton, Francis Fowke, James Frazer, John Briskow, David Anderson, Esqrs. Sir John Cumming, General Stibbert, Colonel Morgan, Majors Palmer and Brown, &c. &c. together with the Minutes of the Supreme Council at Calcutta. The whole forming a Collection of the most interesting India Papers, which were laid before Parliament in the Session of 1786. 8vo. 6 vols. 11. 16s. Boards. Debrett. 1787.

Those who, from interest or curiosity, may wish for information, with respect to our political and military *manœuvres* in the East Indies, will here meet with abundant gratification, from the literary correspondence of our leading people in that part of the world, from 1775 to 1786, including every thing relative to the charges against Mr. Hastings. To the 6th volume is added an *Indian Glossary*, explaining all the proper names of East-Indian titles, offices, matters of revenue, military terms, &c. &c. the utility of which is sufficiently evident.

IMPEACHMENT of Mr. HASTINGS.

Art. 24. *The Speech of Major Scott*, in the House of Commons, on

speech we have seen in the newspapers, from which, with some little corrections, the present performance seems to have been compiled.

POLITICAL.

Art. 27. *A Retrospect of the Portraits lately delineated in a "Short Review of the Political State, &c."* 8vo. 1s. Stockdale.

A spirited, but fair and candid, commentary on the *Short Review*. The present writer's aim is, to do justice to those great characters which, he apprehends, have been injuriously treated by the *Reviewer*; particularly those of the P. of W. the Marquis of Carmarthen, and Mr. Hastings. With respect to the K—, our Retrospector promises to give us, hereafter, 'an original painting of him at full length, and taken from the life;—less gaudy, perhaps, in the colouring, than that of the vivid, but unsubstantial, delineator, whose pencil has recently attracted the public; but certainly less ambiguously shaded, less undefined, and more absolute in the characteristic features that mark the monarch and the man.'

As the Reviewer had held up, for our esteem and admiration, the extraordinary character of the late King of Prussia, our Retrospector hath drawn a different portrait of that prince; but such as will by no means attract the esteem of good men, nor excite the admiration of *any* man, who is not easily dazzled with the tinsel glitter of false greatness.

The commercial treaty with France is likewise an object of the present writer's attention; and had he been himself the parent, or the negotiator of this measure, he could not have dwelt upon the subject with more rapturous fondness. He considers it as the source and 'reciprocation of benefits and blessings, that may be expanded from realm to realm, to a degree never supposed attainable by human dexterity, between nations hitherto invariably jealous, hostile, and almost inveterate, against each other.' 'That,' adds he, 'this new and untried channel *may* be opened, we all powerfully feel;—not only for commercial activity, enterprize, and industry, but for all the endearing charities of life; for cementing the too long divided bonds of peace, for planting the immortal olive, as the pledge of affection, instead of the sanguinary laurel, as the symbol of antipathy;—for preserving, through centuries, the spirit and act of good-will among *men*, who will lose all the low and miserable distinctions of different lands and languages, and smile and prosper in the interchange of good offices;—embracing the interests and happiness of Europe as in a zone—and perhaps of the civilized earth:—for who may presume to say how far the effects of this treaty of universal friendship and amity may extend? It may prove the true *social compact*, bounded only, in its softening influence, by savage life, and even *that* it may gradually humanize.'—All this is highly *desirable*, to say the least; and no part of it, we hope, is *impossible*. Do not, therefore, good reader, for humanity's sake, do not pronounce it altogether "visionary."

This publication, as our readers have seen, in the foregoing short extracts, is well written. In some places, the style seems rather turgid and laboured; but the language is generally nervous, animated, and eloquent.

Art. 28. *The genuine Review of the Political State of an unhappy Country*, as originally written; before it was mutilated by a Right Rev. Prelate. 8vo. 1s. 6d. Ridgeway.

The celebrated "Short Review" [See our number for January] is here hashed up again, and presented to us as a new dish. The alterations, which seem very unfair, are so managed, as to serve the purposes of the most inveterate malignity: the leading objects of which are, his M——, and the Prime Minister. On the other hand, the Heir-apparent is highly favoured; and some of his principal friends are distinguished as the first characters of the age.

Art. 29. *The new System of Libelling illustrated*, in a critical Examination of a late *Short Review*, &c. 8vo. 1s. 6d. Debrett.

In this third answer to the "Short Review," that work is treated with great contempt. It is represented as an *ill-written*, and *worse-intended* rhapsody; and the great attention that hath been paid to it, the present Answerer chiefly ascribes to the astonishment with which the Public beheld a *hardy familiarity*, under pretence of "a speculative freedom," play with topics which discretion avoids, or touches with timidity and awe: For, adds he,

"—Fools rush in, where angels fear to tread."

Art. 30. *The Monitor*; or, an Address to the People of Great Britain, America, and Ireland, on the present Situation of Affairs. By M. Beaty, Teacher of the Classics, &c. 8vo. 3s. Debrett, &c. 1786.

It were to be wished, that Mr. Beaty's attention were more closely engaged in teaching the classics, than we may suppose to be the case;

it can with propriety be done. 5thly, To avoid new loans, if possible; but if they must be, to create new funds that shall be more than sufficient to pay the interest. And lastly, To give efficacy to the whole, *for a reasonable equivalent*, RESTORE GIBRALTAR; which fortification has, according to the Author's opinion, increased the national debt at least seventy millions, and still requires a very large annuity for its support.

AGRICULTURE.

Art. 32. *An Essay on Agriculture*, with a view to inform Gentlemen of landed Property, whether their Estates are managed to the greatest Advantage. By Thomas Stone. 8vo. 6s. Boards. Robson. 1785.

It would perhaps be happy for the republic of letters, if all didactic writers, were first to serve an apprenticeship as Reviewers; for in that case they would be obliged to *read* what had been previously written on a subject, before they commenced authors themselves; and that they would then not only know what points required to be elucidated, but they would also be, in many cases, fully instructed on some branches of knowledge, in which they might otherwise be little informed, and be thereby prevented from troubling the world with their own crude and indigested notions. Mr. Stone, though he seems not to be deficient in natural talents, appears to have given himself very little trouble to enquire what has been said by others on the subjects he investigates. And though we admit, that less reading is necessary to qualify a man to write on agriculture, than on most other subjects, if he has a sufficient fund of *practical* knowledge; yet, without a moderate share of reading, his notions will be so confined, and his expressions will be so local, that he will be understood only in the small circle where such words are current. These defects are so obvious in Mr. Stone's book, that we fear it never can be of much general utility.

It does not appear that this Author has had either much reading, or much *practical* experience in agriculture; though he seems to possess a talent for observation, which, if cultivated, might be of use. In his remarks on soils, we have some pointing towards certain theories, that would have been better received a century ago. We were, in particular, greatly surprised to find, at the present time, long after the nature of calcareous manures had been very minutely explained in several well-known publications on agriculture, that Mr. Stone should so invariably make use of the terms *marle*, and *clay*, as entirely synonymous.

We do not meet with any thing new in this treatise; but his observations on the advantages of a stock of cattle suitable to the farm are more out of the beaten track than the other parts of it. The practical directions are, in general, liable to no great exception, and may be of use to some farmers, whose ideas have never yet been enlarged. The Author's chief aim, however, in this performance, is to impress landed gentlemen with an idea of the great importance of employing a steward, who understands the proper management of an estate. To this theme he frequently returns, and insists upon it with great zeal, *ab ovo usque ad mala*. Whence

we conclude, that Mr. Stone would have no objection to be himself employed in that capacity; and we doubt not but he is sufficiently qualified for discharging the duties of that office.

Though the style of this essay is rather too low for criticism; yet we cannot help expressing the disgust that we felt at meeting, *so very often*, with the intolerable vulgarity which we have so frequently had occasion to reprehend, *viz.* that of the verb to *lay*, instead of to *lie*. This occurs in almost every page; and we do not recollect to have met with these words in the proper sense, even *once*, in this performance. For the use of *such* authors as are unacquainted with the common principles of Grammar, we beg leave to repeat, what we have often before mentioned, that to *lay*, preterite *laid*, always means to put some object down, so as that it may remain where we have placed it;—to *lie*—preterite, *lay*—means to place one's self in a cumbent posture.

M E D I C A L.

Art. 33. *An Experimental Enquiry into the Properties of Opium*, and its Effects on living Subjects: being the Disputation which gained the Harveian Prize for the Year 1785. By John Leigh, M.D. 8vo. 2s. 6d. sewed. Edinburgh, Elliot; London, Robinsons. 1786.

After describing the plant whence opium is extracted, and the manner in which it is prepared, our Author examines its constituent parts, and institutes a number of experiments to determine its effects on living animals. We do not find that he has made any new observations: his experiments indeed are numerous; but the conclusions drawn from them only serve to confirm the opinions concerning the properties and effects of this powerful medicine, which most

have failed to relieve the complaint. This delay in the beginning of acute diseases is, in our Author's opinion, productive of the worst consequences. If Dr. Adair, by the present performance, should be happy enough to remove any of the difficulties under which the medical art at present labours, he will certainly merit the thanks of the whole country, especially those of the profession, who, although possessed of genius and abilities, highly cultivated by an expensive and liberal education, have the mortification of seeing ignorant pretending coxcombs enriched by the exercise of an art to which they are a disgrace.

After briefly explaining the structure of the human body, and the nature of its functions, Dr. Adair points out the disadvantages under which we labour, in attaining medical knowledge in general, but especially such as is necessary for the foundation of a rational practice. In the attempt of writing a popular book, our Author has happily succeeded; for, excepting that useful body of men the apothecaries, on whom he hath passed some strictures, every class of readers will receive entertainment, as well as information, from the perusal of it; and the anecdotes, &c. which are frequently introduced, will serve to relieve the attentive reader, while they explain and illustrate the subject.

¶¶¶ We observe that this work, as well as the Author's *Medical Cautions for the Consideration of Invalids*, is benevolently intended for the benefit of the Bath Hospital.

L A W.

Art. 36. *A Discourse on the Use and Doctrine of Attachments*, with a Report, &c. By T. A. Pickering. 8vo. 1s. 6d. Fielding. 1786.

The Author of this pamphlet is by profession an attorney. It appears in the case, which he reports, that his client was arrested for 162*l.* 10*s.* on a bill of exchange; and in Nov. 1781, Mr. Pickering gave an undertaking in writing to put in good bail, if required. In the month of June 1784, a motion was made in the court of Common Pleas against Mr. Pickering, upon an affidavit that application had been often made to him to put in good bail, pursuant to his undertaking, but that no bail was justified. The court granted a rule to shew cause why he should not pay the debt and costs, for not putting in bail pursuant to his undertaking: but this rule was on the next day enlarged to Michaelmas term, when no bail having justified, the rule was made absolute against Mr. Pickering, and he was thereby ordered to pay the debt and costs: but the court added, that if he had any doubt of the legality of the plaintiff's demand, the same might be tried by a jury. Nothing could be more fair or just: Mr. Pickering did not accept the offer. On the 27th January 1785, the court was again applied to; and on 7th February following, it was referred to the *prothonotary* to settle the debt and costs, which was done at the sum of 195*l.* 6*s.* 7*d.* Mr. Pickering was, and, it seems, is still of opinion that the damages should be assessed by a jury, but the court thought otherwise: *Dis aliter visum*. An attachment issued against Mr. Pickering, who paid the money to the sheriffs of London, and they, by order of the court, paid the same to the plaintiff's attorney. This is the short state of the proceedings, by which this

Author

Author thinks himself aggrieved. He thinks it hard the judgment of the court should be definitive, and proposes an act of parliament, giving an appeal by writ of error, the appellant in the mean time to be held to bail. But in the preamble of his act, he recites, that *writs of attachment* from courts of record for contempt of the law of the land, and those in the administration thereof, have, by long usage and custom, been approved, and are part of the law of the realm. Mr. Pickering is, therefore, at variance with himself, when he says that personal attachments are repugnant to the spirit of *Magna Charta*. Now *Magna Charta* is said to protect every individual in the free enjoyment of life, liberty, and property, unless forfeited by the judgment of his peers, or *the law of the land*. He who does not perform an order of court is liable to an attachment, which is admitted to be part of the law of the realm: and attornies, as they are officers of the court, seem, with good reason, to be subject to the authority complained of. When an attorney undertakes to put in good bail, and for a year and a half has not done it, justice seems to require that he should pay the debt and costs, for the plaintiff ought not to suffer by his delay or contumacy. What good can accrue from an appeal by writ of error is not obvious, but it is evident that litigation, great delays, and expence would follow. Mr. Pickering has struggled hard, as he conceives, for the right of the subject: but, in their own case, are not men apt to be partial? If we must rejudge the court of Common Pleas, it appears to us that what they did was

SUB TANTIAL JUSTICE.

Art. 37. *Every Farmer his own Lawyer*; or the Country Gentleman's complete Guide, containing all the Acts now in force;

the moral faculty. His language is sometimes tumid ; but this may be pardonable in an Oration.

A S T R O N O M Y.

Art. 39. *The Astronomy of Comets*. By Blyth Hancock, Teacher of the Mathematics. 8vo. 2s. 6d. Murray. 1786.

This work contains a brief account of the solar system, and the method of calculating the places of comets moving in parabolic orbits. Our Author exemplifies his theory by calculating some places of the comet, which is expected to return in 1789.

We are sorry to add that the present, like a former performance by the same Author*, must evidently have cost no small portion both of labour and time, but can afford little assistance to the tyro, and no information to the proficient.

E D U C A T I O N, &c.

Art. 40. *The Conversations of Emily*. Translated † from the French of Madame la Comtesse d'Epigny. 12mo. 2 Vols. 7s. bound. Marshall. 1787.

The approbation and the success which have attended the literary productions of the Comtesse de Genlis, have, we suppose, given birth to the translation of the performance before us. We think so, the rather, as the Conversations of Emily seem intended to convey instruction, blended with amusement, which was the chief design of Madame de Genlis. These dialogues are carried on between a young lady and her mother ; they are enlivened with little stories, anecdotes, &c. and are well adapted to insinuate into young minds, a desire for knowledge, a due deference to their superiors, a becoming condescension to their inferiors, and a polite behaviour to all. The work does not seem to be ill translated ; which is as much as we can say, without seeing the original ; though we often meet with phrases that are evidently *very* literal renderings of the French expressions. In this age, however, when books of education are so exceedingly numerous, the volumes before us may be assigned, at least, a middle rank in that class ; and will prove, no doubt, acceptable and useful to those for whom the publication is intended.

In the Translator's Preface, we are informed that the famous *Rousseau* was an intimate friend of Madame d'Epigny, and that he advised her to publish this work ; we are likewise told, ' that in the year in which this work was published, a worthy citizen of *Paris*, zealous for the public good, deposited a sum of money with the French Academy, destined as a reward to that author, who, in the course of the year, should produce the most beneficial work to humanity. This learned society, according to the donor's intention, decided among the competitors, and unanimously adjudged the prize to Madame d'Epigny †.

* Vid. Monthly Review, vol. lxix. p. 519.

† By a Governess, as a preface informs us, for the use of her Pupils.

‡ We suppose this prize to have been on the same annual foundation with that bestowed on *M. Berquin*, for his *Ami des Enfants* : See Rev. vol. lxx. p. 481. The value was about 50 guineas.

'The Empress of *Russia*, who knows how to reward merit, upon the reception of Madame d'*Epigny's* book, immediately appointed *Emily* one of her Ladies of Honour, and settled on the mother a handsome pension, with the reversion of it to the daughter.'

Two such illustrious testimonials will, undoubtedly, have their due influence on the minds of the Public, and will prove a greater recommendation of the work, than any thing we can say in its favour.

Art. 41. *A Spelling-book*, designed to render the Acquisition of the Rudiments of our native Language easy and pleasant. By Mrs. Teachwell. 8vo. 1s. bound. Marshall.

We do not perceive any *real* advantage or excellence that this spelling-book possesses over others which have lately or formerly been published. The very great variety of examples, with which it abounds, may be thought useful, especially those toward the conclusion, containing ideas that are simple, easily comprehensible by young children, and at the same time well adapted for explaining several natural objects and operations, about which a child of a lively disposition is inquisitive. If, by gratifying the little pupil's curiosity, the teacher can convey instruction and knowledge, the task will be pleasant, and easily performed.

Art. 42. *Academic Lessons*: comprizing a System of Education particularly adapted to Female Seminaries. By R. Cawte, of Croydon, in Surry. 12mo. 2s. 6d. bound. Symonds.

It is difficult to say, in what part of this work the Writer's system of education is to be found. In truth, we have seldom met with a piece which had less of the air of system or plan; nor can we discover any thing in the trite and cursory remarks, and flimsy tales, of

No—*curse me if I do* *.—Thou art a comical, merry fellow! Thou has just treated thy Reviewer with a hearty laugh, and shall he, in return, *cut thee up*? He, WHO BEARS THE CRITIC'S NOBLE NAME, Master Peter, disdains the office of a carcass-butcher!

"In return, I now cry *your* mercy, and wish you a good morning."

Exit PETER PINDAR.

Go thy way, for a droll, witty, whimsical, magotty mortal, as thou art!—And now for thy *Ode upon Ode*.

The Laureat's last annual production is the subject of the present burlesque; and, as Squire Pindar hath managed the business, it hath not proved a barren one. The whole court figures in the *group poetic*. Kings, Queens, Courtiers, Laureats, Flatterers, Toad-eaters, and Connoisseurs, all pass in review, in this "FINE GALLANTY SHOW;" and high will be the entertainment,—to those who can afford to pay for peeping. Do,—see the show. 'Tis richly worth the money:—where that commodity is not scarce.

Art. 44. *Maria*; an Elegiac Poem. By J. M. Good. 4to. 2s. 6d. Dilly.

The inspiration of grief alone, without the aid of a cultivated genius and correct taste, is not sufficient to produce the simple, tender notes of genuine elegy. In poetry it is much easier to be magnificent, than touching. With the admirers of the pure language of nature, this piece will never supplant Lord Lyttelton's *Monody*, or Shaw's *Evening Address to the Nightingale*.

Art. 45. *The Pison*; a Poem: to the Memory of Jonas Hanway, Esq. 4to. 1s. 6d. Dodsley.

The zeal for the memory of a good and benevolent man, which inspired the writer of this *day-dream*, commands our approbation; but his performance is over-charged with fanciful and flowery description, which seems to intimate the youth of the writer. Considered on the whole, the poem manifests an amiable turn of mind, congenial with the subject.

Art. 46. *The Tawaddle*, a Christmas Tale. 4to. 1s. Law. 1787.

Tawaddle, like *bore*, and *bum*, and *that's the barber*, means—something that has no meaning at all. If our Readers are not satisfied with this definition, we wish them to try their hands at a better. Meanwhile, in the true spirit of this *tawaddling* poet, let what we have here written stand as a full and true account of his rhiming Christmas Tale; to which his present publication must be considered as the *preface*. Next winter may possibly bring us the Tale itself.

DRAMATIC.

Art. 47. *The Sultan*; or a Peep into the Seraglio; a Farce, in two Acts. By Isaac Bickerstaffe. 8vo. 6d. Dilly. 1787.

This piece is founded upon one of those tales which form the elegant collection of Marmontel. From that writer it may be proper, shortly, to give the ground-work of this little drama. 'It is pleasant,' he says, 'to see the pains, with which historians labour to assign great causes for great events. The servant of Sylla would

* P. 32. "*Curse me if I am*."

probably laugh at the profound reasons given by politicians as the motives of his master's abdication. The most important revolutions spring very often from trifling causes.' To illustrate this, Marmontel has given a short, but entertaining fable, with all those graces of style and sentiment, with which he generally adorns his narrative. The stage of Paris has seen it in the form of a drama, called *Les Trois Sultanes*. Whether Bickerstaffe's performance is a translation, or a new fable upon his own ideas, we cannot now determine. Be it as it may, invented or imported, this *farce* has been, since the year 1775, a favourite exhibition on the English stage. The Sultan is represented of a character that gives probability to the tale: of a delicate and refining temper. He is weary of pleasures, which though varied, pall upon his appetite, from the ease with which they are attained; he is tired of beauties, that yield their charms through fear or interest. Elmira (one of the train of his seraglio) loves him with true affection, but the Sultan wants some of those difficulties that give a zest to pleasure. Roxalana, an English girl, throws these difficulties in his way. She tells the Sultan, that, being born in a free country, she must enjoy her native liberty even in love. To obey in silence is not her maxim. She gives her advice; disapproves of the customs of the seraglio, and freely tells him, that if he will become her pupil, she will make him an accomplished prince. The Sultan orders her away. When she is gone, he reflects upon the air of freedom which marks her behaviour. She is not handsome; yet her little nose, saucily turned up, her smiling eyes, and playful postures have an effect all together. Roxalana is recalled: she refuses to obey, but comes unexpectedly with the vi-

mighty empire? Such is Mr. Bickerstaffe's Sultan. We have given it rather in the detail, as among our Readers some may chuse to revise Marmontel's, and judge, from comparison, of the merit of the English performance. In the hands of Mrs. Abington, it is not a matter of wonder that the Sultan has flourished on the stage. That lady has been, for some years past, the life of the comic muse: the whims, the caprice, and little foibles of the fair are always represented in her action with the nicest art; and we are sorry to see, occasionally, in the common newspapers, a strain of malignity, which we think an illiberal and unjust retribution to the merit and genius of Mrs. Abington.

NOVELS.

Art. 48. *Zoriada: or Village Annals.* 12mo. 3 Vols. 7s. 6d. sewed. Axtell. 1786.

This Novelist is superior to most of his brethren at story-telling. His portraits likewise have really something striking in them; the highest coloured of which is that of Parson Swinborne, a truly contemptible character. This picture we are inclined to consider as a *likeness*;—but whether it be actually intended for the *clerical hero* in our eye, or whether it be merely the work of fancy, we cannot pretend to say; neither is it a matter deserving our inquiry.

The fable of this Novel, as we have already hinted, is not unentertaining; we wish, indeed, we could say any thing in praise of its language,—but justice obliges us to remark, that the whole is written in a very incorrect and faulty manner. Some of the errors, however, are possibly typographical.

Art. 49. *The Child of Chance; or, the Adventures of Harry Hazard.** 12mo. 2 Vols. 5s. sewed. Hookham.

The reader is here presented with the adventures of a hero, who is a gambler and fortune-hunter; and who, at last, after experiencing the vicissitudes to which people of that stamp are usually exposed, reforms, and becomes a respectable character. The work is not ill written, and displays a fertile imagination.

Art. 50. *Caroline of Lichtfield.* Translated from the French, by Thomas Holcroft. 12mo. 3 Vols. 9s. sewed. Robinsons. 1786.

In this beautiful and interesting novel, the lights and shades of character are blended with great ingenuity: and in every part of it we discover the hand of an elegant and skilful artist. With wonderful energy and address, the Authorefs unfolds the secret springs and complex movements of the human heart; and so forcibly are the different feelings that agitate the soul, delineated by her magic pencil, that they strongly awaken the sympathy of the reader, and interest him in the distress of the story. Its excellencies are so many, and so great, that we wish to forget its blemishes; but our impartiality constrains us to acknowledge that it hath some faults to shade its beauties, and some defects that envy will magnify, and strict justice must condemn. In attending to the general execution, and in endeavouring to secure the capital effect it was meant to produce, the fair novelist hath been too negligent about the minuter parts.

* By John Huddleston Wynne, as an advertisement has informed us.

She is now and then tedious, and sometimes she wanders too far from the principal object. She might have been more sparing of the letters of Walstein to Lindorff, without weakening the main interest of the novel. In our opinion, it is injured by so copious a display of them.—To those, however, who are fond of this sort of reading, we can, notwithstanding every defect, with great truth recommend this work, as by far the most ingenious and pathetic of the kind, that hath been for many years imported from the continent.

Art. 51. *Lord Winworth; or the Memoirs of an Heir.* Dedicated, by Permission, to her Grace the Duchess of Devonshire. 12mo. 3 Vols. 7s. 6d. sewed. Allen. 1787.

Dedicated to her grace of Devonshire—and with that noble lady's permission too! Is it possible?—Those who read these memoirs, and also are acquainted with the good sense, and cultivated taste, of the duchess of Devonshire, will be staggered by this assertion; yet here it stands, printed in the title-page; and who shall disprove it?—We hope, however, that the author's next production (if he resolves to follow this exhausted trade) will be more worthy of her GRACE's approbation,—and of *ours*.

MISCELLANEOUS.

Art. 52. *An Excursion to Margate, in June 1786:* interspersed with a Variety of Anecdotes of well-known Characters. By Hardwicke Lewis, Esq. 12mo. 2s. 6d. sewed. French. 1787.

When we first saw the title of this book, we expected to find in it some descriptions of Margate, and the noted places adjacent; but we were mistaken; we have, chiefly, sentimental observations,

man is Dr. T. who knows all these, and a thousand other particulars, equally notable!

The present performance, however, contains much information necessary to be known by foreigners, and countrymen in particular, coming to reside in London.

Art. 54. *An Account of the Loss of his Majesty's Ship Deal Castle*, Capt. James Hawkins, off the Island of Porto Rico, in 1780. 8vo. 1s. Murray. 1787.

This appears to be an authentic narrative of the loss of the above-mentioned frigate, and of the distresses of its crew, who suffered shipwreck in an hurricane on the island of Porto Rico; where they were at first treated roughly, under the idea of their being the crew of a privateer; but when the truth was known, the Spaniards vied with each other in treating them with all possible cordiality.

The story is told in a singular strain of good humour, which we never before met with in a narrative founded in *disstress*; and it is rendered still more agreeable by descriptive circumstances, respecting the fertile island of Porto Rico, and its inhabitants.

Art. 55. *The History of New Holland*, from its first Discovery in 1616 to the present Time; with a particular Account of its Produce and Inhabitants; and a Description of Botany Bay, &c. 8vo. 6s. Boards. Stockdale. 1787.

Compilations, when judiciously made, we have ever thought useful to the Public. The voyages of Dampier, Cook, &c. &c. whence this History is collected, are scattered in many bulky and expensive volumes, which are only in the hands of a few; the information they contain is general, and relates to the circumstances of the whole voyage. When information is wanted, relative only to a particular country or transaction, compilations save the trouble of consulting a variety of larger works. The present performance is intended to convey a general knowledge of the country of New Holland as described by the several circumnavigators who have visited it since: and from the works of these gentlemen the compilation before us is chiefly made.

Prefixed to this volume are two good maps, one of New Holland, and one, which is a general chart, of the passage from England to Botany Bay. They are neatly executed, and, what is of more consequence, they seem, so far as we are able to judge by comparing them with others, to be accurate, and faithfully laid down.

A list of the naval, marine, military, and civil establishments of the intended new colony is annexed to the work; of the accuracy of this account, however, we pretend not to judge.

Art. 56. *The Beauties of Samuel Johnson*, LL. D. consisting of Maxims and Observations, &c. 12mo. 3s. 6d. sewed. Kearsley. 1787.

In this new edition of Johnson's *Beauties* the work is enlarged with numerous anecdotes selected from Mr. Boswell's and Mrs. Piozzi's late publications, with other documents illustrating the biography of Johnson. A copy of his will is also annexed, and a sermon which he wrote for Dr. Dodd, who preached it to his fellow-convicts, a few

days previous to their execution. A head of Dr. Johnson is prefixed as a frontispiece.

Art. 57. *A Sketch of Universal History* from the earliest Times to the Year 1763, distinctly divided into Ages and Periods, for the Assistance of the Memory. By a Lady. 12mo. 2s. Payne. 1786.

Universal history was never reduced into so small a bulk as it is in the present abstract. This sketch, however, which brings the principal revolutions of ancient and modern empires into a small point of view, may be a useful assistant to the memory, in recollecting what had been elsewhere acquired.

Art. 58. *Confilia* : or Thoughts on several Subjects; affectionately submitted to the Consideration of a young Friend. By Samuel Birch. The second Edition, enlarged. 12mo. 2s. 6d. Cadell. 1786.

From the perusal of the second edition of a moral and useful work now enlarged and corrected, we are confirmed in the opinion we formerly entertained of its merit. See Review, vol. lxxii. p. 464.

Art. 59. *The Millenium Star*. 6d. Ridgeway.

Not a book, but a conundrum—a collection of printed scraps, twisted and twirled, and wrapped in marble-paper into the form of a star, or rather of a *star-fish*. As to the printed matter contained in the belly of this odd fish, it is—Political, religious, moral, and prophetic; and seems well calculated for the meridian of Moorfields.

Art. 60. *A Letter to Robert Heron, Esq.* containing a few brief Remarks on his Letters of Literature. By one of the barbarous Blockheads of the lowest Mob, who is a true Friend to Religion.

not, make ample returns to those who may be induced, from motives of religion or of learning, to throw their all into the treasury of the poor, and make the ignorant rich in the possession of the true inspirations of God, and the genuine dispensations of his Anointed.*

As a specimen, we will present our readers with the common translation of the disputed text in Isaiah, and in the opposite column we will place our Author's version, that a comparison may be made of both with the least trouble possible.

COMMON TRANSLATION.

Ver. 18. All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19. But thou art cast out of thy grave like an abominable branch; and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcase trodden under feet.

20. Thou shalt not be joined with them in burial.

The learned Critic remarks, that the expression, "Thou art *cast out of thy grave*," may, with great propriety, be altered to, "Thou art *deprived*," &c. &c.

But the great rock of offence is the passage immediately following; and this, says Mr. Weston, "hath made both Jew and Christian to stumble;" viz.

Covering, or raiment, of the slain.

After shewing that the common interpretations of this passage disturb the sense, and even reverse the meaning, of the prophet, our Author gives the plain sense of the following short paraphrase:

* As if the prophet had said, "Thou art excluded from thy grave, like a useless branch that is left to perish on the surface of the earth. Thou shalt cover those who are fallen in battle—who are trodden under foot into the pit: but thou shalt not be joined with them in burial."

* We have here an instance of a bold metaphor (if we understand it aright), though neither entirely new or uncommon, in which the mighty Monarch is made to perform the office of covering the dead, as the earth or the tomb covers them; in a word, to be the sepulchre of the slain.

† Thus the tomb, or sepulchre, of the Greeks has been called the *stone* * garment of the deceased, and earth the † raiment of the dead.

The reflections that follow are of a moral and religious nature, and are adapted to the situation of those who, as the preacher observes, live *under the temperate zone of Christianity*.

MR. WESTON'S TRANSLATION.

All the kings of the nations, all of them lie in glory, every one in his own house.

But thou art cast out of thy grave like an abominable branch;

Covering of the slain, thrust through with the sword,

That go down to the stones of the pit, like a trodden carcase under feet.

Thou shalt not be joined with them in burial.

* Hom. II. r v. 57.

† Æsch. Agam. v. 880.

II. Preached at the Visitation of the Bishop of Exeter, held at Barnstaple, July 28, 1786. By Samuel Weston, B. D. Rector of Marwood. 4to. 1s. Rivington.

Consists of many judicious observations, well expressed, on the nature and design of the clerical office; and vindicates the clergy from those indiscriminate charges which have been thrown on their profession by ignorance, prejudice, and partiality.

The text is taken from Gal. vi. 9. *Let us not be weary in well-doing*; though almost any other text would have suited the discourse full as well.

The Author appears to possess a well-cultivated understanding, and a serious mind: but though his sermon doth not, in *reality*, want method and system, yet the *appearance* of it is too much obscured to make it, in general, either pleasing or useful. By avoiding the FORM, we too frequently weaken the POWER; and are thought diffuse, because not methodical.

III. Preached at St. Lawrence Jewry, April 21, and at Charlotte Chapel, May 21, 1786, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by drowning. By Servington Savery, Rector of Hickham, Lincolnshire. 8vo. 1s. Doddsley.

We have already paid a tribute of respect to this elegant and animated preacher; and the present discourse justifies our approbation.

The text is from Acts xx. 12. *They brought the young man alive, and were not a little comforted.* The application of this circumstance to the second Axiom, to the institution of the Humane Society, was ab-

IV. Preached before an Assembly of Protestant Dissenting Ministers in Exeter, May 10, 1786. By Joseph Bretland. 8vo. 1s. Printed for the Author, in Exeter.

The point laboured through this discourse is simply the following, as stated by the preacher himself, viz. 'That it is the indispensable duty of Christian ministers, after the example of the apostle, to declare to their people, according to the best of their judgment and abilities, the whole counsel of God.'

As a general position, no one will dispute it: 'all the difficulty lies in its application; and, for aught we see to the contrary, there is still as much room for cavil and debate, as there was before Mr. Bretland published his sermon.

V. Before the House of Lords, Westminster, Jan. 30, 1787, being the Anniversary of the Martyrdom of King Charles I. By John Lord Bishop of Oxford. 8vo. 1s. Cadell.

When Bishops preach on the anniversary of the death of Charles the First, we must, generally, expect to see the Royal Martyr dressed in the immaculate robes of INNOCENCE; and to hear the whole blame of those civil commotions, which brought that unhappy prince to the scaffold, cast on the people. Thus, on the present occasion, it is asserted, that the character of Charles 'was excellent;' and that we have 'no legal evidence of his having ANY guilt.' If this be a true representation of the case, what monsters of iniquity were those forefathers of ours, to whom some of our best writers have taught us to look up, as having been, under God, the authors of all the political blessings which their thankless posterity now enjoy?

VI. *The Piety, Wisdom, and Policy of promoting Sunday Schools.* Preached in the Parish Church of Painswick, in the County of Gloucester, on Sunday the 24th of September 1786; by Samuel Glasie, D.D. F.R.S. Rector of Wanstead in Essex, and Chaplain in Ordinary to his Majesty. Published by the Desire of the Minister and Parishioners. 4to. 1s. Rivington. 1786.

This discourse recommends, by solid arguments, and in animated language, an establishment, which promises to contribute very essentially toward reforming the lower classes of people, by early instilling into their minds that best guard of virtue, RELIGIOUS PRINCIPLE.

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

AS I delivered to Dr. Lettsom the account of the dissection of the *Introsusceptio*, inserted in the last volume of the Philosophical Transactions, and had the correction of the plates, I think it incumbent upon me to clear up the difficulties which occurred to you in the review of that article in your last Number. I must candidly acknowledge that had I not actually seen the case, I might with others have been led to doubt the possibility of its taking place; but, setting aside my own authority, I have the pleasure to inform you, that Mr. Christopher Pegge of Christ's Church, Oxon, and Mr. Steel of Tower-street, were with me when I opened the body, and saw the disease

disease exactly as represented in Fig. 1. And Dr. John Sims, Dr. Dennison, and Mr. Robinson, Surgeon, of Earl-street, were also present when I dissected the parts, leisurely, that Mr. Pole might take the drawings.

On dissecting children, I have more than once seen the *caput coli* so loosely connected by its *peritoneal ligaments*, that it might be removed with ease almost to the opposite side of the *abdomen*; and this observation I mentioned in a note, for the sole purpose of conveying an idea of the possibility of such an inversion.

The figures are undoubtedly faithful copies of nature; but the *mesocolon* and *mesentery* were so collapsed and hid, by the position and increased size of the intestines, as to prevent their being represented; yet they are certainly in the subject, as may be proved by the preparation now in my possession; and a bundle of enlarged *mesenteric glands* are described in both the account and drawings, which of course must belong to that part of the mesentery connected to the *ilium* in the inverted *colon*.

I am, Gentlemen, with much respect,

OLD JEWRY,
16th March 1787.

Your obliged humble Servant,
THO. WHATELY.

To the REVIEWERS.

GENTLEMEN,

IN your Review of the American Philosophical Transactions, last month *, the word *Freshets* occurs, as not within your knowledge. It is a typographical error in the American book, and should be *Freshes*, i. e. annual inundations, from the rivers being swollen by

T H E
MONTHLY REVIEW,

For APRIL, 1787.

ART. I. *The Works of Samuel Johnson, Lⁱ. D. with his Life, and Notes on his Lives of the Poets, by Sir John Hawkins, Knt.* 8vo. 11 Vols. 3l. 6s. Boards. Buckland, Rivington, Payne, Cadell, &c. &c. 1787.

SIR John Hawkins informs us, that, at the request of some of Dr. Johnson's friends, he has taken upon himself the office of his Editor; and, accordingly, he presents to the Public a complete collection as he was able to form, with the assistance of directions left, for that purpose, by the Author. The work is dedicated to his Majesty, but, we think, without feeling or sentiment. Lest any one should imagine that either of the two former Princes of his Majesty's illustrious name is here intended, we are told, that it is *George the Third*, and for our further information, it is added, that he is king of Great Britain. Of this king it is said, that *his royal bounty raised the Author from a state of indigence to the enjoyment of learned leisure, and an exemption from worldly solicitude.*

Johnson was one of the highest literary ornaments of his Majesty's reign: in the year 1762, when the pension was granted, he had finished his Dictionary, the Rambler, the Idler, Rasselas, and the best of his works: he had enriched the world with his labours, but had made no provision for himself. If at that period, when he was advanced in years, with a mind fatigued, and a constitution visibly declining, the royal munificence sought so valuable an author in his obscure retreat in the Inner Temple Lane, the bounty, so conferred, is at once an honour to the King that granted, and to the Man that deserved it. Ideas of this kind might have kindled in the Dedication a spark of fire; but at present we must remain content with a meagre account, implying no more than that his Majesty relieved distress, and maintained a beggar. Through every period, in which letters flourished, it is the glory of the reigning prince, that he was the friend and protector of men of genius: Augustus Cæsar, and Louis XIV. are, for their attention to the arts, respected at this day: Virgil and Horace reflect a lustre on the former; Racine and Boileau do honour to the last; and Johnson will

repay George the Third with the praise of future times, for the stipend he received.

The Dedication is followed by The Life of Johnson, amounting to one entire volume of six hundred and two pages. In the progress of this work, Sir John Hawkins throws out, in great abundance, his opinions upon various subjects, with the lives of other men, some well known, and others of inferior fame. He favours us with a list of Authors by profession, and of physicians, who have failed, or succeeded. He talks at large of Mr. Cave (the founder of the Gentleman's Magazine), of lord Chesterfield, Fielding, Richardson, Paul Whitehead, the members of doctor Johnson's club at the Chop-house in Ivy Lane; of music, politics, legal decisions, and the arches of Blackfriars bridge. He remembered, perhaps, that Warburton promised to the memory of Pope a JUST VOLUME: a similar task (though Warburton broke his word) he seems determined to perform for Dr. Johnson: but whether so much miscellaneous and foreign matter can be deemed JUST to the person whom he commemorates, may well be made a question. When a favourite topic, or a name familiar to him, comes in his way, he flies off, for five or ten pages, sometimes more; and, during this excursion of thought, we lose sight of the proper object. In the dawn of tragedy, the Greeks said, "What is all this to *Bacchus*?" and we, in the midst of Sir John's wanderings, are inclined to say, "What is all this to Johnson?" In the perusal of this work, we confess,

THE LIFE OF DOCTOR SAMUEL JOHNSON.

This extraordinary man was born at Lichfield, on the 7th of September 1709. His father, Michael Johnson, was a bookseller in that city. His mother was the sister of doctor Ford, a physician of eminence, and of Cornelius Ford, otherwise parson Ford, the same who, being chaplain to the earl of Chesterfield, wished to attend that nobleman in the same capacity on his embassy to the Hague. Colley Cibber relates the anecdote: You should go, said the witty peer, if to your many vices you could add one more:—Pray, my lord,—what is that?—Hypocrisy, my dear doctor. Johnson had a younger brother, Nathaniel, who died at the age of 27, or 28. Michael Johnson, the father, had a brother of the name of Andrew, who kept the Ring in Smithfield, appropriated to wrestlers and boxers, for a whole year, and as Johnson used to say, was never thrown or conquered. Johnson's father was, more than once, bailiff, or chief magistrate of Lichfield, and, as Sir John Hawkins expresses it, discharged the duties of that EXALTED station with honour and applause. He was, like a number of others in that part of the world, a Jacobite, and, no doubt, gave an early tincture of the same principles to the mind of his son. Michael, the father, died, at the age of 76, of an inflammatory fever; and the mother at eighty-nine, of a gradual decay, in the year 1759.

Samuel Johnson derived from his parents, or from an unwholesome nurse, the distemper called the king's evil. Jacobites at that time believed in the efficacy of the royal touch: accordingly Mrs. Johnson presented her son before queen Anne, who, for the first time, performed that office, and gave her young patient as much of her healing quality as she could dispense. Johnson remembered something of this; he had a confused idea of a lady in diamonds and a black hood. The seeds of Jacobitism were thus early sown, and in a mind like his, it is not to be wondered if they struck their roots deeply, and grew with his growth. It is probable that he continued in those principles till he despaired of the cause. He was cut for the evil, and his face, naturally rugged, was seamed and disfigured. It is supposed that this disorder deprived him of the sight of his left eye, and also impaired his hearing. He never remembered to have enjoyed the use of the left eye.

At the age of three years, he trod, by accident (as we are told), upon one of a brood of eleven ducks, and killed it: he is said, upon that occasion, to have made the following verses:

Here lies good master duck,

That Samuel Johnson trod on,

If it had liv'd 't would have been good luck,

There then had been an odd one.

Every great genius must begin with a prodigy, and this is scarcely exceeded by the bees on Plato's lip, or the doves that co-

276 *Sir John Hawkins's Edition of Dr. Johnson's Works.*

vered the infant poet with leaves and flowers: for how should a child of three years old make regular verses, and in alternate rhyme? The father, moreover, foretold that he would be a great man.

At a proper age he was placed in the free-school at Lichfield. He was not remarkable for diligence: in the fields with his schoolfellows, he talked more with himself than his companions, and was never remarkable for a tenacious memory. In 1725 he went on a visit to his uncle Cornelius Ford, who detained him for some months, and in the mean time assisted him in the classics. After this he was placed at another school at Steurbridge in Worcestershire, and thence returned to his father's house, as seems probable, to be trained up a bookseller. He used to say that he could bind a book. On the 31st October 1728, he went as an assistant in the studies of a young man, of the name of Corbett, to Pembroke college, Oxford. Corbett was entered as a gentleman commoner, and Johnson as a commoner. The college tutor, named Jordan, was a man of mean abilities. Johnson being fined for not attending his lectures, said, "Sir, you have sconded me *two pence* for non-attendance at a lecture not worth a *penny*." Corbett left the university in about two years, and Johnson's salary ceased. Being now straitened in his circumstances, his poverty was too apparent. He had but one pair of shoes, and his feet appeared

a true prophet. Notwithstanding all these appearances of wildness, Johnson read to great advantage. For a task imposed upon him, he translated the Messiah of Pope; who saw the performance through the means of doctor Arbuthnot's son, and in strong terms declared his approbation of it.

Johnson continued at Oxford from the 31st of October 1728, to December 1729, when, for want of pecuniary supplies, he left the place; but, having obtained the assistance of a friend, returned in a short time, and in the whole completed a residence of three years. Wonders are told of his memory, and, indeed, all, who knew him late in life, can witness that he retained that faculty in the greatest vigour.

From the university, Johnson returned to his father's house at Lichfield. Notwithstanding the natural ferocity of his temper, he had the highest respect for the clergy. From contempt of the sacerdotal order, he thought the transition easy to a contempt of religion. His father died in December 1731, and in the month of March following, Johnson became under-master, or usher, of a grammar school at Market-Bosworth in Leicestershire. Of this school, Sir Wolstan Dixie was the patron. Johnson was disgusted by this gentleman's pride, and, in the July following, left the place, ever after speaking of it with abhorrence. It appears by a memorandum in his own handwriting, dated 15th June 1732, that his whole receipt out of his father's effects was no more than 20*l*. In June 1733, he resided with a person of the name of Jarvis, at Birmingham. At this place he translated, from the French, a *Voyage to Abyssinia*, written originally by Jerome Lobo, a Portuguese jesuit, and containing a narrative of the endeavours of a company of missionaries to attract the people of Abyssinia to the church of Rome. A further account of the missionary and the inhabitants of the country will be seen in the Appendix, which we propose to add to this extract. At present we are unwilling to lose sight of our hero.

The translation of Lobo was published in 8vo. by a Birmingham bookseller: what price Johnson had for it does not appear. In February 1734 he returned to Lichfield, and in August following, published proposals for printing by subscription, an edition of the Latin poems of Politian, with the history of Latin poetry, from the æra of Petrarch to the time of Politian; and also the life of Politian, to be added by the editor; the work to be printed in thirty 8vo sheets, price 5*s*. For want of encouragement, the project was heard of no more.

Johnson, it seems, now intended to become an author by profession. To this, Sir John Hawkins appears to have some very nice and squeamish objections. He points to a distinction between the man, who writes with a view to profit, and him, who, regardless of money, follows the impulse of his genius.

He seems to wonder that Johnson did not enter into the refinement of his notions, but, on the contrary, owned no genuine motive for writing, other than necessity. The delicacy of Sir John Hawkins may be easily appealed. The Author, who with intent to profit by his labour, does nothing but what is fair and moral, if he writes well, confers a benefit on mankind, and is honourably employed. Horace has long ago said, *Paupertas impulit audax ut versus facerem*. Racine, Boileau, Corneille, Moliere, Addison, Congreve, Pope, and others, may be added to the list. If Sir John will answer to himself one question, his doubts will vanish: if a man takes 200 l. for his work, from what impulse does he write?

In the year 1734, Johnson, in prosecution of his design, made a tender of his services to Mr. Cave, the proprietor of the Gentleman's magazine. His letter upon this occasion is as follows:

' S I R,

Nov. 25, 1734.

' As you appear no less sensible than your readers, of the defect of your poetical article, you will not be displeased, if, in order to the improvement of it, I communicate to you the sentiments of a person, who will undertake, on reasonable terms, sometimes to fill a column.

' His opinion is, that the public would not give you a bad reception, if, beside the current wit of the month, which a critical examination would generally reduce to a narrow compass, you ad-

to his magazine. Though now engaged with Cave, Johnson thought himself at liberty to look for other employment. Accordingly in 1736, he made overtures to the Rev. Mr. Budworth, master of a grammar school at Brerewood, in Staffordshire, and formerly a pupil of Mr. Blackwall, at Market Bosworth, to become his assistant. This proposition did not succeed. Mr. Budworth apprehended that the convulsive motions, to which Johnson was even at that time subject, might be an object of ridicule to his scholars, and of course lessen their respect for the master. Johnson being now about the age of 27, married Mrs. Porter, the widow of a mercer at Birmingham. She was worth about 800*l.*, which to a person in Johnson's circumstances made it a desirable match. Of her beauty and personal charms Johnson was an admirer, though his biographer doubts whether he ever saw "the human face divine." He certainly was very short-sighted, but it may be presumed that he approached near enough to his wife, and, when young, perceived distinctly. Garrick and others represented her as a painted doll, of little value, and disguised with affectation.

To turn his wife's fortune to the best advantage, Johnson now projected the scheme of an academy of literature. In this he was encouraged by Mr. Gilbert Walmesley, register of the ecclesiastical court of the bishop of Lichfield. Of this gentleman's character Johnson has left a handsome testimonial at the end of the life of Edmund Smith. It appears that, under such patronage, he took a house at a place called *Edial*, near Lichfield. The celebrated Garrick, whose father, captain Garrick, lived at Lichfield, was placed under Johnson's care, by the advice of Walmesley. Garrick was then about the age of eighteen. An accession, however, of seven or eight pupils was the most that could be obtained. To remedy this want of success, the following advertisement was published: "At *Edial*, near Lichfield, in Staffordshire, young Gentlemen are boarded, and taught the Latin and Greek languages, by Samuel Johnson." Vide *Gentleman's Magazine* 1736, p. 418. The plan, notwithstanding, proved abortive.

It appears, upon good authority, that in March 1737, Johnson and Garrick were fellow-travellers on horseback, and arrived in London together. A letter from Mr. Walmesley, though it has not the date of the year, bears every appearance of being written upon this occasion. It is directed to the Rev. Mr. Colson, a celebrated mathematician, and is in the following terms:

DEAR SIR,

Lichfield, March 2.

I had the favour of yours, and am extremely obliged to you; but cannot say, I had a greater affection for you upon it, than I had

before, being long since so much endeared to you, as well by an early friendship, as by your many excellent and valuable qualifications. And, had I a son of my own, it would be my ambition, instead of sending him to the university, to dispose of him as this young gentleman is.

‘He and another neighbour of mine, one Mr. S. Johnson, set out this morning for London together. Davy Garrick is to be with you early the next week, and Mr. Johnson to try his fate with a tragedy, and to see to get himself employed in some translation either from the Latin or the French. Johnson is a very good scholar and a poet, and, I have great hopes, will turn out a fine tragedy writer. If it should any ways *lay* in your way, doubt not but you would be ready to recommend and assist your countrymen.

G. WALMSLEY.’

The tragedy above mentioned was, most probably, *Mahomet and Irene*, which was acted at Drury-lane in January or February 1749. It is founded upon a passage in Knolles's History of the Turks, a book, which the Reader will recollect, has been since highly praised and recommended in the Rambler.

It does not appear that Mrs. Johnson attended her husband in this his first visit to the metropolis. The stock of money which Johnson and Garrick brought with them, was soon exhausted. For immediate relief, they borrowed of Mr. Wilcox, a bookseller in the Strand, five pounds upon their joint note. The money was punctually repaid. Johnson now wished to engage more closely with Cave, the publisher of the Gentleman's Ma-

* Be pleased to favour me with a speedy answer, if you are not willing to engage in this scheme; and appoint me a day to wait on you, if you are. I am, Sir, your humble servant,

SAM. JOHNSON.*

In consequence of this letter, Johnson and Cave were drawn into a closer intimacy. Garrick now professed his intention to embark as an actor, and, to give Cave a specimen of his talents, acted in the room over St. John's Gate (where Cave lived) the character of the Mock Doctor.

Of Cave's character it is unnecessary to say any thing in this place, as doctor Johnson has given the life of that extraordinary man. Bred to no profession, without relations, friends, or interest, Johnson was now an adventurer in the wide world. The arts of insinuation he did not understand: with his natural roughness, approaching to ferocity, he rather chose to display his parts, at the risk of being thought arrogant, than to wait either for patronage, or the recommendation of friends. With all the asperity of his manners, from which many revolted, he felt the tender sensations of pity, friendship, and compassion, in a most eminent degree. He related to a mixed company the singular fate of doctor Nicholas Hodges, who, during the plague in London, in 1665, was almost the only physician who staid in London, and offered his art to the spreading contagion. After this extraordinary effort of virtue, that very man died a prisoner for debt in Ludgate. His biographer heard him tell this anecdote with tears ready to start from his eyes: "Such a man, he said, would not have been suffered to perish in these times."

Johnson had been commended by Pope for his translation of the Messiah into Latin verse: but he knew no approach to so eminent a man. With one, however, who was connected with Pope, he became acquainted at St. John's Gate, and that person was no other than the well-known Richard Savage. Of this man, Johnson has written the life with great elegance, and depth of moral reflection. Sir John Hawkins tells us that Savage took off his hat with a good air, and made a graceful bow. These charms, he says, might operate upon Johnson, who had not been used to genteel company; but if, according to the biographer's notion, he never saw the face of his wife, how should he perceive the graces of Savage? Johnson commenced an intimacy with this extraordinary person. Both had great parts, and they were equally under the pressure of want. They had a fellow-feeling, and sympathy united them closer. Johnson has been often heard to tell, that he and Savage walked round Grosvenor-square till four in the morning, in the course of their conversation reforming the world, dethroning princes, establishing new forms of government,
giving

giving laws to different states; and when at last fatigued with their legislative office, they wanted refreshment, both together could not make up more than the sum of fourpence halfpenny. With this man, Johnson lived in intimacy till the beginning of 1738, when Savage, upon the strength of a subscription raised by his friends (chiefly by Mr. Pope), was to retire from the vices of the metropolis to Swansea in Wales. About this time Johnson finished his Imitation of the third satire of Juvenal; the first lines anticipate the retreat of his friend Savage:

Resolv'd at length from vice and London far
To breathe in distant fields a purer air,
And fix'd on Cambria's solitary shore,
Give to St. David one true Briton more.

This poem, when finished, was offered to Cave, as appears by the following letters:

‘S I R,

‘When I took the liberty of writing to you a few days ago, I did not expect a repetition of the same pleasure so soon, for a pleasure I shall always think it to converse in any manner with an ingenious and candid man; but having the inclosed poem in my hands to dispose of for the benefit of the Author (of whose abilities I shall say nothing since I send you his performance), I believed I could not procure more advantageous terms from any person than from you, who have so much distinguished yourself by your generous encouragement of poetry, and whose indcement of that art, nothing

by the penny-post, whether you resolve to print the poem. If you please to send it me by the post, with a note to Dodsley, I will go and read the lines to him, that we may have his consent to put his name in the title-page. As to the printing, if it can be set immediately about, I will be so much the author's friend, as not to content myself with mere solicitations in his favour. I propose, if my calculation be near the truth, to engage for the reimbursement of all that you shall lose by an impression of 500, provided, as you very generously propose, that the profit if any, be set aside for the Author's use, excepting the present you made, which, if he be a gainer, it is fit he should repay. I beg you will let one of your servants write an exact account of the expence of such an impression, and send it with the poem, that I may know what I engage for. I am very sensible, from your generosity on this occasion, of your regard to learning, even in its unhappiest state; and cannot but think such a temper deserving of the gratitude of those, who suffer so often from a contrary disposition.

I am, Sir, your most humble servant,

SAM. JOHNSON.*

It happened, however, that the late Mr. Dodsley became the purchaser, at the price, as his biographer thinks, of 50l. If Pope was importunate to know the Author of the piece, the secret, which Dodsley knew, would not have remained concealed, especially when the discovery might have been of the greatest advantage to Mr. Johnson: Pope, however, said he would not be long concealed: for this remark he did not need to recollect what Milton said of a beautiful woman, "Whoever thou art, thou canst not long be concealed;" because Terence had said long before, *Ubi, ubi est, diu celari non potest*. Sir John Hawkins adds, that Johnson, in this poem, has adopted the vulgar topics of the time, to gratify the malevolence of a faction: this is dogmatically said, but we hope not to pay court to any person, or party, of the present day. Johnson heated his mind with the ardour of Juvenal, and he wrote with the spirit and energy of a fine poet, and a sharp accuser of the times.

As Dodsley kept the secret, it is no wonder that Johnson gained no patronage by his poem. If he wrote for a faction, as his biographer thinks, that faction would have embraced, with open arms, a man so eminently qualified to serve their views. No such thing happened. Johnson, with all the fame of his poetry, went in August 1738, to offer himself a candidate for the mastership of the school at Appleby in Leicestershire, which happened then to be vacant. The statutes of the place required, that the person chosen, should be a master of arts. To remove this objection, he found means to obtain the interest of the late lord Gower with a friend of his lordship's, in order to procure for Johnson a master's degree in the uni-

versity

verfity of Dublin, by the recommendation of doct^r Swift. This expedient failed. There is reason to think, that Swift declined to meddle in the bufinefs; and to this circumftance, Johnson's known diflike of Swift has been often imputed.

Johnson, thus difappointed, returned to London, and publifhed propofals for a tranflation of Father Paul's Hiftory of the Council of Trent, in two volumes quarto: twelve fheets of the work were printed off; but a like defign being offered to the Public, from another quarter, under the patronage of doct^r Zachary Pearce, both attempts were frufterated. Of Johnson's nothing now remains. His mind, however, was keen, vigorous, and active. He formed a multiplicity of projects (of which more in our *Appendix* to his Life), but all were either fore-ftalled by others, or abandoned for want of encouragement. In November 1738, he publifhed, at Cave's, a tranflation of the famous Croufaz's remarks on Pope, bearing the title of "An Examination of Mr. Pope's *Effay on Man*: containing a fuccinct View of the System of the Fatalifts, and a Confutation of their Opinions; with an Illuftration of the Doctrin^e of Free Will, and an Inquiry what View Mr. Pope might have in touching upon the Leibnitzian Philofophy and Fatalifm. By Mr. Croufaz, Profeflor of Philofophy and Mathematics at Laufanne." To this tranflation Johnson did not fet his name. It is well known that Warburton undertook the defence of

such as he himself represents, it is well for mankind that he is no longer Chairman of the Quarter-sessions. Johnson wrote a pamphlet on this occasion: it was called "*A Vindication of the Licensers of the Stage from the malicious and scandalous Aspersions of Mr. Brooke, Author of Gustavus Vasa*," 4to. 1736. Under the mask of irony, it was a factious invective: but of this piece, and the *Marmor Norfolciense* (which we have never seen), the biographer says, that they have neither learning nor wit, nor a single ray of that genius, which has since blazed forth. Peace be to their manes!

About the end of 1739, a subscription was completed for Savage, who was to retire to Swansea. Johnson then lodged at Greenwich, and there parted with the companion of his midnight rambles, never to see him more. This separation was, perhaps, a real advantage to Johnson. In the company of Savage he loved wine and strong liquors, and, perhaps, from an example so contagious, contracted that delight in midnight hours, and many other habits, which through the rest of his life he was not able to conquer. His abstinence from wine and strong liquors began soon after the loss of Savage, and continued from that time, with little variation, to the end of his life. But indolence and dissipation of time still prevailed. He never went to rest at regular hours, nor could he, with all his efforts, rise at eight. During his connection with Savage, a short separation took place between Johnson and his wife: they were, however, soon brought together again. Johnson loved her, and shewed his affection in various modes of gallantry, which Garrick used to mimic. The affectation of fashionable airs did not sit easy on Johnson: his gallantry was received by the wife with the flutter of a coquette; and both, we may believe, exposed themselves to ridicule.

Hitherto Johnson lodged for the greatest part of his time in Exeter-street, behind Exeter change in the Strand. Though he solicited Cave in 1734, yet the Magazine was provided with such various assistance, that he was not sufficiently employed. He gave the lives of Boerhaave, Blake, Barratier, and others. He wrote also, for the Magazine, the Life of Father Paul, an abridgment, as it seems, of what he intended to prefix to the History of the Council of Trent. In order to gain, if possible, the friendship of Cave, he addressed to him a Latin Ode, upon the subject of the many competitors which the Gentleman's Magazine had to struggle with. The two first lines of this very beautiful Ode,

*Urbane, nullis fesse laboribus,
Urbane, nullis victæ calumniis —*

put us in mind of Casimir's Ode to Pope Urban:

*Urbane regum maxime, maxime
Urbane Vatum, &c.*

The Polish poet was, probably, at that time in Johnson's hands.

From

From the year 1736 the opposition to the Minister had encouraged Cave to give the Parliamentary Debates in his Magazine. Guthrie was the person employed for this purpose. In 1740-1 Johnson succeeded to that department. The eloquence, the force of argument, and the splendor of language, displayed in the several speeches, are well known, and universally admired. We cannot refrain, in this place, from the insertion of an anecdote, which we can relate upon good authority. Dr. Johnson, Mr. Wedderburn (now Lord Loughborough), Dr. Francis (the translator of Horace), Mr. Murphy, the late Mr. Chetwyn, and several other gentlemen, dined with Mr. Foote. After dinner, an important debate, toward the end of Sir Robert Walpole's administration, being mentioned, Doctor Francis observed, that Mr. Pitt's speech, upon that occasion, was the best he had ever read. He had been employed, he added, during a number of years, in the study of Demosthenes, and had finished a translation of that celebrated orator, with all the decorations of style and language within the reach of his capacity. Many of the company remembered the debate, and several passages were cited from the speech, with the approbation and applause of all present. During the ardour of the conversation, Johnson remained silent. When the warmth of praise subsided, he opened with these words: "That speech I wrote in a garret in Exeter-street." The company was struck with astonishment. After staring at each other, for some time, in silent amaze, Dr. Francis asked

son till near the end of 1743. From that time they were written by Dr. Hawkesworth to the year 1760.

In 1743 or 4, Osborne the Bookseller, who kept a shop in Gray's Inn, ventured to purchase the Earl of Oxford's library, at the price of 13,000*l*. He projected a catalogue in five octavo volumes, at five shillings each. Johnson was employed in this painful and laborious drudgery. He was likewise to select from the many thousand volumes, of which the library consisted, all such minor tracts and fugitive pieces, as were in any degree worth preserving, with intent to reprint and publish the whole in a collection, called the Harleian Miscellany. The catalogue was completed, and the Harleian Miscellany was, in 1749, published in eight quarto volumes. That Johnson should be thus employed in a work fit for a day-labourer, must give to every reader a painful reflection. He was, during the whole time, a lion in the toils. He paused occasionally to read the book that came to his hands. Osborne thought that such curiosity tended to nothing but delay: he reproached him for his tardiness with all the pride and insolence of a man, who knew that he paid daily wages, and therefore thought that he might assume an unwarrantable superiority. In the course of the dispute, Osborne, with that roughness which was natural to him, in answer to some assertion, bluntly gave the lie. Johnson seized a folio, and knocked the bookseller down. This anecdote has been often told to prove Johnson's ferocity: but merit cannot always take the spurns of the unworthy, with patience and a forbearing spirit.

Having completed Osborne's work, and being released from his service, Johnson published, in February 1744, the life of his unfortunate friend Savage. This is not the place to speak of the work, nor indeed is an account of it necessary. It is in every body's hands, and has been always admired as an elegant piece of biography. The Author had now lived nearly half his days: without friends or lucrative profession, he had toiled and laboured, yet still, as he himself expresses it, was to provide for the day that was passing over him. Of the profession of an unfriended author, he saw the danger and the difficulties. Amhurst, who had conducted the Craftsman, Savage, Samuel Boyse, and others, who had laboured in literature, without emerging from distress, were recent examples, and clouded his prospect. In the course of his studies, he had formed a list of literary projects, not less than forty-nine articles; but such was his want of encouragement, or the versatility of his temper, that not one of all his schemes was executed. A new undertaking now occurred to him, namely an edition of Shakspeare. As a prelude to this design, he published, in the year 1745, "*Miscellaneous Observations on the Tragedy of Macbeth, with Remarks on Sir Thomas Han-*

mer's Edition of Shakespeare, and Proposals for a new Edition by himself." This was intended as a specimen of his abilities, and, indeed, the tract has such evident marks of a scholar and a genius, that Warburton, in his own edition, speaks of it in handsome terms. The notice of the Public was, however, not excited; there was no friend to promote a subscription; the project died at that time, to revive at a future period.

A new undertaking was now proposed to Johnson, namely, an English Dictionary, upon an enlarged plan. Several of the most opulent Booksellers had long meditated a work of this kind; Johnson was in the vigour of life, and the agreement was soon adjusted between the parties. Emboldened by this connection with the first Booksellers in town, Johnson now thought it proper to have a better habitation than he had hitherto known. To this time he had lodged with his wife in courts and alleys in and about the Strand and Fleet-street; but now, for the purpose of carrying on his arduous undertaking, and to be near the Printer, he took a house in Gough Square, Fleet-street. He went to work without delay; five or six amanuenses were constantly under his direction. He was now told that the Earl of Chesterfield had spoken favourably of his design. In consequence of this information, he drew up, in 1747, a plan of his Dictionary, and dedicated it to Lord Chesterfield, then Secretary of State. Mr. Whitehead, afterwards Poet Laureat, was charged with the manuscript, in order to convey it to his

impossible for me to love, that I am almost in a fever whenever I am in his company. His figure (without being deformed) seems made to disgrace or ridicule the common structure of the human body. His legs and arms are never in the position which, according to the situation of his body, they ought to be in, but constantly employed in committing acts of hostility upon the graces. He throws any where, but down his throat, whatever he means to drink, and only mangles what he means to carve. Inattentive to all the regards of social life, he mis-times, and mis-places every thing. He disputes with heat, and indiscriminately, mindless of the rank, character, and situation of them with whom he disputes: absolutely ignorant of the several gradations of familiarity and respect, he is exactly the same to his superiors, his equals, and his inferiors; and therefore by a necessary consequence, absurd to two of the three. Is it possible to love such a man? No. The utmost I can do for him, is, to consider him as a respectable Hottentot.'

After the incident of Colley Cibber, Johnson gave up all hopes of patronage. A dedication might pamper his Lordship's vanity, but promised to himself no kind of advantage. He thought that he had received an affront, and in a style of resentment wrote a letter upon the occasion, concluding with a formal renunciation for ever of his Lordship's patronage. In his high and decisive tone he used to say, that Lord Chesterfield was a Wit among Lords, and a Lord among Wits. In fact, Johnson was ever ashamed of the transaction, and spoke of it upon all occasions with the greatest contempt.

Soon after the Letter to Lord Chesterfield, Garrick, in conjunction with Lacy, became patentee of Drury-lane playhouse. For the opening of the theatre in Sept. 1747, Johnson wrote, for his friend, the well-known prologue, which, if we except Mr. Pope's to the tragedy of Cato, is, perhaps, the best in the English or any other language. The playhouse being now in the hands of Garrick, Johnson once more thought of his tragedy of Mahomet and Irene, which was his whole stock on his first arrival in town. In the winter 1749 the play was acted, with the advantages of Garrick, Barry, Mrs. Cibber, and Mrs. Pritchard. Never was there in point of dresses, scenes, and decorations, such a display of eastern magnificence: but, says Sir John Hawkins, 'the diction was cold and philosophical; it came from the head of the writer, and reached not the hearts of the hearers.' This may be the place to mention the distinction Garrick made between Johnson and Shakespeare; "All that the former writes, comes from his head; when Shakespeare sat down to write, he dipped his pen into his own heart." We shall not here enter on a critical examination of the play; the Author's works will be before us, when we have gone through his life. During the representation of Mahomet and Irene, Johnson was constantly behind the scenes, and, thinking that his character of

an Author required some ornament for his person, he chose, upon that occasion, to decorate himself with a gold-laced waistcoat. The piece did not succeed beyond nine nights: three of them were for the benefit of the Author: what was the amount is not known, but, probably, it was not very considerable, as the profit, that stimulating motive, never invited him to another theatrical attempt.

That the history of an author must be found in his works, is, in general, a true observation; and was never more apparent than in the life before us. Every epocha of Dr. Johnson's life is fixed by his writings. In the beginning of 1749, he published a second imitation of Juvenal, namely of the tenth Satire, under the title of "The Vanity of Human Wishes." It will be sufficient to say, in this place, that the poem has been always held in high esteem. The particular beauties shall be pointed out hereafter. In 1750 a grand-daughter of Milton had a benefit at Drury-lane playhouse, and Johnson wrote the Prologue. In the meantime his Dictionary went on. The sum stipulated with the Bookfellers was to be paid, from time to time, as the work proceeded. This was the Author's only support. The intense application, which this vast performance required, deprived him of his favourite pleasures, such as reading in his desultory manner, and the conversation of his friends. To soften, as well as he could, this inconvenience, he had formed, in 1749,

lieve this will be perfectly new ; but having nothing in view, at present, but the history of his life, we shall reserve the discussion of this point for a future opportunity. Dyer and Johnson used to dispute at this club about the moral sense and the fitness of things ; but Johnson was not uniform in his opinions, contending as often for victory as for truth. This infirmity attended him through life. At the club, however, his morbid melancholy had its lucid intervals ; but his biographer leaves us to guess, how his companions contrived to dispel the gloom. Johnson, he tells us, would contradict self-evident propositions, such as, that the luxury of this country has increased with its riches, and that the practice of card-playing is more general than heretofore. If such were the topics, who would not labour under a morbid melancholy ? Sir John Hawkins tells us, that in the talent of humour there hardly ever was Johnson's equal ; but he gives no instance or illustration. That task he leaves to the lively understanding of Mrs. Thrale, or the diligent attention of Mr. Boswell.

While a member of this club at the chop-house in Ivy-lane, Johnson laid the plan of that celebrated paper, the *Rambler*. It was begun without any participation with his chop-house companions. The first number issued forth on Tuesday, the 26th March, 1749-50 ; the paper was regularly published on Tuesdays and Saturdays, till the labours of the *Rambler* concluded on March 17, 1752. The whole number of essays amounted to two hundred and eight. Sir John Hawkins says, we know with certainty of only four that were not of his own writing ; viz. No. 30, by Mrs. Catharine Talbot ; No. 97, by Mr. Richardson, Author of *Clarissa* ; and Nos. 44 and 100, by Mrs. Carter. This account is not perfectly accurate : the last Number of the *Rambler* mentions also four billets in the 10th paper ; the second letter in the 15th ; and the second letter in No. 107. This, it must be owned, was slender assistance.

Of the Ivy-lane club, the Author, as it seems, made no other use, than to eat beef-steaks with them, to discuss points with Mr. Dyer, and withdraw his mind from the fatigue of his studies. That his chosen companions were not inspired with some occasional essays, is somewhat singular. One would have thought that Horseman himself would have written an essay. Dennis says, genius consists in certain motions of furious joy and pride of soul upon the conception of a great hint : some, he adds, have the motions without the hints ; others have the hints without the motions ; and a third set have neither the hints nor the motions. In which class are we to place the members of the chop-house club ?

The solemn prayer offered up by the Author of the *Rambler*, invoking the assistance of Heaven during the course of his work, is an instance of his piety.

Of this excellent production, the Rambler, the number sold, on each day, hardly amounted to five hundred: of course, the bookseller, who paid Johnson four guineas a week, did not carry on a successful trade: his generosity and perseverance are to be commended.

We have already said, that meaning here to give his life, we do not intend to interrupt the narration with critical remarks. Of a position, however, advanced by Sir John Hawkins, we cannot avoid taking notice at present. The Biographer says, an eulogium on Knolles's History of the Turks, and a severe censure on the Samson Agonistes, are the only critical essays to be found in the Rambler. If he will revise the Rambler, or even the Table of Contents, he will find no fewer than twenty more. What are the essays on Pastoral Poetry, on Versification, on Tragi-comedy, History, and many others?

In the spring, 1751, while Johnson was engaged in writing the moral papers of the Rambler, he indulged himself in a frolic of midnight revelry. This was to celebrate the birth of Mrs. Lenox's first literary child, the novel of Harriot Stuart. He drew the members of his Ivy-lane club and others, to the number of twenty, to the Devil Tavern, where Mrs. Lenox and her husband met them. Johnson, after an invocation of the Muses, and some other ceremonies of his own invention, invested the Authorefs with a laurel crown. The festivity was protracted

shaped spots on a black ground; part of the hair was also white, though curled like the rest; she was born of black parents. The boy is similarly marked, and was born of a black mother and white father.

Two Hearts found in one Partridge. By M. d'Aboville.

No anatomical description is to be found in this account. M. d'Aboville unfortunately let a dog eat the entrails of the partridge before they were examined; two gentlemen, however, beside himself, had seen this *lusus naturæ*; and the paper concludes with two certificates signed by them, in order to confirm our Author's assertions.

An Enquiry into the Cause of the Increase of bilious and intermittent fevers in Pennsylvania. By Benjamin Rush, M. D.

It has been observed, that Pennsylvania has, for some years past, been more sickly than it was formerly. Fevers, which a few years ago abounded chiefly on the banks of rivers, and in marshy places, now appear in high situations, and on gravelly soils. This change with respect to the healthiness of the country, Dr. Rush attributes to the following causes: 1st, The establishment of mill-ponds,—‘there are whole counties,’ says the Doctor, ‘in which intermittents were unknown until the waters of them were dammed, for the purpose of erecting mill-ponds.’ 2d, The cutting down wood. And 3d, The different and unequal quantities of rain. However the two first of these causes may operate in producing an increase of fevers, we can by no means coincide with our Author in attributing the increase of fevers to the last cause, since, by all meteorological observations, the quantity of rain in any district is always, *communibus annis*, nearly equal.

The hints for preventing bilious and intermittent fevers are just and perfectly consistent with theory and observations. Dry situations, apartments well aired, and freed from damps, by frequent and brisk fires, warm clothing, generous diet, cleanliness, &c. are all highly recommended. Though the practitioner may not meet with any thing new or uncommon, yet Dr. Rush's precepts are all useful, and, if duly observed, cannot, we apprehend, fail of answering the end proposed.

Observations on the Cause and Cure of the Tetanus. By the same.

Dr. Rush remarks, that the predisposition to the Tetanus depends on relaxation produced by heat, excessive labour, watchings, marches, or fatigue of any kind; hence he has found, that the Tetanus is more frequent from wounds received in battles, than from similar wounds received in any other way, and that these wounds produce a Tetanus more certainly in warm and moist weather.

Since it is occasioned by relaxation, our Author justly observes, that the medicines indicated to cure it, are such only as

are calculated to remove this relaxation, and to restore to the system its natural tone. The Peruvian bark and generous wine, are therefore proper. The operation of blisters, he thinks, is of a more complicated nature. He acknowledges that they are sedative, and antispasmodic, in fevers; but in the peculiar state of irritability which occurs in the Tetanus, he considers their effects as simply stimulating. In order to cure the disease, Dr. Rush says it is not only necessary to produce a proper tone in the system, but also an inflammatory diathesis. As a general inflammatory diathesis disposes to topical inflammation, so topical inflammation disposes to a general inflammatory diathesis. Wounds are less apt, on this account, to inflame in summer than in winter. In the Tetanus there is uniformly observed an absence of all inflammation in the wounds which produce it. A splinter under the nail produces no convulsions, if pain, inflammation, and supuration follow the accident. It is by exciting pain and inflammation that the spirit of turpentine acts in all wounds and punctures of nervous and tendinous parts; and our Author affirms, that there never was a Tetanus from a wound, where this remedy had been applied in time, and the whole system in a proper tone.

Dr. Rush adds several cases to confirm his theory, in all of which the removing the universal relaxation, and exciting inflammation by topical stimulants, always successfully cured the disease.

In his account of the medical qualities of the bark, Dr. Morgan has made ample amends for his deficiency in botanical knowledge; but we have lately given our Readers such full and particular accounts of this new kind of Peruvian bark as may be sufficient to excuse us from enlarging, at present, on a subject where nothing materially new occurs.

[*To be continued.*]

ART. III. *The Bhagvat Geeta*, concluded: See our last, p. 198.

IN our last Review, we gave an analytical account of the first six chapters of this work; we now proceed to the seventh, which treats, 'Of the Principles of Nature, and the vital Spirit.' The title of this lecture and its contents are in general equally obscure. We shall only extract from it one sentence, in which the omniscience of the Deity is, we think, finely contrasted with man's ignorance of the divine nature. 'I know, O Arjoon, all the beings that have passed, all that are present, and all that shall hereafter be; but there is not one amongst them who knoweth me.'

Lecture VIII. has for its title 'Of Pooroosh.' This word, according to our translator, in vulgar language, means no more than man, but in this work it is a term in theology, used to express the vital soul, or portion of the spirit of Brahm inhabiting a body. Between the title thus explained, and the contents of this chapter, there seems to be but little analogy. It enforces that abstract meditation on the nature of the Deity so often inculcated before: and asserts the dissolution and reproduction of the universe every day and night of Brahma. This day and night are each of them supposed to last a thousand revolutions of the Yoogs, or a space equal to 4,320,000,000 years.

The learned Reader will perceive a striking resemblance in this doctrine to that of the Stoic year, and it is observable, that some notions of the alternate destruction and reproduction of the world are said to have existed, not only in the philosophy of Heraclitus, from whom the Stoics seem to have borrowed their hypothesis, but in Persia, China, and Siam, and, if we may trust some writers, even among the later descendants of that very people, who, in the Mosaic description of the Deluge, possessed the only true historical foundation, on which the vagueness of tradition, or the fanciful arrogance of philosophy, may have reared the misshapen superstructure of error and superstition.

Lecture IX. 'Of the Chief of Secrets, and Prince of Science.' From some passages in this lecture in particular, as well as from the general tenor of the Geeta, we think, with Mr. Wilkins, that the principal design of its author was to unite all the prevailing modes of worship, and to undermine the tenets incul-

cated in the Veds, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images. Indeed, Kreesna repeatedly and expressly asserts, that the reward of the followers of the Veds, and of those who worship subordinate divinities, shall be only the temporary enjoyment of an inferior heaven, for a period to be measured by the extent of their virtues.

‘ The followers of the three Veds, who drink of the juice of the *Soma* *, being purified of their offences, address me in sacrifices, and petition for heaven. These obtain the regions of *Eendra* †, the prince of celestial beings, in which heaven they feast upon celestial food and divine enjoyments; and when they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal life, as soon as their stock of virtue is expended.’ Eternal happiness is in the mean time offered to those only who worship Brahm the Almighty. The lecture concludes with this solemn and sensible exhortation: ‘ Consider this world as a finite and joyless place, and serve me. Be of my mind, my servant, my adorer, and bow down before me. Unite thy soul, as it were, unto me, make me thy asylum, and thou shalt go unto me.’

And here it is worthy of remark, that Kreesna mentions only three of the Veds. From which Mr. W. very justly concludes, that three only existed in the time of Kreesna: and as the fourth, he says, mentions the name of Kreesna, it is equally

between God and the world. Plato, who describes the Deity as *ὁ δὲν μεμνημενον*, yet derives *δικαιον* from *δικαιον*, i. e. passing through all things, and in this sense adopts it as one of the names of the Supreme Being.

To say nothing of the Latin prose writers, such as Seneca, Apuleius, and Quintilian, the poets are full of allusions to this opinion. Witness the *μεσαι δὲ Διὸς πασαι μὲν ἀγυιαί*, &c. of Aratus, and the *Jovis omnia plena* of Virgil, who has more to the same effect elsewhere.

— Deum namque ire per omnes
Terrasque, tractusque maris, cælumque profundum.
Hinc pecudes, armenta, &c.

Nor did the Pagan theology stop here, for it not only taught us that God pervaded all things, but that he was himself all things. This latter notion was received as well by those who held God to be a pure abstract mind, superior to the soul of the world, as by others who considered the latter as the supreme Deity. This is clearly proved by Cudworth, in the 4th chap. of his 1st book, from the Saitic inscription, from the epitome of the Orphic theology by Timotheus, from the doctrines of Xenophanes, Parmenides, and Melissus, and the testimony of the Asclepian dialogue.

In the last sentence of this lecture, we think, Kreesna almost rises to sublimity: 'I am, in like manner, O Arjoon, that which is the seed of all things in nature; and there is not any thing, whether animate or inanimate, that is without me. My divine distinctions are without end, and the many which I have mentioned are by way of example. And learn, O Arjoon, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory. But what, O Arjoon, hast thou to do with this manifold wisdom? I planted this whole universe with a single portion, and stood still.'

Lecture XI. 'Display of the Divine Nature in the Form of the Universe.' Here we have a disgusting and monstrous representation of the Deity, who is described as manifesting himself in a most terrific form to the astonished and affrighted Arjoon. Unable, however, to behold the awful sight with his natural eyes, he is furnished by Kreesna with an heavenly eye, to enable him to discern the Deity: as Pallas, in the Iliad, purges away the film from the eye of Diomedes that he may distinguish gods from mortals:

*ἄχλυν δ' αὖ τοι ἀπ' ὀφθαλμοῦν ἔλκω, ἢ πρὶν εὐπην
ὄφρ' ἐν γνῶσκεις ἥμην θεῶν, καὶ κ' ἀνδρῶν.*

Iliad. i. 127.

Lecture XII. 'Of serving the Deity in his visible and invisible Forms.' The preference here is decidedly given to those spiritual worshippers who serve the Deity in his incorruptible and invisible form.

Lecture

Lecture XIII. 'Explanation of the Terms Kshetra and Kshetra-Gna.'—These terms, as far as we can collect from Kreeṣṇa's mysterious explanation of them, are nearly equivalent to matter and spirit.

Lecture XIV. 'Of the three Goon, or Qualities.'—The three qualities here spoken of, and described as powerfully influencing the human mind, are Satwa, *truth*, Raja, *passion*, and Tama, *darkness*. 'From the Satwa is produced wisdom, from the Raja covetousness, and from the Tama madness, distraction, and ignorance. Those of the Satwa-goon mount on high, those of the Raja stay in the middle, while those abject followers of the Tama-goon sink below. When he who beholdeth, perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature; and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old age and pain, and drinketh of the water of immortality.'

Lecture XV. 'Of Poorooshottama.'—The whole of this lecture is involved in the most profound obscurity. The only sentence in which Kreeṣṇa explains the word that gives a title to the chapter is so full of mystery, that the translator freely confesses his despair of revealing it to the satisfaction of the reader. He conjectures, however, that Kreeṣṇa only meant to collect into one view several appellations, by which the Deity is distinguished by so many different theologists, in order to expote their

This refined doctrine is strongly inculcated in almost every page of the Geeta, and the disinterested frame of mind, which it is calculated to produce, is insisted on as essentially necessary to the attainment of future felicity. Among a nation of philosophers, if we could suppose such an one to exist, this opinion might possibly have its due weight. But it seems little calculated for the great mass of mankind, who, acting entirely from the impulse of hope and fear, can only be retained within the bounds of duty by direct appeals to those most powerful passions of the human heart.

On the same principle that hope of reward is considered by the Hindoos as an improper motive to action, the ancients rejected another as base and unworthy, viz. the fear of punishment. Horace tells us, that good men avoid vice solely from the love of virtue—

* *Oderunt peccare boni virtutis amore.*

Several of the Stoics, particularly † Epictetus, denied every species of punishment of souls after death, and all of them rejected the belief of future punishment, when adopted as an incentive to virtuous actions. Thus Chrysippus reprehended Plato for that part of his Republic which describes the punishment of the damned—*Φησιν εκ ορθως αποκρπειν τω απο των θεων φοβω της αδικιας τον κεφαλον ευδιαβλητον τ' ειναι, η προς τυναντιου εξαγοντα πολλης περισπασμης η πιθανοτητας αντιπιψσας τον περι των υπο τη θεη κολασειν λογον, ως υδεν διαφεροντα της Ακκης η της Αλφιδας, δι' ων τα παιδαρια τε κατοχολειν αι γυναικες ανειργουσι ‡.*

We have now taken a summary view of the contents of the Geeta, and from the few instances which we have adduced, it appears that some of those questions that bewildered the minds of the ancients have been agitated by the Hindoos, frequently with the same success, and often almost in the same manner. In speculations indeed which are beyond the sphere of human reason, men must necessarily be nearly equal; nor can learning or genius confer any other superiority than that which is derived from absurdity decorated by fancy, or methodized by rule.

It has been already observed, that in our estimate of the Geeta, considered as a composition, we differ *toto caelo* from its panegyrist Mr. Hastings. The time, and place, and circumstances under which the dialogues are represented to have passed, are such as shock all probability. In the middle space, in front of two hostile armies drawn up ready to engage, and at the very moment when the battle is commencing, Kreesna addresses to the leader

* Epist. lib. i. Ep. 16.

† See Arrian in Epictet. lib. iii. c. 13.

‡ Vid. Op. Plutarch. p. 1040. Edit. Xyland.

of one of those armies a long series of disquisitions on the most profound and abstruse subjects in metaphysics and theology. Candour, indeed, obliges us to confess, that, amid a mass of obscurity and absurdity, we have sometimes met with passages, which, as critics, we admire, and with precepts which, as Christians, we cannot but approve. But,

Apparent rari nahtes in gurgite vasto.

The grand, and perhaps the only point of view, in which the Geeta appears to possess any important value is this, when we consider it as a curious specimen of the mythology, and (so far as it extends) an authentic standard of the faith and religious opinions of the Hindoos. In this view its value is truly important; but we are not such enthusiasts in the cause of Indian literature, nor do we think so lightly of the two greatest epic poets the world has ever produced, as to imagine, with Mr. Hastings, that in any situation, or under any circumstances, a comparison can be instituted between them and even the most admired passages of the Mahabharat, without the grossest injustice, and the most abject degradation.

To the Geeta Mr. Wilkins has subjoined the translation of another episode from the Mahabharat, which contains a most wild and romantic description of the churning of the ocean in search of the amreeta, or water of immortality, and of a battle which ensued betwixt the Soors and Asoors, different orders of celestial beings, in consequence of its discovery. Between this latter de-

member what he has omitted. For this reason we forbear to complain of the darkness of several passages, which might perhaps have been rendered more intelligible by the aid of a few additional notes. And indeed, when we reflect on the almost Herculean labours of our translator, our sense of his deficiencies is converted into wonder at his success. He had to contend with all those complicated difficulties to which we alluded in the former part of this critique: in a word, with every difficulty that could arise from the obscurities of a language which the Brahmans spend their lives in studying, from a physiology blended with the senseless jargon of fable, and from the confused and heterogeneous mixture of allegory and metaphysics. Notwithstanding these disadvantages, the style of his translation is neat, elegant, and vigorous. The notes are few, and entirely explanatory, but they are replete with judgment and taste, and display such an acquaintance with Indian manners and opinions, as could be the result only of curiosity directed by good sense, and favoured by the most propitious opportunities of observation. On the whole, he deserves a high rank among those illustrious characters, whom neither the splendour of wealth, nor the siren voice of luxury, have rendered insensible to the pleasures of the mind. By the judicious exercise of his talents on a subject so little understood, and by employing those hours in liberal pursuits which avarice might have devoted to the acquisition of new treasures, he has reflected the highest honour on the patronage of Mr. Hastings, who, whatever may be his political merits or demerits, is justly entitled to our warmest applause and gratitude for his endeavours to promote the study of Indian literature, and thus open a new and extensive field of enquiry to his countrymen. We cannot conclude these remarks without expressing an earnest hope, that such examples may excite succeeding adventurers to explore with diligence those hidden stores of intellectual treasure which will engage the attention of the inquisitive philosopher in every age and climate, and survive, perhaps, when the British dominion in India shall have long ceased to exist, and when the sources which it once opened of wealth and power shall be lost even to remembrance.

ART. IV. *Thoughts on the Mechanism of Societies*. By the Marquis de Caux, Fellow of the Royal Society. Translated * from the French (under the Inspection of the Author) by Parkyns MacMahon. 8vo. 5s. Robinsons. 1786.

IN no respect has the sagacity of political speculators been so effectually baffled as on the subject of national debt. Before the beginning of the present century, many had foretold, with all the confidence that self-conceit, engrafted on ignorance, so

* The original, in French, may be had of Mr. Elmsley.

naturally inspires, that before the national debt should have amounted to one tenth part of what it is at present, a national bankruptcy must have ensued. The same forebodings have been, from time to time, and still are repeated; and although experience has falsified the former predictions, it is found impossible to prevent men from giving credit to surmises, which to the common apprehensions of mankind appear so reasonable and well founded. Emboldened, however, by observing the present prosperous state of this nation, which exhibits as yet no unequivocal symptoms of sinking under the weight of that enormous debt, which when viewed at a distance appeared sufficient at once to overwhelm it, some speculators, more daring than the rest, have of late ventured to maintain opinions, directly the reverse of those maxims, which our forefathers deemed as certain as the fundamental axioms of geometry itself.

Among the boldest of these innovators, we must rank the Marquis de Casaux, Author of *Thoughts on the Mechanism of Societies*, which might with equal propriety be entitled speculations on the effects of national debt, for that is the principal subject treated in his volume. This gentleman strenuously maintains, that the national debt, if it has been in any manner pernicious, has proved, in other respects, highly beneficial to the community—that it might with safety be increased to a sum much greater than its present amount—that the interest can easily be borne by the nation, because, after the effect of fund-

low him to be hurried away by this plaftic faculty with a rapidity, that gives him no leifure to perceive defects in his own hypotheses, greater, perhaps, than many of thofe which he expofes with fuch irrefiftible force of argument.

Though we cannot, therefore, recommend this book as an initiatory treatife on the fcience of political œconomy, or as proper to be put in the hands of men of ordinary talents to direct their judgment on this branch of knowledge, yet we confider it as a valuable addition to former writings on the fubject. Perhaps the diftinguifhing feature of modern compilations is an undue deference for authority; a fmooth and uninterefting development of ideas that have been inculcated by men who have obtained a fort of dictatorial authority in the world of literature;—and this ferves to lull the mind afleep, inftead of awaking the reasoning faculties. The work before us is admirably calculated to counteract this procedure. New thoughts are ftruck out in every page, and abfurdities which have been cherifhed for ages, are detected in every fection of the performance. To the man of genius, therefore, this will be a precious morfel; to the man of judgment it will afford a rich fund of fpeculation; and the animadverfions which thefe rapid touches will occafion, muft in many cafes lead to truths which would not otherwife have been adverted to.

To attempt an analyfis of a book which claims no merit in point of arrangement, would be ufelefs labour; yet it may be neceffary to give the reader a concise notion of the general principles which the Author endeavours to eftablifh in this work.—They are, that taxes impofed in any country, neceffarily and unavoidably raife the prices of the commodities taxed to the full amount, at leaft, of the fums laid upon them; and not only do they raife the price of the commodities taxed, but they in the fame proportion raife the price of *all* other commodities, grain and labour in particular being accounted fuch; but if the price of every thing a man has to fell be augmented in the fame proportion as the price of that he has to buy, he will then be precifely in the ftate he was in before the prices were raifed, and the effects of the tax from that moment become *null*. Hence, he argues, the effect of taxes *within* the country, to whatever amount they may be raifed, can never be of very material confequence, or tend to clog the operations of induftry.

With regard to foreign commerce—If, in confequence of taxation, or otherwife, the price of goods at home is raifed much higher than abroad, his opinion is, that fince you cannot afford to lower the price of your own goods in foreign markets, you will be under the neceffity of raifing the price of foreign goods as high as your own, and from the moment that this event takes place (and this he thinks muft neceffarily happen foon) the effects

effects of the tax become also *null*; so that, according to his hypothesis, whether we regard internal prosperity or external commerce, it is a matter of very great indifference what the amount of taxes shall be.

We must not stop to controvert these positions, nor to point out the fallacy of some of the arguments brought to support them, as it does not properly fall within our province; and because we make no doubt but that we shall soon have occasion to resume the subject, in reviewing the answers that may be expected from others, we shall barely take notice of one striking fact that strongly militates against one of the fundamental principles here assumed: it is this; according to the Marquis's hypothesis (and he insists upon it on innumerable occasions) the price of grain must invariably be raised by all taxes in the same proportion with other commodities; for, says he, p. 249, 'to imagine it possible to maintain, and endeavour seriously to maintain wheat at the same price, while the taxes advance by 10 *per cent.* that of the products of industry, is to aim at the ruin of agriculture.' But is it not an undeniable fact, that the average price of wheat in England is at this hour, when the nation pays by taxes the interest of two hundred and forty-six millions sterling, really lower than it was before one shilling of national debt was contracted? Whence comes it that such a striking exception to his general principle has not been so much as adverted to?

things, seeing they are in every *essential* circumstance the same.

As a specimen of the Author's manner of reasoning, we shall select a small part (for the whole would be too long for our scanty limits) of what he says on the *balance of trade*, a subject that has long been a favourite in this country; and which, especially since Sir Charles Whitworth's Tables were published, has afforded matter for many calculations, that lead to conclusions exceedingly absurd. On this subject our spirited Author observes:

“When the proprietor of a considerable sum in the English funds examines Sir Charles Whitworth's truly valuable State of the Trade of Great Britain, he thanks his stars, and says, “I have nothing to fear whilst the balance of trade continues in favour of this kingdom; but the moment it shall turn against her, recourse must inevitably be had to the expedient so long postponed: the application of the sponge is inevitable.”

And a little farther on he thus proceeds:

“By means of that valuable work, I see, from the year 1700 to 1775, and that in the greatest detail, strengthened by all the proofs that the nature of the subject can admit of, a constant superiority of exports, which, in the space of 75 years, amounts to the enormous sum of 267,774,769 *l.* (I have overlooked the fractions of each article.) This is, in the total amount, much more than one half of the gold and silver imported into *Europe* from *America*, during the same lapse of time; but of this period of 75 years, 30 must be attended to, wherein the superiority of *English* exports, comes up very nearly to $\frac{2}{3}$ of the general importation of those two precious metals, *which were to make good so many other balances.* We should also observe, amongst those years, a most flourishing one, wherein that *English* favour absorbs, as it were, all the silver imported into *Europe*; and five other years still more wonderful, where it surpasses that general importation by 10, 12, and even 1300,000 *l.*; for in 1750 the general exportation of *English* goods exceeded the importation of foreign produce by 7,359,964 *l.* and yet all that product of the *mines*, belonging to *Spain* and *Portugal*, is estimated only at 6,000,000 *l.* sterling per annum.”

In another place, treating on the same subject of the balance of trade, he says:

“I begin, by asking whether there exists a nation in *Europe*, which, upon perusing what Mr. Necker says to the present purpose, and the use made, almost generally, in *England*, of the work of Sir Charles Whitworth, much more explicit with regard to the balance of *Great Britain*, would hesitate an instant to break off all commercial connections with *England* and *France*, if only one half should prove real in the prejudices of the two nations, on the object which at present seems to determine all the others?

“I would, in the next place, propose, for examination, whether those two nations are not indebted to these prejudices, for the greatest part of their mistakes, and of the obstacles which they have found, which they still find, and which they will ever find, in the measures

that other nations think themselves obliged to adopt, in order to guard against the effects of those prejudices, till their fallacy is universally acknowledged, as well as their sufficiency to produce their boasted effect, *even in favour of those who would obstinately refuse to give them up.*

* Every year, say the prejudices of both nations, more than seven millions sterling are required for their two *terrible* balances; but not above six millions are brought over from *America*:—if *Spain* and *Portugal* be allowed to come in for one-sixth (indeed it would be but just), the other parts of *Europe* must settle it amongst themselves to find the two millions sterling, which without that assessment would be deficient in the balances necessary to *France* and *England*.—Whence does *Europe* take those two millions? whence have they been taken hitherto? I know not: but it is a stubborn fact: you may consult the work of Mr. *Necker* for the balance of *France*, and for that of *England* the statements of Sir *Charles Whitworth*; the former amounts to 70 millions of *livres*, about three millions sterling; and the latter to 83,678,818 *l.* in the space of 20 years, from 1754 to 1773; it is, one year with another, more than 4,180,000 *l.* per annum. But, above all, let it not escape observation, what is said in *France*, that the decline of that empire will begin, when this balance of 70 millions of *livres* shall begin to decline; and that it is the opinion in *England*, that, were the *favourable balance* to be below two or three millions sterling, a national bankruptcy must indispensibly follow. What is most *miraculous* (and indeed consolatory for those who are obliged to think of their elevation before they dream of a bankruptcy, or even of their decline) is, that while *France* and *England* have received annually. the one four and the other three millions

Q. Can you buy it *cheaper*, without wronging the man who might sell it *dearer*?

A. No.

Q. As it is impossible to prove that such a conduct is equitable, how will you be able to prove it to be advantageous to the state?

A. It is advantageous to the state, that all its internal productions should receive at home, all such forms and preparations as may increase their value.

Q. Is the quantity of productions useful to the state?

A. The question is almost ridiculous.

Q. If the *producer* be discouraged by the low price set upon his productions, and take proper measures to produce *less*, in order to save the expence attending a *greater* production, and in the mean time to gain by producing *less* as much as he could gain by producing *more*, will you not then be guilty of having wronged the state of all the productions which you crush in the very bud, by the prohibition?

A. No. Smuggling will give to the parties injured by the prohibitory law, a fully sufficient means of extricating themselves.

Q. Your hopes then are, that smuggling will make up for the injuries you propose to do to the *producers*; but how will you compensate to the state for the loss it sustains by a clandestine exportation?

A. Our only business is to mind our own interest; besides, the state may easily procure, by means of a land-tax, what it may lose by the clandestine exportation: and we are so far from expecting that smuggling should turn out to our advantage, that we petition it may be made a capital offence, and prohibited under pain of mutilation, the galleys, or at least the entire ruin of the smuggler.

Q. But the law will either succeed, or fail in its effect. If the law succeed, will you not be the author of that diminution of the products which the low price you intend to set upon those products must unavoidably occasion? And if the law fail in its effect, do you not uselessly deprive the state, 1st, of the produce of the smuggler's labour, whom you hope to see hanged, or, at best, mutilated; and 2dly, of the produce of that labour, which would have been performed by that army, partly composed of rogues, partly of idle fellows, now to be set upon the watch to detect and apprehend the smuggler, keep him in close confinement, and lead him finally to the gallows, or to the galleys? Who is to pay those rogues and idle fellows?

A. The state, to be sure.

Q. What are the essential parts of the state?

A. Industry, that goes in search of money; and agriculture, in as much as she feeds industry at the *cheapest* rate.

Agriculture, impoverished by your prohibitory law, will then lose, not only what she should get by being at liberty to export, but also what she must find to assist you in procuring her impoverishment, by paying the land-tax necessary to pay those very rogues and idle fellows, whose business it is to destroy her only remaining resource against your cupidity—SMUGGLING.

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' Prohibitory Laws against, or excessive Duties imposed upon Importation.

' Q. Why do you petition against the liberty of importing such or such another article?

' A. Because we manufacture it, and wish to sell it dearer to the national consumers.

' Q. Of how many orders of men is the class of national consumers composed?

' A. Of two, the land proprietor, and all persons not wholly destitute of money.

' Q. That is to say, *in all cases*, of the whole kingdom, against the small number of individuals who humbly petition for the prohibition of an article;—be it so. Have you devised any means to increase in the consumer the ability of purchasing, whilst you advance the price of your goods?

' A. Not we;—on the contrary, it is our intention to have as much as we can of his commodities and money, for as little of our goods as possible.

' Q. How can men of knowledge and probity be blind to the iniquity of such a scheme?—Will not at least its execution be somewhat impeded by the greatest part of those who follow the same trade?

' A. No;—that is impossible: our *corporations* have already provided against the inconvenience you allude to: not one of their members would dare to sell his merchandice below the price fixed by his *corporation*: and we have made, as it were, the *impossibility* of any such measure doubly so, by the difficulties we have devised to prevent a ready admittance into our *corporations*; all our bye-laws tend to reduce our associates to the smallest number possible. But one single

are incessantly at work to remove: and it is on that account, that, besides the absolute prohibition we now pray for in regard to such and such articles, we also petition that the duties be laid double and treble on all other foreign articles which are not yet totally prohibited.

* Q. Do you not fear that foreigners, whose merchandice you would cause to be prohibited, should play the same trick with yours? Do you not fear that those on whose goods you mean to increase the duties, should in their turn overload those which they will receive from you? For this is all the conjuration requisite to counteract and balance the effect of those sublime regulations which you petition for.

* A. We shall carry on a smuggling trade in their country, and they will pay dearer for our goods; they cannot do without them.

* Q. They will, no doubt, follow your example; therefore new recruits will be wanted for that army of rogues, and idlers, designed to lay hold of, and ruin whoever should dare to oppose your ransoming the owners of lands, and proprietors of some money; but be it so:—you will besides be equally successful in obliging the poor ransomed individuals, to pay for the additional and necessary reinforcement of your standing army of rogues and idlers, and for those light troops of informers so well fitted for the noble purpose you are carrying on:—be it so again. But, after all, what are you to do with that immense balance in money? Shall you bury it under ground?

A. Aye—and with all our hearts and souls, if, when thus buried, it could bring to us the same benefit as when it is rendered useful to some one else; but, alas! that secret is not yet found out. It might be possible, however, to pray for an act of parliament, compelling the nation to pay the interest of all the sums thus interred by us; and the wisdom of such an act would be the more conspicuous, as it would keep within the reach, under the very hand of the nation, all the money she might have occasion for, whenever she should think it expedient to declare war against *France*, our natural enemy. Till such an act is framed, we shall follow the example of *Holland*; we shall keep on the carrying trade, by which the *Dutch* have gained so much money notwithstanding our navigation act, which we fondly hoped was calculated to effect their ruin: we shall carry from *Russia* to *Sicily*, from *Constantinople* to *Poland*, from *Stockholm* to *Cadix*, from *Lisbon* to *Venice*, whatever may be carried from one place to the other; and this we shall do, at the lowest prices, in order to get the preference of the *Dutch*. It is a great pity that this cannot be effected without benefiting the land owners, and the proprietors of some money, in all the countries where we may stand in competition for that carrying trade, not only with the *Dutch*, but with all the national monopolists who shall not have as yet been dexterous enough to force from their legislature, laws as favourable to commerce as those we have obtained; but in fact what matters it to us whom we serve, provided we get a good profit from the service?

* Q. Will you add further: *And provided also, that the service done, falls not on the land owner, or on the proprietor of some money within your nation?*—Yet thus far would you finally be led by that system of prohibitions and restrictions, almost equally extravagant, to which

which you are so devoutly attached.—But such a plan can succeed only to a certain degree; be pleased to observe, that hitherto you can boast of no other advantage but that of the first attack.—Sole and absolute arbiters as you are of your own prices by the monopoly you have obtained, if agriculture had not advanced those of her products in the same proportion, would not your land owners be compelled to seek abroad for a country where monopoly should not be so obligingly countenanced? for you do not, I presume, flatter yourselves that you shall be able to induce your parliament, in the age we live in, doubly to tax the property of those who might look abroad for a remedy against your extortions:—the many laws of that kind con-signed to your annals (and which you would not fail to quote as a precedent), must seek, in the ignorance and barbarity of the age that gave them birth, an apology for their establishment; but, at this present time! such shades in the picture of the land of liberty, instead of setting off the beauties of its other parts, would annihilate the very idea of that liberty. *It is by justice and freedom that we are attracted and retained; it is by injustice and restraint that we are expelled and kept at a distance.* Be pleased then, in fine, to observe, that nothing can result from those plans, the iniquity of which you have no more searched into than you have thoroughly examined their consequences,—from those prohibitions and restrictions, the effects of which must be counterbalanced by contradictory regulations,—except the pitiful advantage of having perverted the nature of the prices on every article. *What is necessary to counteract the effect of an injury done to the generality, will always be mechanically brought about by that very generality.* Would it not be more advantageous for men to

prevent him from falling into fuch errors as it is not beyond the power of human nature to avoid,—be thou ever blefled, and mayeft thou be worfhipped wherever men are not infallible, and wherever millions of men may fuffer from a fingle miftake !” To this we heartily fay, AMEN, and add, “ Divine liberty,—which permitteth men of all nations and kindreds, and languages to come among us, and to exprefs with freedom their ideas concerning our political regulations; whether thefe ideas be abfurd or reasonable, may that ever be permitted, feeing their reasonings may be afterwards fettled with care, by whoever lifteth, and the corn be thoroughly winnowed from the chaff fo as to render it both wholefome and pleafant for thofe to whom it fhall be adminiftered !”

Before we clofe our remarks on this performance, we cannot help taking notice of the inconvenience which results to the caufe of literature, from an affectation of fingularity by authors of diftinguifhed merit. *Montefquieu* wrote a book on the *Spirit of Laws*, which holds a conspicuous rank among the political writings of the prefent age.—It poffeffes great merits and defects, and has been praifed by a few who could diftinguifh its merits, but by an infinitely greater number who could not judge either of its defects or merits. That author, perhaps with a view to conceal faults which he knew not how to remove, has affected an oracular obfcurity in uttering his *dogmata*, an immethodical arrangement, an abrupt tranfition from fubject to fubject, and a quaintnefs of reasoning which throws a cloud over his work, that gives it a deep air of myfticifm, which has a ftrong tendency to command the veneration of mankind, where an idea has been preconceived of the Author’s talents. In confequence of this, many of his assertions, which if they had been attempted to be fupported by plain reasoning only, muft have fallen into contempt the moment they were uttered, have been retailed by fucceeding authors as indifputable axioms, to doubt of which would feem to indicate a very blameable degree of prefumption indeed. Other authors, fince *Montefquieu*, obferving the effects of this mode of procedure, have, on too many occafions, endeavoured to avail themfelves of the fame device. All fhallows, faid *Johnfon*, with much ingenuity, when put to a fift, and when he had no other argument at hand, *All fhallows are clear*. Our philofophers feem to act as if they wifhed their readers to believe the converse of this propofition, viz. that all obfcurity indicates profundity of knowledge; hence, like the cuttle-fifh, when they think they are in danger of being feen at a lofs, they take care to throw fuch an obfcurity around, as to become imperceptible. Perhaps we may attribute to this caufe, no fmall part of that feemingly profound obfcurity, of which fo many readers complain

plain in the celebrated work of Dr. Adam Smith on the *Wealth of Nations*. But we have more frequently occasion to complain of that kind of mystical obscurity in the work now before us; and we give the present gentle hint, as a caveat for future authors to avoid running into this very unpardonable fault; and as an inducement for them to guard against it, we beg leave to assure them that although a few may have thus obtained a certain degree of celebrity for a short time longer than they otherwise would have done—yet for *one* that has succeeded in it, *twenty* have failed. At the best, it affords but a temporary fame, which, sooner or later, is blasted, and is the cause of burying in oblivion, works which perhaps possess, in other respects, very great merit: for, as soon as men discover defects of this kind, in a few instances, they naturally reverse the reasoning of Socrates, and instead of saying that because they find that the few passages in an obscure work which they happen to understand are excellent, therefore they conclude that the other parts of it which they cannot understand are equally so; they say that since they find that the few obscure passages which have been analysed are discovered to be nonsense, they conclude that all the other obscure passages deserve the same degree of condemnation.

The translation of this work has much more the appearance of an original than translations in general can boast; for, except a few Gallicisms, such as *capitalist*, *deficit*, *ensemble*, and

explications of natural phenomena, especially such as are immediately interesting to all, cannot be unacceptable to any description of our Readers.

It is necessary to premise, that, instead of the common appellation of *elastic* fluids, our Author uses that of *expansible* fluids; considering them as composed of *discrete* particles, capable of diffusing themselves into all free space when they obey no other law than that of their expansibility: and to the idea of *mutual repulsion*, assigned by some as the cause of their expansibility, he substitutes *motion* of the particles, continued or renewed; *continued* motion, if nothing interrupts it; *renewed*, when it has been suppressed for a time, either by collision, or by combination with other substances. Expansible fluids, in this view, comprehend not only air and vapours, but light, fire, and the electric fluid; and some of the distinctive characters of these fluids are conceived to arise from the different species of the progressive motion of their particles.

He begins with the consideration of *watery vapours*, which afford an excellent key to the composition of the other fluids. By watery vapour is meant, not the visible or *opaque* steam (for that is the vapour in a stage of decomposition), but the invisible or *transparent* exhalations, which constitute a peculiar fluid, distinct in its nature from all others, expansible, compressible, and possessing the mechanical properties of the aeriform fluids, independently of any mixture of air with it. Its specific gravity is only about half that of common air, when they are both brought to an equal degree of expansibility, or resistance to compression.

As this fluid can subsist, and may be produced, without any concurrence of air, the theory which has for some years prevailed, of its being formed by the union of water with air in the manner of chemical solution, falls at once to the ground. *That* theory indeed was never countenanced by Mr. De Luc: according to his system, the vapour consists of particles of *fire* united to those of the water; a principle which he seems to have fully established, and on which he very ingeniously explains the phenomena of evaporation, and all the modifications of vapour.

When the vapour is compressed beyond a certain degree, that is, when the particles are brought within a certain proximity to one another, a decomposition takes place; the watery particles, in virtue of their natural tendency, reuniting together, and disengaging the fire that was associated with them.

There is necessarily a *minimum* distance of the watery particles, beyond which the vapour cannot be compressed without undergoing decomposition; and this minimum must be different in different degrees of heat, but constant in the same heat. When the heat is about temperate, and the barometer at 30 inches or
a little

a little more, watery vapours, compressed to this minimum, are found to have between $\frac{1}{30}$ and $\frac{1}{20}$ of the expansive force of air, and less than $\frac{1}{120}$ of its weight. When mixed with air, they can subsist under a much greater pressure than they can by themselves; because the air supports the pressure, and prevents the aqueous particles from being forced within their minimum distance; and hence vapours subsist in the atmosphere without being decomposed by its pressure. In the heat of boiling water, they can support the weight of the atmosphere without any mixture of air; for ebullition, under any given pressure, cannot take place till the vapour, produced in the liquor, has acquired a degree of expansive force sufficient to raise the liquor into bubbles under that pressure; and so long as the vapour retains this heat, it must continue capable of resisting the same pressure. As the heat abates, a decomposition begins; hence the opaque steam over boiling water; which becoming vapour again by uniting with the fire it meets with in a larger space, is diffused by its expansibility. Thus vapours are continually undergoing decompositions and new vaporifications.

Though *boiling* water, under the same pressure, has always the same heat, it may be made to receive a greater heat *before it boils*, than it can retain when it *does boil*. In a vessel with a very narrow orifice, quite filled with the water and purged of air, though the water sustains on its surface no other pressure than

themselves, which escape as soon as the heat is sufficient to form them, no such inequalities are observed.

The vapours of boiling water arise from *within* the mass; but water may yield also, from its *surface*, vapours of equal expansive force, if they are confined in a place of the same temperature with themselves. If water be introduced above the mercury in a barometer, the vapours it produces in a temperate warmth will press down the mercury near half an inch: in the heat of boiling water, they will depress it to the level of the mercury in the basin, being equivalent to the pressure of the atmosphere; and in a greater heat, they will press it below the level, and escape at the bottom of the tube; the water giving no signs of ebullition to the last.

Having thus considered, in the first chapter, the laws of the density, and the *mechanical effects*, of watery vapours, the author proceeds, in the second, to their *chemical properties*, which are the immediate objects of *hygrology*, or the science of *local humidity*. As these vapours consist of water and fire, united by affinity into a new compound, the specific properties of each of the component parts are suppressed, as in other chemical combinations: the water loses its faculty of moistening, and the fire that of producing heat, both of them becoming strictly latent: hence the loss of heat which is observed in the evaporation of liquids, and the augmentation of heat in the decomposition of vapour.

Vapours are decomposed, either by the mutual approach of their particles as already explained, or in virtue of the affinity of the water to some other substances, *viz.* to those called *hygroscopic*, of which fire may of course be reckoned one. The only law of this affinity is, that the water distributes itself to all the substances of this class that are within its reach, to every one alike, proportionally to its specific power of retention, or its *capacity*. If new fire be introduced into a space where there is no superabundant water, it will take away some of the water from all the hygroscopic substances there, and diminish their humidity: if some of the fire be *taken away*, the water that was united with it will be divided among all the rest: and if any other hygroscopic substance be introduced, containing a greater or less proportion of humidity than those already there, the surplus of humidity will be divided among, or its deficiency made up by, the others. It is by fire that this distribution is effected; the particles of that element, being continually in motion, take up the water from one that has more than its share, and give it out to another that has less. Thus hygroscopic substances have their humidity always proportional to that of the place they are in; and they vary accordingly in weight and dimensions.

In the third chapter, these principles are applied to the *measuring* of local humidity. Of all the hygroscopic substances which Mr. De Luc has tried for this purpose, that which answers the best is a slip of whalebone, cut transversely to the direction of the fibres, and made extremely thin, for on this depends its sensibility. A slip of 12 inches in length, and a line in breadth, he has made so thin as to weigh only half a grain; it may be made still thinner, but is then of too great sensibility, being affected even by the approach of the observer. The slip is kept extended by a small spring, and the variations in its length are measured by a vernier division, or by an index on a dial-plate: the whole variation, from extreme dryness to extreme moisture, is about $\frac{1}{8}$ of its length.

Mr. De Luc, in his former publications, had graduated his hygrometers (then made of ivory) from one fixed point only, that of extreme *moisture*, which is obtained by soaking them in water. He has now very ingeniously contrived to fix the other extreme, that of *dryness*; which being producible only by means of strong fire, such as hygrometers cannot support, he uses an intermediate body, quicklime; which, after having been deprived, by force of fire, of all its own humidity, has the property of slowly imbibing humidity again from the bodies in its neighbourhood; and whose *capacity* is such, that all the vapour which can be contained in a quantity of air equal to its own bulk, can give it no

humidity under the bell are very great, though De Saussure's hygrometer was incapable of discovering them; and that the real, undecomposed, vapour of boiling water has the directly opposite effect to that of cold, the effect of *extreme dryness*; and on this point he mentions an interesting fact, communicated to him by Mr. Watt, *viz.* that wood cannot be employed, in the steam-engine, for any of those parts where the vapour of the boiling water is confined, because it *dries* so as to crack, as if exposed to the fire. Our Author mentions some striking instances, in which the imperfection of De Saussure's hygrometer has led him into false conclusions respecting phenomena, and into erroneous theories to account for them.

This inquiry into the constitution and properties of *watery vapour* makes the *first Part* of the work. In *Part II.* *vapours* are considered as *one class* of *expansible fluids*; and the other substances belonging to that class are examined separately, on the principles which that inquiry has pointed out. The first chapter ascertains the distinctive character of *vapours* relatively to the *aeriform fluids*.

Of all the *expansible fluids* immediately cognisable by us, *LIGHT* is probably the only one that is really elementary: all the others are compounds, and on their incessant decomposition, and recombination, most of the physical phenomena depend. Light is the only one also that is not atmospheric, or has no settlement in the atmosphere, its motion being so rapid, that its gravitation to the earth bears no sensible proportion to its velocity. When combined, by affinity, with other substances, its motion is not destroyed, but only retarded, and changed from a rectilinear course to various curves. In this latent state, it is an ingredient in most bodies: the atmospheric fluids owe to it, mediately or immediately, their *expansibility*; — *immediately*, when the light, as such, enters their composition, in which case they cannot be decomposed without appearing luminous, that is, emitting the light in its own form; — *mediately*, when one of these first compounds enters as an ingredient in others, in which case decomposition may take place without any luminous appearance, by the separation of the first compound entire.

All the atmospheric fluids being compounds, and their *expansibility* owing to one ingredient, the Author calls that ingredient the *deserent fluid*, and the others mere *gravitating substances*: thus, in watery vapours, fire is the deserent fluid, and water the gravitating substance.

All the *atmospheric fluids* belong to the two classes, *vapours* and *aeriform*; the distinctive characters of which are these. Vapours are decomposed by pressure, as already explained; but the *aeriform fluids* bear the strongest compression without decomposition. Vapours are decomposed, in hermetically sealed vessels, by the
spontaneous

spontaneous escape of their deferent fluid, on an abatement of the external heat; but aeriform fluids can be decomposed only by means of some substance, to which their gravitating matter has a greater affinity than to its own deferent fluid. In vapours, the proportions of the component parts are extremely variable, according to subsisting circumstances; but aeriform fluids, when once formed, continue in the same state; and they can only be changed by chemical causes. All these properties of vapours depend upon one principle, the weak union of the gravitating matter with the deferent fluid: whence the former can separate itself from the latter, by the mutual tendency of its own particles, when they are brought within a certain distance of one another; the deferent fluid also can quit the gravitating matter, to establish certain *equilibria* respecting itself; and the expansive force is greater or less, according to the *quantity* of the deferent fluid.

In the second chapter, the Author shews, that FIRE, the deferent fluid in watery vapour, is itself a compound, possessing the same distinctive properties, and therefore belonging to the same class. It is composed of light, which serves for its deferent fluid, and of a substance merely gravitating: this last may be disengaged from the light by compression; the light separates from it to restore certain *equilibria*; and the expansive force is greater as the quantity of light is more abundant.

The substance which, united with light, composes fire, is called by the Author the *matter of fire*. It is not indeed known

of solids into fluids, or *simple fusion*,—and *vaporisation*. Simple fusion, produced by fire only, must be distinguished from that which is aided by affinities: in the former, the body resumes its original appearance on losing its excess of fire; whereas, in the latter, in vitrifications for example, a new form is produced. The same distinction obtains also in vaporisation.

That large burning-glasses should produce greater effects than our furnaces, is not owing to a greater *density* of fire produced by them, but to *affinities*: the substances fused by them are evidences of this. There are grounds to believe, that the sun's rays are not calorific of themselves, but simply luminous; and that they produce heat, by increasing the expansive force of the fire already subsisting—by forming new fire when they meet with the other ingredient—and, in some cases, by disengaging the fire that is combined in the composition of other bodies. The other ingredient of fire is probably disseminated through the atmosphere, differently in different places and seasons, and over different soils, and chiefly through the lower strata. A decomposition of air itself, or of some particular species of air, and of the body exposed to the burning-glass, in virtue of the affinities of light, may supply to that element the material which it wants for forming fire.

After some curious details on these objects, of which the Author promises a further investigation in his future work, he proceeds (sect. 3. of this chapter) to the phenomena of heat, considered, not as a cause, but as the effect of free fire in other bodies, or the actual degree of its expansive force; for it is on this force, not on its density, that the mechanical effects of fire depend; the same quantity, in different bodies, having different degrees of expansive force, and producing different degrees of heat. In this consists the phenomenon, lately discovered, of the different *capacities* of bodies for fire, which the Author had predicted, from his theory, in his former work, and expressed in the same terms as he does now after the event; and this, he says, has been the case in several other instances. The expansive force of fire depends upon the velocity of its motion, as well as its quantity; and the more free space a body contains for the particles of fire to move in, the greater will the velocity be.

The Author supposes, with M. Le Sage, that the particles of fire have a rotatory and progressive motion on different axes, so as to describe spirals. These little spirals are extremely close; and hence the slowness of the propagation of fire, even in the air, though its prodigious power of dilating bodies evinces a great expansive force. On the same hypothesis, he accounts mechanically for the rectilinear motion of light being changed into this spiral one by the union of the matter of fire with it, and for the different affinities which the two fluids are observed to possess.

The

The particles of light, for instance, though infinitely more subtile than those of fire, do not permeate all bodies: in opaque ones, all that enters is retained by affinity; bodies to which light has no particular affinity, it traverses with the rapidity proper to it. Fire, on the contrary, is propagated slowly, but permeates almost all: the only ones which it does not pass through are, ice ready to melt, and solid bodies on the point of simple fusion. Light passes through ice in all its states, but fire only when its temperature is below freezing: as soon as it is disposed to melt, it becomes for fire what black bodies are for light; all the fire introduced remains in it, employed in converting it into water, while the light, emitted from the decomposition of a part of that fire, passes through.

The next section treats of the phenomena of heat which accompany combustion. Fire is an essential ingredient in all combustible bodies, and to its disengagement from them is owing great part of the heat produced in that operation. It enters the composition also of most solid and liquid bodies, and expandible fluids: one of these fluids, called dephlogisticated or pure air, is always concerned in combustion; and when that air is destroyed or decomposed in the process, a great additional heat is produced: thus, in the combustion of phosphorus and charcoal, in the experiments of De la Place and Lavoisier, the heats produced were in the proportion of 7 to 3; the pure air having been decomposed by the former, and furnished the greatest part

furnace or chimney, without setting it on fire, though it turns into flame itself on meeting with the exterior air.

A considerable heat, kept up among burning combustibles, contributes powerfully to the production of new heat, by occasioning a decomposition of the pure air with the inflammable, instead of its conversion into fixed air. Experience has taught the Chinese, who often have only straw for fuel, to economise their fire (its heat being at the same time confined, and collected on the body to be heated), by continually blowing it; and that the more vivid the flame, the greater is the *total* heat produced.

The Author is hence led to a particular examination of Argand's lamp, which excellently illustrates and confirms his principles. Its vivid flame, without smoke, arises from the total conversion of the oil into inflammable air, and the subsequent destruction of that air with the pure air of the ambient atmosphere. When the lamp is in good order, the eye, placed on a level with the circular wick, will distinguish, between the wick and the flame, a very sensible space, perfectly transparent, the inflammable air rising with sufficient rapidity (the draught being increased by the glass chimney) to maintain this interval for itself alone; but as soon as it meets with the pure air, rising both on the inside and on the outside of the wick, the two airs are decomposed together, and form the fine flame that crowns the current of inflammable air. If such a decomposition does really take place, *water* ought to result from it; and accordingly, an alembic head being placed over one of these lamps, though much of the vapour escaped between it and the flame, half an ounce of pure water was collected in two hours. Part of this water, indeed, was probably no other than what existed in the oil; but the quantity appears to have been greater than could have arisen wholly from that source.

The next section (5th) explains the phenomena of heat relative to liquefaction; and proves, in a clear and satisfactory manner, that the change of a solid body to a fluid state is owing to the chemical union of a quantity of fire with it; and the converse change, to the separation of that fire. Water is the grand example of the phenomena of this class. When ice is at the melting temperature, whatever heat we apply to it, it does not become hotter; a thermometer, in the middle of the mass, continues steady at the thawing point as long as any of the ice remains about it; so that the same cause, which, in other circumstances, would produce an augmentation of heat, produces here only liquefaction. The quantity of heat absorbed by the ice in its change into water (for the discovery of which the Author gives due honour to Dr. Black), is found to be such as would increase the temperature of the water itself about 140 degrees of Fahrenheit's scale. Conversely, water may be cooled far below

the freezing point, down to 14° of Fahrenheit, without freezing: congelation cannot take place till the combined fire is disengaged: when any part does congeal, the fire, let loose from it, warms the water, the thermometer rises to the freezing point, and continues steady there till the whole is frozen; after which, as the water in the other case, so the ice in this, obeys the external temperature.

The Author answers an objection that may be made to this theory, from a disagreement in the *proportions* of heat which appear to be lost in some freezing mixtures; and refutes the hypothesis of Dr. Crawford, who attributes all these diminutions and augmentations of heat to a mere variation in the *capacity* of the subject-matter, or its becoming capable of containing a greater or less quantity. Beside many particular difficulties with which this hypothesis is encumbered, it has the disadvantage of leaving all the grand phenomena unexplained, and accounting only for a single circumstance attending them; for if the diminution of heat in liquefaction be owing to the body being capable of containing more heat in a fluid than in a solid state, what is the cause of that increase of capacity, and of the great transformation itself?

The next section, which concludes the chapter on fire, considers the phenomena of heat proceeding from the gross atmospheric fluids. As great part of the heat in combustion has been shewn to arise from a decomposition of these fluids, the Author

pointed the way, and by which all the phenomena are clearly and consistently explained.

As fire is ranked among vapours on account of the *weak union* of its deferent fluid with the other matter, the electric fluid belongs *à fortiori* to the same class. In fire, the phenomena depending on that weak union are so obscure, that they could not easily have been developed, if electricity had not afforded a clue; the corresponding modifications of the electric fluid being marked by distinct and striking phenomena.

The electric fluid agrees with watery vapour, in consisting of a deferent fluid, called the *electric deferent*, and a gravitating substance, called the *electric matter*;—in being decomposed when brought to a certain degree of density;—in its deferent fluid quitting the gravitating matter, to pass to a body that has proportionably less, according to certain laws;—in the deferent fluid permeating all bodies, to re-establish the equilibrium respecting itself, and depositing the gravitating matter on the body it passes through, but differently, according to the nature of the bodies;—in the ingredients, though united, retaining their proper tendencies and affinities (as the fire and water in vapour do), and from this source most of the electrical phenomena result;—in the gravitating matter exerting its affinities to different bodies without choice, as the water in vapour does to hygroscopic bodies;—and lastly, in the laws of equilibrium, that when an equilibrium of the deferent fluid is established between neighbouring bodies, those which have most of the electric matter will have most of the deferent also, the excess being in a latent state; and that two quantities may be in equilibrio in respect to expansive force, though one has less of the electric matter than the other, provided it has more of the deferent.

The differences of the electric fluid from watery vapour are: That when the deferent quits the other matter to re-establish an equilibrium, it does not (like fire quitting its watery associate) remain free, and diffuse itself every way, till the equilibrium is produced, but is determined in its course by its tendency to other bodies, and particularly to some body in the neighbourhood possessing less than that which it quitted;—that the gravitating matter of watery vapour has an affinity, without choice, to hygroscopic substances only, but the electric to all sensible bodies, the grosser atmospheric fluids as well as others;—and that this affinity is not confined to contact, as in watery vapour, but operates at distances, different according to the nature of the body.

The bodies to which the electric or gravitating matter tends at considerable distances, are those called *conductors*: its tendency increases, with its approach, in a very low ratio; and when arrived in contact, it does not adhere, but circulates about them, being carried round by its deferent fluid, analogously to the re-

volution of the planets round the sun : the shorter the curve, in proportion to the velocity, the more it is disposed to fly off in a tangent ; and the outer parts, most remote from the centre of their tendency, fly off where the turning is sharpest. To the bodies called *non-conductors* it tends only at small distances, but arrived in contact it adheres ; so that on these it may be accumulated more copiously, and retained longer ; and by means of an *armature*, or conducting medium, to convey it from the whole surface at once, it may be discharged in a much denser stream.

The general laws of the deferent fluid are : That it tends to all bodies, at greater distances than the electric matter tends to any ;—that its tendency, like that of the electric matter, is always from the body which has more, to that which has less ;—that, *cæteris paribus*, the body which has most of the electric fluid, has most of the deferent also ;—that the tendency of the deferent to other bodies diminishes, like that of the electric matter, in proportion to the distance ;—that it has a particular affinity with the electric matter, but that their union is very weak, inasmuch that the electric fluid is in a perpetual state of decomposition and recomposition, even more so than watery vapours.

Such are the general laws which Mr. De Luc, with great sagacity, has developed and applied to the solution of the several phenomena. We shall give, for an example, the hitherto inexplicable phenomenon of the Leyden jar, or (which is the same thing in a simpler form) the magic picture, that an accumulation

except only in those particulars which depend upon the extreme rapidity, or other characteristic and incommunicable properties of the electric fluid or its deferent.

The chapter concludes with some conjectures on the component parts of the electric fluid, as they discover themselves in its decomposition. When the quantity surrounding the largest conductor passes off at once in a small thread, its density and velocity must be amazingly increased, and the deferent fluid itself appears to be decomposed, the light, which is the general principle of all the deferents, being disengaged. Some curious hints are added respecting magnetism, and the probable existence of some other fluids as yet unknown. But we must take leave, for the present, of this pleasing, as well as instructive, writer; and hope to meet him again soon, in the second volume.

ART. VI. *The Fair Syrian, a Novel.* By the Author of Mount Henneth*, and Barham Downs†. 12mo. 2 Vols. 6s. sewed. Walter. 1787.

IT is unquestionably the business both of the dramatic writer and the novelist, “to hold as ’twere the mirror up to nature; to shew virtue her own feature, vice her own image, and the very age and body of the time his form and pressure.” The man of genius, therefore, who writes with the view of affording amusement to his readers, will, when selecting materials for his work, make choice of such particular incidents and scenes in life as may be somewhat familiar to the people in general, but which are still of such a nature as to admit of amplification, and which will allow him to exercise his inventive faculty in a certain and limited degree; that is, in such a degree as that he do not ‘o’erstep the modesty of nature,’ or in all events, that probability do not receive from it any great or violent shock.

Our three great novel-writers are Richardson, Fielding, and Smollet; and these,—to illustrate one art or profession by another,—we would compare with Reynolds, Le Brun, and Hogarth. The first for truth and beauty of colouring, the second for a lively display of the passions, and the third for caricatura. We almost despair of seeing them equalled. It is, however, no little satisfaction to us to find, amid the multitude of ‘unfinished things,’ which are continually issuing from the press under the denomination of novels, or romances; and which we should really be at a loss to characterize, were it not that the writers of them have kindly, and in imitation of the showman, set down in the title-pages of their respective performances—“*this is a novel*”—it is no little satisfaction to us, we say, to meet with

* See Rev. vol. lxvi. p. 129.

† Ib. vol. lxxi. p. 223.

a writer like the present, who to ease and correctness of expression unites that very essential requisite of a novelist,—a talent for nice and accurate delineation of character: who contrasts his several personages with considerable skill and ability: who gives to them their appropriate language, spirit, and manners; and who finally presents us with a fable or story, tolerably harmonious in all its parts.

The just and pertinent observations contained in the following extract will shew that our Author is something more than a novel-writer: he appears, indeed, in the honourable and amiable character of a philosopher, and friend of man,—for though in the dialogue which we have here selected, a *quaker* and a *petit-maitre* compose the scene, it is very easy to discover that the quaker, the favourite character, speaks the sentiments of the Author's heart.

‘ My next excursion was to Philadelphia, to do my *baïssains* to that terrible congress, whose name is to be celebrated by future Livys, as the ancient preserver of the only storehouse for liberty in the four quarters of the globe; where thirty generations of men, exclusive of accidents, may be furnished with what they want. I'll tell you a secret, my dear Count; I had it from a Quaker, one of the people who never swear, and very seldom lie.

“ The heads of the Kings and rulers of the old world are worm-eaten.” The man is a farmer, and though I have the honour to be the Marquis de St. Clair, and not to know wheat from barley in the blade, yet, as it is the fashion to visit him on account of his numerous

"Possibly it might," replies I; "but this accusation brought against the present Kings of France and Spain, comes not well from the mouth of an American."

"Thou dost not imagine," says he, "that I think they can err on this side. But thou wilt not say they are consistent. Let them give their own people that liberty they endeavour to procure us, and they will be as high in my esteem almost as William Penn."

"I should like to know what standard you measure merit by? It seems odd to compare the Kings of France and Spain with William Penn."

"Thou mistakest; I do not. I know of no point of comparison between them. One standard of merit is the *good* done to mankind. In reading the histories of thy country, one would be apt to conclude Kings thought themselves great in proportion to the *mischiefs* they did; and that their subjects were blind enough to sanctify the error."

"Surely mankind is much benefited by being well governed."

"I grant it.—Is thy country so?"

"We think it is."

"Who dost thou mean by the term we?"

"The public in general."

"The public in general then must be sunk low indeed in the scale of political freedom. Let us for conversation sake turn naturalists; and consider man by his inward as well as outward marks. The people of thy country, and ours, are doubtless classed under the name *MAN* as a *GENUS*; let us see, if the *SPECIES* may not differ.

"We will begin the comparison with the rank of peasants, that numerous class employed in raising subsistence for the whole community. In France, how poor they are! how abject! starving in the midst of those delicacies they are daily creating, as it were, for the use of others. See their rags, their black bread, and rancid bacon! If a man of the *Noblesse* honours them with his commands, they are *abymés* *infiniment*, and ready to jump into a well, to shew their sense of the amazing condescension. View the same rank in America, and acknowledge the difference. It would be insulting thy understanding to point it out. Every man feels himself a *MAN*; claims his share of the common bounties of nature; and above all, of Liberty. It is true, you have a vast superiority in your trinket men, your *tailleurs*, *parfumeurs*, your *perruquiers*, and especially your *cuisiniers*; and may a thousand ages elapse, before America becomes your rival!

"St. Paul says, whatsoever you do, let it be to the praise and glory of God. A good Frenchman obeys the precept, but his god is the *grand Monarque*. If half a million are sent to Germany or Flanders, to die of the sword, disease, or famine, the King's glory requires it, and we are content. If Versailles and Fontainebleau waste the treasures of a nation in useless magnificence, or childish splendor, it is for the King's glory, and we are content. In return, the *grand Monarque*, or the *grand Monarque's* mistresses, take the trouble to govern these obsequious people according to their own good will and pleasure.

"At present, thou seest America conceives it possible, though doubtless very afflicting, to subsist without this species; and when they

they had it, they said not with the French, We are thy servants, O King, do unto us as seemeth good unto thee.—But, thou art our servant, O King, execute our laws in righteousness. Dost thou perceive any difference?”

“ I do. But Frenchmen have a great deal to learn, and unlearn too, before they can enter into so licentious a course of thinking, and trample upon the sacred majesty of Kings.”

“ Sacred majesty of Kings! Lord’s anointed! Delegates of heaven! Just less than gods! In my youth I also read tragedies, epic poems, romances, and divinity. Now, I read COMMON SENSE. And what pretty epithets hast thou adapted to the dignity of the sacred order? Wilt thou not think we are given over to all uncleanness of spirit, living, as we do, unsprinkled, dying un-unctioned. Can there be salvation, thinkest thou, without a Bishop? Without that order of men so useful to a nation that chuses to think by proxy? But to tell thee a secret, and it may serve to confirm the difference in specie, American heads are so pertinaciously constructed, that rather than not take their own road to heaven, they will take none at all.”

“ The road to heaven, my dear Sir, has always been represented to us as a thorny path, and hard to find. Why then should we not take guides?”

“ I grant thee, to the people of thy world, the path is burthened with incumbrances; and prichee who put them there? I fancy it is the work of thy hierarchy only. They seem to me like pilots who tell of a thousand imaginary sand-banks obstructing the road into port, in order to be paid the pilotage. Scarce any thing to us is so

however reluctantly, take leave of him, with recommending to our Readers, a performance in which instruction and entertainment are blended in a manner that is rarely to be found; and which, in the present state of novel writing, we cannot too much commend.

ART. VII. *An Excursion from Paris to Fontainebleau.* To which is added, an Adventure in the *Champs Elisées* near Paris; also an interesting Account of the unfortunate Disaster which befel Monsieur Pilatre de Rozier at Boulogne; with a Translation of the elegant Eulogium upon him, by the Marquis de Maisonfort; with Abstracts from the Registers of the Parliament of Paris; containing a Year's List of Criminals sentenced at Paris; with the Nature of their Crimes and Punishments; translated from the French. By a Gentleman, late of Bath. 8vo. 5s. Boards. Becket. 1786.

WHEN an author speaks with a becoming diffidence of his own talents, and pleads guilty to the errors and defects that may have happened in his performance, his modesty softens the severity of criticism. The writer now under consideration may claim the benefit of the above sentiment. In his dedication, and in his preface, he confesses himself not insensible of the faults in his work; yet thinks there may be some things to commend, though there may be others to condemn; and, he adds, 'much as that may be [to condemn], it will neither mortify his vanity, nor wound his sensibility, as public judgment will only *exfuscitate* him to correct his own on some future occasion;' he likewise observes, that great allowance is due to him for inaccuracies, as he was obliged to leave the corrections of a country press to a country bookseller.

Our Author justly imagining that some readers may object to the 'many French expressions' in his book, he offers as an apology, that, he thinks they may sometimes be admitted, as they mark more forcibly the manner and meaning of the persons described: it is true, that we often meet with such expressions, particularly those called French idioms, that might suffer greatly by a translation.

With respect to the year's list of criminals, the writer remarks, 'that it may appear rather singular, but that he wished to see how far it would excite the curiosity of the Public; and that as it has long been a question who have the greater number of thieves and murderers among them, the *French* or *English*, the Public may now in some measure decide that question, and satisfy their curiosity, at least for the year 1782.'

This Author's manner is somewhat humorous, and generally animated, particularly in his description of his honest Hibernian servant, O'Callaghan, whose zeal for 'the affairs of his master' often

often drew them both into little scrapes and disagreeable situations. He frequently passes from the lively strain to the more serious, and even to the pathetic, especially when he meets with objects of distress, who seem worthy of assistance; and, on these occasions, we cannot but applaud his benevolence, and apparent goodness of heart.

As to the history of Mademoiselle Longvillié, the Author avers that it is founded in fact, and but little heightened: the story is melancholy, yet gives the reader an example of benevolence towards a fellow creature, in this young lady's historian, that does honour to the feelings of his heart. The account of poor Pilatre de Rozier contains, we imagine, some particulars not universally known, and is more circumstantial than any we had before seen. It has been generally believed that the death of this unfortunate young man, and of his companion, Mr. Romaine, was occasioned by the *montgolfier* attached to his balloon; but our Author, who, says he, was on the spot, gives the following account of the balloon after it fell, and his reasons for differing from that received opinion.

‘ The gallery was broke in several places, but the *montgolfier* was whole, and not a spark of fire had reached the straw or faggots.

‘ The balloon fell within eight yards of the gallery. I had an opportunity of examining the balloon, and of taking away a few pieces of the part that was singed and burnt, while the coroner and an officer held a long dispute, concerning whose jurisdiction it hap-

had caught fire from the appendice which came down from one side of the montgolfier, it surely would have singed or burnt that part of the balloon, and which was not the least affected; besides, the fire could not possibly reach the appendice, for they were seen to lower the pan of fire long before the accident. What then is the most plain and probable cause? Why, I humbly conceive from the best evidence of natural and probable circumstances, it was owing to the balloon being filled *too full*, and when it came to a certain height in the atmosphere, it became so extremely dilated, that it required immediate vent, and they could not give it *that vent*, for De Rozier was plainly seen upon one knee in the gallery, pulling at the rope which led to the *soupape*, with all his strength, a few minutes only before the accident. I believe then, that either the *soupape* was so firmly fastened, or that the rope was improperly fixed to it, that he could not open it, and that, from the violence of his pulling, he pressed in the *soupape* upon the silk, which caused a laceration of the balloon round the *soupape*; upon this, the atmospheric air came in contact with the inflammable air (after a certain quantity had expended itself from the balloon), and then blew up.

I have the following reasons for the support of this hypothesis. First, upon its being observed to some of the workmen, who fastened the *soupape*, that the accident might be owing to its opening; they replied, no; for that they had fastened it *remarkably tight*. Secondly,

It was observed to De Rozier, by M. Mouron, of Calais, that he thought it dangerous to have the rope, that run through the appendice, which fastened to the *soupape*, to go on one side of the balloon, telling him that he might find it difficult to open it in that manner, and that M. Blanchard, and other aeronauts, always fixed it in the middle of the balloon, in a perpendicular direction; but De Rozier could not do this, because the montgolfier was in the way; for he was determined to have that unnecessary appendage, merely for show; but from this he had no command of his balloon; he was not within 28 feet of it; he was neither provided with a spear nor anchor, or any instrument whatever; therefore, the whole was quite unmanageable, and he could only go whither the wind would carry him. Nor did it seem his purpose on this occasion to try any further experiment, than that of risking his own life; for had he succeeded, science would not have benefited from the experiment.

Having thus given our Readers this Writer's opinions on the unfortunate exit of De Rozier, we shall leave them to form their own judgments on the validity of his hypothesis.

The eulogium on M. de Rozier, by his friend the Marquis de Maisonfort, is sensible and affecting, and, as far as we can judge, without having seen the original, it is well translated.

Our Author, who does not spare himself, has given a very fair account of his own work, in the few words following. After having inserted a frivolous anecdote of the French King, he adds, 'I cannot deny, but that this little absurdity might have been omitted without any injury to a description of Fontainebleau, yet not so well with mine; for I am resolved it shall be nothing but

but a dish of *baché poché*, of various seasonings, cooked without art or regularity; and if this *baché poché*, by such an unskilful hand, can be relished by only a few men of *peculiar gout*, I shall be well content with having made the experiment.* A resolution like this must not be passed over by us unnoticed; as we cannot approve of the Public being *held so cheap* by any writer: but whims and eccentricities are sometimes diverting, if not carried too far.

This "gentleman" deals pretty largely in expressions that are uncommon, and almost unintelligible; and his language is, in a few instances, both indelicate and vulgar.

* Taken altogether, however, this publication will be acceptable to those readers who love to *while away* an hour or two with light reading, which, though it yields them but little INSTRUCTION, may afford what they usually prefer,—ENTERTAINMENT being always more eagerly sought after than RATIONAL IMPROVEMENT: as our old friend Puff, the bookseller, used to remark; who, convinced of this truth, once published, with good success, a little volume with the following title:

"A book to help the young and gay

"To pass the tedious hours away."

ART. VIII. *A Treatise on the Asthma*. To which are added, Cases and Observations, in which the Asthma is complicated with other

our Author's great industry and labour as well as accuracy; yet we must confess, that ingenuity, invention, and reasoning are in general seldom to be met with. The peculiar tenets of the Cullenian system are strictly adhered to, and great deference seems to be paid to the authority (we acknowledge it to be respectable) of the university of Edinburgh. The *ipse dixit* of the founder of a sect avails but little with men who require demonstration. Facts, and conclusions made from them by fair argumentation, are what alone have any weight in this enlightened age, in which, science, rejecting the weak props of authority, requires no other supports than such as nature herself affords.

As Dr. Withers delivers himself in a style that is not only correct, but, in many instances, elegant, and exhibits undoubted proofs of an accurate and extensive acquaintance with the medical science, we sincerely lament that he has not afforded us an opportunity of commending his reasoning on a subject to which he seems to have paid considerable attention.

The remaining part of this performance, which is at least two thirds of the whole, contains a number of cases, chiefly intended to confirm the good effects of the flowers of zinc in asthmatic complaints. We shall give our Readers the first in the Author's own words:

* Robert Smith, aged 51, admitted a patient at the York County Hospital, February 3, 1777, has been subject for many years past, to an asthma, particularly in the winter season, which has greatly weakened and impaired his constitution. Along with a cough, he is attacked in the night with a difficulty of breathing, which comes on suddenly, and continues with great violence for several hours. He complains too of want of sleep, constant thirst, head-ach, and soreness in his breast. His body is regular, pulse low, tongue clean, appetite bad, expectoration difficult.

* *Mistura mucilaginosæ* *. *Dosis uncia duæ ter die.*

* *Hæustus Anodyn. cum Tinct. Thebaic. gutt. xv. h. s.*

* *Pilul. Ruf. duæ vel tres pro re nata, quando alvus astricta sit.*

* The 6th. The symptoms are nearly the same as before, his body is open with the pills; but he still continues to have restless nights, in consequence of his cough and difficulty of breathing.

* The 13th. The symptoms continue. Head-ach troublesome.

* Several of the formulæ mentioned by Dr. W. are those of the York hospital, of which this is one: R. Rad. Althæ. unc. iiss. Gummi. Arab. drachm. ii. Aq. font. lib. i. Coque ad celaturæ unc. vi. et adde Nitri pur. drachmam, Syrupi balsamic. Syrup. limon. utriusque drachmas quinque. Aceti distillati unciam vel q. s. ad gratam aciditatem.

* R. et.

* *Repet. Haust. Anodyn. addendo Tinct. Thebaic. gutt. v.*

* The 17th. He thinks himself a little better to-day, but complains more of soreness and uneasiness in his breast.

* *Applicetur Emplast. Vesicator. inter scapulas.*

* 20th. The blister answered well, and he is somewhat better.

* The 23d. His cough, stuffing, and soreness in his breast, are rather worse, attended with a very scanty expectoration. He finds a little relief from the opening pills and the anodyne draught, but complains to-day of great languor and weakness.

* *Omittatur Mislura mucilaginosæ.*

* *Sumat Mislur. ad Asthmatic. * unciam unam ter die.*

* *Repetatur † Haust. Anodyn. & pilul. laxantes.*

* The 27th. Early this morning he was seized on a sudden with greater difficulty of breathing and more violent stricture over his breast than usual, so that he was scarce able to speak. He wheezes and coughs much at times, but gets up little or no phlegm. His weakness and languor are increased, and he has a pain in his head.

* *Omittatur Mislura ad Asthmatic.*

* *Sumat flor. vel calc. Zinci gran. xii. bis die in Julep. commun. † unc. ii.*

* *Repetantur Haust. Anodyn. & pilul. laxant.*

* March 3d. He was not sick with the powder. His breathing is more free, his cough is easier, expectoration more copious, and he finds himself stronger.

cular species of asthma under which this patient laboured appears evidently to have been the convulsive, a species which every one knows has its periodical remission, if not complete intermission, without the assistance either of medicine or regimen. The state and constitution of the atmosphere, both with respect to its weight and other circumstances, have great influence upon this disease: the winds also and heat produce great changes in asthmatic people. We have known the paroxysm withstand all the efforts of the most skilful physicians, while the cold and dry north-east winds have prevailed, and immediately remit when the mild and moist south winds have succeeded. The continuation of the opiate and laxative pills along with the administration of the zinc, must surely be allowed to have had some effect: the opium, by diminishing the sensibility of the nervous system, is a very powerful remedy in mitigating the violence of spasmodic affections; the same effect is also produced by the laxative medicine, which, evacuating the acrimony of the circulating fluids, renders them less liable to irritate the nerves. To this reasoning we shall add, that daily experience abundantly evinces the powerful effects of opiates and purges alternately administered in all the most violent convulsive diseases; and we have seen asthmas in particular considerably relieved by their use.

We shall conclude this article with recommending all practitioners to guard against being too precipitate in determining the effects of a new remedy: it is an evil that hath done much harm in the practice of physic; witness *hemlock*, *arsenic*, and many more. *Post hoc ergo propter hoc* is a false argument, and ought not to be relied on; although in many instances it has given that reputation and credit to a physician or a remedy which nature herself had the best right to.

ART. IX. *Historia succincta Hospitalis S. Elizabethæ, extra Muros Imperialis Monasterii S. Maximi, Ordinis S. Benedicti, prepe Treviros.* A Short Account of the Hospital of St. Elizabeth, &c. Large 8vo. 6s. Cadell. 1786.

THE Writer of this tract styles himself, *Humillimus Pauperum Advocatus*, 'the most humble advocate for the Poor.' The abbey or monastery of which he treats is very ancient, rich, and magnificent. About the year 1240, the Abbot Henry à Broich, with the consent of the whole body, founded an hospital, and endowed it for the sole service of the poor, the sick, and infirm for ever; a grant which was frequently confirmed by Popes and Emperors. Large additions were also made to its possessions, so that it acquired a very flourishing state, and was capable of answering very beneficial purposes. To such purposes the charitable institution was for a time applied, or when
these

there had been any neglect, succeeding abbots and inspectors exerted, in some instances, an exemplary diligence for its revival and support: but, we are told, that from the beginning of the present age to this time, all the abbots, in number five, who are distinctly named, have kept no account of the profits of this large and rich hospital, and have wholly diverted them to other uses, according to their pleasure. On account of this enormous and sacrilegious fraud, the author of this pamphlet addresses the Emperor, Joseph II. beseeching him, as the reformer of the church, to proceed with vigour in his labours of this kind, and particularly in the present instance, to plead the cause and sustain the rights of the *poor* who are so notoriously oppressed and defrauded.

The pamphlet is introduced by an engraving of a beautiful medallion of the Emperor, intended, it is said, to eternize, as far as such memorials can, the *very humane* and *illustrious measures*, which have been formed by his Imperial Majesty, to prevent all tyranny over conscience, to restrain superstition, and to suppress those convents of Monks and religious, which are useless to the church and to the state. Beside this *print*, the several original deeds, which are added, have also *engravings* of the seals and various signatures. Concerning the first of these deeds, which is the decree of King *Dagobert*, it is remarked, that it has been preserved *entire* and *unhurt*, near, or upwards of, one thousand years.

The steps taken by the Emperor for reforming the state of

other things, he swears, *Hæreticos—PRO POSSE PERSEQUAR—Heretics I will persecute as far as I am able, or with all my might.* On this expression, is given a note, by way of explication, or rather of just sarcasm—*That is to say; I will not follow the doctrine of Christ, but as far as in me lieth will act unjustly and iniquitously.*

Here we take our leave of the present publication, with our hearty and fervent wishes for the success of all just and well-intended endeavours to promote the civil and religious freedom of mankind, in every quarter of the habitable globe.

☞ *An English translation of the above-mentioned work is published; and will be noticed hereafter.*

ART. X.

FOREIGN LITERATURE.

- I. *EXAMEN critique des Voyages, &c. i. e. A critical Examination of the Marquis de Chastellux's Travels in North America, in which, especially, the Opinion of the Marquis, relative to the Quakers, the Negroes, and Mankind in general, are refuted.* By J. P. Brissot de Warville. 8vo. 143 pages. London. 1786.

A spirited writer here attacks the Marquis de Chastellux, principally, for having, in the publication of his travels, exposed to ridicule, and grossly misrepresented, the principles and manners of the people called Quakers; he also endeavours to shew, that the Marquis's reflections on the slavery of the Negroes, and his thoughts on the condition of mankind, with respect to the ranks in society, are often unjust. He concludes his performance with some observations on such other passages in the above-mentioned travels, as appeared to him exceptionable.

M. de Warville, in refuting the calumnies which the Marquis has thrown on the Quakers, considers, and defends, their private character, and expatiates on the strict morality which they not only profess but practise; he displays to the best advantage their religious and political tenets; and clearly shews, from the general, undeviating behaviour of that sect, that both their conduct and their principles are quite contrary to the character which the Marquis gives of them.

M. de Warville's language is forcible, his arguments are striking, if not always conclusive, and his work is replete with liberal sentiments on religious and political subjects. His opinions on republican government, and on war, are such as merit the consideration of a free people. We shall translate a passage or two, for the farther satisfaction of our Readers; some of whom will pronounce them wild and romantic, while others will admire the spirit of liberty which guides the pen of their animated author.

REV. April, 1787.

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‘The true force of a republic,’ says he, ‘consists in the firm and unshaken adherence of its members to their liberty and rights. Endowed with this attachment, the republican is superior to all other men; animated by it, he encounters and subdues his enemies; and excited by it, he soon acquires the art of war: as a proof of which, many of the Americans, the greatest part of whom had never before handled a firelock, have become good generals; to whose great abilities, and excellent qualities, you have yourself [addressing the Marquis] paid a just tribute of praise.—

‘I firmly believe,’ continues our Author, ‘the art of war to be friendly to anarchy alone; and therefore it ought to be proscribed in republican governments. I shall not indulge myself in those deductions, for the use of which, when treating this subject, philosophers have been justly blamed. The facts I bring, in opposition to you, are supported by evident proofs.

‘When the art of war becomes a science, an additional body of men, some of whom are constantly employed in teaching, and the rest in learning it, is established; and these become a burden to the community, because, as they neither cultivate the country, nor are employed in manufactures, or trade, the people at large must maintain them.

‘Military men, as a separate body, look on themselves as superior to the rest of the nation; they are apt to despise their fellow-citizens, especially those of a more peaceable disposition.

*** A translation of the travels of the Marquis de Chastellux, 'by an *Englishman*,' hath appeared; and if we may judge by a glance of the eye, over the great number of notes that are added, the work hath received much improvement by the translator: but of this we shall know more, when we have *perused* the whole of this North American Journal.

II. *Nouvelles Vues sur l'Administration des Finances*: i. e. New Considerations on the Administration of the Finances, and on lessening the Weight of Taxation. By M. Hocquart de Coubron. 8vo. Printed at the Hague, 1785. Sold by Payne, &c. London.

The Author of these considerations proposes, in lieu of all customs, duties, &c. at present laid on merchandice, and goods of all sorts, a general tax on the retail of every article of convenience and luxury, of *one tenth* of the price of the goods. He excludes, as improper objects of taxation, every article necessary for the support of life; and such as are the produce of agriculture or industry. He would have the retailer to be the collector of this tax, and to be accountable for it to government, at stated times, yearly or half yearly. M. de Coubron estimates the annual produce of this tax at 800 millions of livres, making the whole return of the retail traders in France to be 8000 millions. Although he shews the justness of this calculation, and the propriety of the plan, yet it is subject to so many objections, and is in itself so vague, that great difficulties must necessarily occur in the execution of it, allowing it to be even more productive than the Author supposes it. The first difficulty would be to determine what are the conveniences and luxuries of life, and what are the necessaries. M. de Coubron would tax only conveniences and luxuries, but not the produce of agriculture and industry; but how can they be separated? are not the luxuries of life, or the greatest part of them, either the produce of rural or mechanic industry? Wine, and silk, two of the most considerable articles of luxury in France, are the produce of both these kinds of industry: but there would be no end of examples. The great and general objection to the tax here recommended, is, that it is a tax only on the luxuries of life, and not on the necessaries; for when luxuries and conveniences are taxed, the people may take it into their heads not to indulge themselves in these luxuries; and, consequently, the produce of the tax will be uncertain, and perhaps considerably deficient; on the contrary, the necessaries of life are sure, and certain in their consumption, and for that reason will always afford a certain produce, independent on the whim or inclination of the consumer.

Beside this new scheme of taxation our Author has added some observations on the gabels, on the balance of commerce, on

loans, on interest, and other political and commercial subjects of which M. Necker has amply treated : M. de Coubron, however, does not appear so thoroughly acquainted with the subject as M. Necker, on whose writings he passes some strictures. There are however several things in this performance which are curious and well worth the consideration of statesmen and financiers, especially what the writer offers on the interest of money, and the proportion which it ought to bear to the value of landed property.

MONTHLY CATALOGUE,
For APRIL, 1787.

COMMERCIAL TREATY with FRANCE.

Art. 11. *Danger at our Doors. An Address to the Freeman of London, and of every corporate Town in the Kingdom, on the unconstitutional and injurious Tendency of the Fifth Article of the Commercial Treaty. By a Liveryman of London. 8vo. 1s. French.*

THIS liveryman of London compares the present treaty with that formed at Utrecht, in order to prove that in the Utrecht treaty there was a saving clause for the protection of corporation rights, which are now thrown open to French traders, though shut against our own countrymen. If we reply, that the same privileges that are granted to Frenchmen here, are allowed to Englishmen in

As to the privileges of corporations, they appear to be reserved as plainly as words can express. For though the fifth article of this commercial treaty, granting a mutual freedom of trade in each country, be materially the same as it was in the treaty of Utrecht; and though the following words in the latter treaty are left out in the one now concluded, namely, 'on this condition, however that they shall not sell the same by retail in shops, or any where else;' this omission, the ground of his apprehensions, is supplied by words more conclusive: 'Neither are they to be burthened with any *impositions* or duties on account of the said freedom of trade, or for any *other* cause whatsoever, *except* those which are to be paid for their ships and merchandizes conformably to the regulations of the present treaty, or *those to which the subjects of the two contracting parties shall themselves be liable*' Consequently, a Frenchman can no more open a retail shop in Cheapside, than an Englishman who is not a member of the corporation of London.

IRELAND.

Art. 12. *The present State of the Church of Ireland: containing a Description of its precarious Situation; and the consequent Danger to the Public. Recommended to the serious Consideration of the Friends of the Protestant Interest. To which are subjoined some Reflections on the Impracticability of a proper Commutation for Tithes; and a general Account of the Origin and Progress of the Insurrections in Munster. By Richard Lord Bishop of Cloyne. Reprinted from the Dublin Edition. 8vo. 2s. Cadell. 1787.*

The occasion and objects of this representation, are thus explained in the Preface:

'My residence during five months in the centre of those tumults, which have been so disgraceful and injurious to one province in Ireland, and an extensive correspondence with the clergy, afforded me opportunities of knowing *facts*. It was my official duty to collect, and to communicate them: for such a proceeding *alone* could spread the necessary alarm to the inhabitants of the more distant parts of the kingdom, and even of the capital; *who were taught to think* those disturbances of little moment. There was likewise as great a necessity to take measures for vindicating the character of the national clergy, and asserting their legal and constitutional rights, as for securing their persons from further violence. A state of the church, laid before the public, without reserve of any kind, appeared to me the only sure method of removing prejudices; of defeating malevolence; of frustrating schemes for undermining the constitution; and clearing away such obstructions, as the union of persons, actuated by those different motives, might create, to the good intentions of his Grace the Lord Lieutenant.'

The Bishop enters into a very sensible and candid inquiry concerning our ecclesiastical constitution, which, he contends, is perfectly suitable to the liberality of our political system of government: and further shews, that, 'on a review of the several countries in Europe, one cannot fail to observe, that almost every legislature has adopted an ecclesiastical polity, conformable to the genius of the civil constitution.' At the same time that he urges the necessity of sup-

porting this polity, he considers the Roman Catholics, and other Dissenters, as intitled to a full toleration and freedom of religion. But the Catholics are all zealous in making profelytes; and the Presbyterians of Ireland are Independents in a civil view, whose 'principles do not, like those of the Roman Catholics, tend to set up, but merely to pull down an ecclesiastical establishment.' Hence results this conclusion, 'that of the three persuasions, the members of the established church alone can be cordial friends to the intire constitution of this realm, with perfect consistency of principle.'

From this view of the general principles of the two great bodies of Dissenters, it is evident, that though they may acquiesce for a time, in establishments which they dislike, from love of quiet; yet when v r a safe opportunity shall offer, to give free scope, those principles will operate. The weight of the national church ought therefore to be preserved, in the balance of the State; which balance must be as effectually destroyed, by whatever weakens the ecclesiastical establishment, as by a positive addition of strength to either of the Dissenting communions. That this is the immediate tendency, if not the premeditated design, not only of the riotous proceedings in Munster, but of the principles disseminated by some of the public papers, shall be clearly proved in the following pages.'

This leads the Author to a full inquiry into the nature of tithes as a fixed provision for the national clergy, in opposition to the friends to innovation who aim at a reduction of their incomes. The right of the clergy to tithes has indeed been sufficiently agitated; and could we enter again into so well known a subject, it would appear that it has never been argued in a more dispassionate manner, nor the

In England, the legal rights of the clergy, including tithe of those articles which constitute the food of the poorest class, are not withheld by mobs, by associations against law, by arbitrary resolutions of one House of Parliament: In many parts of Ireland, particular kinds of tithes are already given up by the clergy to the violence of the populace, to illegal combinations, to a want of confidence in the oaths of jurymen, and to the dread of displeasing the House of Commons. In many parts of Ulster, potatoes, the food of the poor, are totally exempted (as above) from paying tithes; and flax, the material of their industry, is subject (very wisely and equitably to be sure!) to the payment of sixpence only, let the quantity be *great or small*. The landed gentlemen grudge not to the clergy the entire privilege of contributing to the relief, or employment of the poor. But still they do not forget entirely, that the clergy could spare somewhat even to *them*; for with the same distributive justice they fixed a rate (which they are pleased to style a *modus*) of 6*d.* for any quantity of hay, *great or small*: by this happy expedient completing that admirable plan for the depopulation of the kingdom, begun so hopefully by their representatives in the vote on Agitation.—In England, tithe in kind is given without murmuring, for in England, property is considered as a thing sacred; and the landed gentleman does not look with indifference on forcible invasions of it, though he allows his tenant a comfortable maintenance. In Ireland the clergyman is reviled, even in the great councils of the nation, as an extortioner, for asking half the value of his tithe; and represented as an oppressor of the poor, because he does not contribute more than half his tenth, to help the cottager to pay an exorbitant rent for the other nine parts; no credit being allowed to him, for giving up his tithe of all the grass-lands, and several other articles, from love of peace, *not from ignorance of the legality of the demand*.—The ascendancy of the established church, and the Protestant interest, is *secure* in England. Though there are Dissenters of many various denominations, yet their united number is trifling, compared to that of the members of the established church; and they are almost all *Protestants*. In Ireland, the Protestants are not one-fourth of the people; the members of the establishment, little more than an eighth. The landed gentleman in England has no reason to apprehend the growth of Popery; nor, should it prevail, has he the *same* motives to dread it, as the landed gentleman in this kingdom.

To these circumstances is to be added the very great obstacle to an intercourse between the clergy and the people, by the difference of their language; while a Catholic priest is always at hand who is master of the Irish language.

The Bishop gives a circumstantial detail of the sufferings of the clergy under the outrageous combinations that have of late set all law and government at defiance: but the newspapers have so plentifully informed us of their excesses, that our Readers need only assist their recollections with the above recited general state of ecclesiastical affairs, to conceive the arduous task of clerical incumbents to fulfil their obligations in such irksome circumstances.

The principal obstructions which the national clergy of Ireland have to overcome, in order to a due discharge of their duty, are reduced

duced to three; the want of churches, the want of glebes, and the want of an universal use of the English tongue: for the remedies, the reverend Author looks to Parliament, in consequence of resolutions already entered into by the House of Commons.

Treating of the agency of Romish missionaries in spiriting up the common people to insurrections, the Bishop adverts to the letters of Mr. O'Leary; and though he does not affirm that the writer intends to sow sedition, he still thinks them 'calculated to raise discontent and indignation in the Roman Catholic peasantry, against the national clergy, the legislature, the executive power, and their Protestant fellow subjects:' and such a tendency is certainly discoverable in the extracts here given from his letters to the White Boys.

INDIA AFFAIRS.

Art. 13. *Observations of the Court of Directors on the respective Conduct of Warren Hastings, Esq. Sir John Clavering, K. B. Colonel George Monson, Richard Barwell, and Philip Francis, Esqrs. in the Service of the Honourable East India Company.* 4to. 1s. Debrett. 1787.

This pamphlet is not what the title is calculated to make it seem, an express publication of the Court of Directors deciding on the conduct of these gentlemen; but a number of extracts from the official letters of the Court to the presidency of Bengal, censuring the conduct of Messrs. Hastings and Barwell on particular occasions: and, as might be expected, commending the opposition of the other parties above named. They are obviously now brought into one collective view to meet a favourable season.

Art. 14. *Original Letters from Warren Hastings, Esq. to Sir E. Clive,*

fwers a good purpose, without violating their ideas of government, it is clearly meritorious.

The conduct of a British Chief in peculiar situations, is therefore rather to be estimated by the general outline of his success, and estimation on the spot, than by minute scrutinies into detached instances here. If this be not sound doctrine, it must be absurd to grasp Indian sceptres; and it would be more to our credit to lay them down, than to suffer them to be wrestled out of our feeble hands.

Art. 16. *The real Situation of the East-India Company considered, with respect to their Rights and Privileges, under the Operation of the late Acts of Parliament, establishing a Board of Controul and a Committee of Secrecy.* By George Tierney, Esq; 8vo. 2s. Debrett. 1787.

By the late statute to regulate the East-India Company, the King was empowered to appoint six privy-counsellors, of whom, the Chancellor of the Exchequer, and one of the Secretaries of State are to be two, as commissioners to superintend and controul all measures of the Court of Directors, any wise relating to the civil or military government, and revenues, of the British territorial possessions in India. In consequence, all dispatches to and from India, relating to these objects are to be submitted to the Board of Controul; whose orders the Directors of the company are bound to obey.

If the Court of Directors receive orders from the Board of Controul, relating to points unconnected, in their opinion, with civil or military government or revenues; they may appeal to the King in council, by petition, for a final decision.

If the Board of Controul deem the object of their deliberations concerning the making war or peace, or negotiating with any of the native princes or states in India, to require secrecy, they may transmit their orders to India through the medium of the secret committee of three Directors, who are to send them without disclosing their contents: and the Presidencies are to obey them, and return their answers in like confidential manner.

The power of appointing and dismissing servants of the Company, is reserved to the Directors.

Such is the general plan under which the affairs of the Company are at present managed; and the writer now before us remarks, * That the trade of the Company may be ably carried on by twenty-four gentlemen, acting in concert with, and under the direction of a superior Board, I can readily conceive; but to suppose it can continue to thrive under the management of a set of men who have no authority, acting in opposition to a Board who have the entire superintendence of all our territories in India, who have the right of making war and peace, the arrangement of all matters of revenue, and the office of negotiating with every power in the country from whence this trade is to flow, is a position which I should beg leave to question. It is to be considered, that our connection with India stands upon a very different footing from what it originally did. Commerce and territory are now so intimately blended, that their respective consequence must, perhaps, entirely depend on their united exertions.

But

But the Directors are provided with a remedy, in an appeal to the King in council. 'An appeal! from six Privy Counsellors, two of whom are in the Cabinet, to the King in Council!—The decision that would be given is about as difficult to be guessed at, as the result of a Dean and Chapter's deliberations when they assemble to elect a Bishop. An appeal! to beg his Majesty will explain to four-and-twenty merchants what things are to be understood as relating to trade!—It is as ridiculous as if the Privy Council were to apply to the *India House* for a definition of prerogatives.'

Accordingly we find the Board of Controul have taken the management of the Nabob of Arcot's debts out of the hands of the Directors; because, though it was but a pecuniary domestic transaction, it was interpreted to be a negotiation with one of the native Princes of India; and in a difference between the Directors and one of their officers, colonel Ross, they have deprived the Directors of all authority over their servants, and virtually released those servants from a dutiful attention to their masters, by informing the Directors (without the least qualification) that they do not 'recognize any power in them to transmit to India either censure or approbation of the conduct of any servant civil or military, exclusive of the controul of this Board.' These preparatory steps led the way to virtually deposing the Directors; for early in the last session of parliament, a clause was introduced into the new act, compelling the members of the secret committee of Directors to take a solemn oath not to disclose any of the secret orders of the Commissioners for India relating to peace, war, or negotiation with any of the Indian princes, without authority from the Board. Thus, though it was

quarer's train, drafted out in the path of your former dignity, like captives in a knight's triumph. At the bridge of your god's consequence remains while you are not able to call one single privilege your own. Without knowing what your duty is, you are responsible to your constituents for the misdeeds of it, and though obedient to its will or whim, you cannot carry one mandate into execution. What all the making of nominal power, you are debilitate of vigor or effeminate, and you fit with paper crowns upon your heads, to copy discords, and lament your fate."

Art. 17. *As Adjutant to Capt. Evelyn's Regiment*; containing professional Remarks on his Conduct as Commander of his Majesty's Ship *Ins*, on the 16th of April 1781, on the Evidence given by Witnesses, on his Trial at Portsmouth in December 1781, and on the judicial Conduct of his Court Martial. By a Seaman. 8vo. 2s. Nicoll.

The Public have already before them every particular concerning Captain Sutton's trial. The Author of this pamphlet blames the Captain, and says 'the members of the court martial must either have been egregiously ignorant, or consummately wicked.' We are sorry to see a man, who is endowed with such acute faculties as this very intelligent seaman possesses, make use of such intemperate language.

DISSENTERS' APPLICATION TO PARLIAMENT.

Art. 18. *A Letter to the Deputies of the Protestant Dissenting Congregations, in and about the Cities of London and Westminster, on their intended Application to Parliament for the Repeal of the Corporation and Test Acts.* 8vo. 1s. Buckland. 1787.

By the *deputies* here meant, we are to understand the representatives of Dissenting congregations, in and near the metropolis (two members from each), who occasionally meet in consultation, on matters respecting the general interests of the body at large. These gentlemen are considered by the writer of this letter, as having been the principal movers of the late application to Parliament, for a repeal of so much of the Test Act as affected the Dissenters, by depriving them of an equal participation, with their brethren of the established Church, of the civil rights of British subjects. Accordingly, he addresses them on their conduct, with respect to this application, a measure which he disapproves, as unwarranted by the general national voice of the Dissenters, and as not being, in his opinion, conducive to the real benefit of the Dissenting order. He animates with great appearance of moderation and good temper, and balm of his arguments, men to meet the several and various situations of the gentlemen for whom he writes, and they were brought forward. The paper is thus printed, under the title, *the rights and duties of members of the House of Commons, and Dissenters, &c. A Position Definitive.* Whether really one of the kind, or a work of imposture, we know not.

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Dedication to the Right Hon. William Pitt. 8vo. 1s. 6d. Robinsons. 1787.

Revived from the memorable Bangorian controversy; the tract is ingeniously written, but fallaciously argued. It is now dedicated to Mr. Pitt, to induce him to stand by the church—that the church may stand by him *.

Art. 20. *Bishop Hoadly's Refutation of Bishop Sherlock's Arguments against a Repeal, &c.* wherein the Justice and Reasonableness of such a Repeal are clearly evinced. 8vo. 1s. 6d. Dilly.

Sherlock, though a more polished writer than Hoadly, was nothing in the hands of the great champion of civil and religious liberty, when engaged with him on polemic ground. Let those who question this assertion, give this and the foregoing work a candid perusal, and be convinced. The Editor has added the sentiments of two other eminent divines of the established church (*viz.* Sykes and Paley), in confirmation of Bishop Hoadly's liberal and truly Christian sentiments.

Art. 21. *The Right of Protestant Dissenters to a complete Toleration, asserted; or, An historical Review of their Situation under the Laws imposing the Sacramental Test on Persons admitted to Offices; and shewing the Imposition of that Test to be unjust with respect to the Protestant Dissenters of England and the Natives of North Britain, as well as inexpedient; with an Answer to the Objection urged from the Act of Union with Scotland; and Proofs that the present is the proper Time for applying to Parliament for the necessary Redress.* To which is added, a Postscript, in Reply to

1787. By J. Priestley, LL.D. F.R.S. &c. &c. 8vo. 1s. Johnson.

The Doctor expostulates very freely with Mr. Pitt for the part he took in opposition to Mr. Beaufoy's motion; and gives him some wholesome admonition, as well as much good instruction on the subject; hoping that the mind of the young Minister 'may still be open to conviction, and that, on a *future occasion*, he will be more zealous to do justice to the Dissenters, on account of his having been the principal means of denying it to them at present.' We apprehend, however, that his *past* opposition to their cause, is but a sorry promise of his being more favourably inclined toward them in *future*. What weight the good Doctor's words will have with him, remains to be seen.—This pamphlet contains also (perhaps not very *seasonably*) a recital of some *farther claims* of the Dissenters, on the justice and liberality of government.—Nor does the zealous writer forget the particular advancement of the UNITARIAN interest.

Art. 24. *The Substance of the Speech delivered by Henry Beaufoy, Esq.* in the House of Commons, on the 28th of March 1787, on his Motion for the Repeal of the Test and Corporation Acts; including also the Substance of his Reply. 8vo. 1s. Cadell.

This speech does Mr. Beaufoy much credit. It is introduced by the following prefatory advertisement: 'The late debate in the House of Commons, was on a subject so interesting, not only to the whole body of Protestant Dissenters in this kingdom, but to all the friends of civil and religious liberty, that nothing could be more natural than a desire to be acquainted with the arguments advanced on the occasion. Accordingly, several Gentlemen have been urgent with Mr. Beaufoy, to favour them with the substance of what was delivered by him in moving the Question, and in the course of his Reply. To this request he has obligingly acceded, and it is with particular pleasure that the Editor commits the speech to the press; being perfectly satisfied that it cannot fail of displaying, in a clear and strong light, the Justice, the Wisdom, and the good Policy on which the motion was founded. It is hoped, that what was so ably and energetically urged by the rest of the gentlemen who spoke in the debate, will, in some form or other, be laid before the Public: nor need the reasonings be feared that were produced on the opposite side of the question, from whatever high and eminent quarters they might come. The Case of the Protestant Dissenters requires only to be maturely considered and thoroughly understood, in order to render their applications for redress finally successful.'

POLICE.

Art. 25. *Considerations on the Bills for the better Relief and Employment of the Poor, &c.* intended to be offered to Parliament this Session. By Thomas Gilbert, Esq. 8vo. 1s. Wilkie. 1787.

Mr. Gilbert has intitled himself to the grateful acknowledgments of the Public, for his long and unremitting attention to the great object of reforming the laws for the provision of the poor: and those gentlemen in all parts of the country, who have turned their thoughts to the same important subject, cannot better discharge their obligations to their country, than by co-operating in
the

the benevolent design. A gentleman who signs himself Tho. B. Bayley, and dates from the Hope near Manchester, is now considering Mr. Gilbert's plan, in a course of letters in the London Chronicle, which, when finished, will probably be collected in a separate publication: and any plan of innovation, and of such a national magnitude, cannot be too much discussed.

Mr. Gilbert observes that 'in order to carry into execution the principle of union and incorporation, it is proposed to divide each county into districts. In doing this, it is not meant to confine ourselves to hundreds, which may be as much too large in many cases, as parishes are too small. It is not easy for the legislature to prescribe what number of parishes should be comprised in each of these districts; and to adopt a division, like that into hundreds made 800 years ago, and for far other purposes, would be committing the success of a very important object to mere chance. It is therefore intended, that certain Commissioners should be named in the bill for each county; and that they, as persons best qualified from their residence and knowledge of the country, should prescribe what, and what number of parishes should be thrown into a district. But, as experience has shewn that it is possible to carry this scheme of incorporation too far, it is meant to confine the number in each district to seven, eight, nine, or ten parishes. It is also intended, that all cities and great towns, consisting of more parishes than one, shall constitute a district by themselves; and it is meant to except from this act, the metropolis, incorporated hundreds, and such parishes as are governed by special acts of parliament, unless they chuse to be taken into the scheme.'

The Author states the success that has already attended the in-

* The first, for the relief, regulation, and employment of the poor, which we have been examining and discussing in the present pamphlet.

* A second (which seems a necessary appendage to the first), for raising the casual and contingent fund, mentioned in the *Heads of a Bill, &c.* This is to arise from a tax on dogs, and Sunday-tolls; and, with his Majesty's permission, the forfeitures and penalties now levied before justices of peace, with the fines, amercements, and recognizances taken and laid by justices of peace, or in courts of assize, gaol-delivery, or quarter sessions in each county. See the *Heads of a Bill, &c.* p. 15, 16, 28.

* A third, for collecting and digesting into one statute all such provisions in the present poor laws as are proper to be retained, and are not included in that first bill; so that instead of thirty acts of parliament, the whole system of the regulation for the poor may be comprised in the compass of two acts.

* A fourth, is for regulating and reducing the number of ale-houses, and to substitute a proper fund to supply the diminution the revenue may thereby suffer. See the *Heads of a Bill, &c.* p. 20, 28, 29.

* A fifth, for the more easy recovery of small debts, and for correcting and preventing abuses in inferior courts. See *Heads of a Bill, &c.* p. 21, 29, 30.

* A sixth, to revise and improve the vagrant act, 17 Geo. 2. c. 5.

* If all these bills are passed into laws; if the clubs and friendly societies which abound in all parts of the kingdom, particularly in manufacturing and populous places, are promoted, and a proper encouragement given to their benevolent designs; if a just application be made of all public and permanent charities, under regulations to be established by Parliament, after the returns to the House of Commons have been completely investigated; an entire new face will be given to the concern of the poor. This would no doubt give fresh spirit to that charity and benevolence, for which this kingdom has been always conspicuous. Persons who have inclination and ability to bestow temporary and occasional relief, will feel encouragement to be frequent and liberal in their charities; when they know, from the regulations which will be produced by these acts, that no impostors can present themselves: they will then select such objects for their charity as they shall know, or shall be recommended to them by friends in whom they confide, as persons of fair character, and reduced to distress by misfortunes, old age, or infirmities. By the addition of such charities to the provisions before alluded to, the poor will be so completely provided for, that there will be little or no occasion for a poor rate.

* We sincerely wish Mr. Gilbert all the gratification that must attend the success of his laudable and arduous endeavours: leaving the objections to which his plan of reform may be liable, and that may contribute to perfect our system, to other well-informed pens,—of which we have one at hand.

Art. 26. *Heads of a Bill for the better Relief and Employment of the Poor, and for the Improvement of the Police of this Country:*
With

With a Supplement. Submitted to the Consideration of the Members of both Houses of Parliament. By T. Gilbert, Esq. 8vo. 1s. Wilkie. 1787.

It would not be easy to give any abstract of an abstract; nor is it necessary, as the whole will undergo a public discussion. This bill relates to the intended mode of uniting parishes into districts; to the forming committees to superintend the management of the poor; their respective lines of duty; proposals for the augmentation of the funds for the maintenance of the poor, and for other objects; regulations for alehouses, &c.; some of which articles, we apprehend, will scarcely meet with a cordial assent.

Art. 27. *A Draught of a Bill for the Relief and Employment of the Poor.* With introductory Remarks. With a summary View of the Statutes now in being for the above Purpose. 8vo. 1s. Robinsons. 1787.

There is so much good sense, upon a most serious subject, in this anonymous production, that we should deem it an unpardonable failure of duty to pass it over lightly, without recommending it to the attention of all gentlemen engaged in a reform of our poor laws, particularly to the worthy framer of the preceding bill; who, we hope, is not so devoted to a *new* system, as to persist in it, should it appear satisfactorily, that our *present* system requires only to be rendered more efficient.

This writer reduces the grievances we complain of to two causes, the great misapplication of parish money, in the relief of the poor; and the general neglect of the more important duty of employing the able poor. To remedy these evils, he observes, it has been

* If, in the returns ordered to Parliament relative to the poor-rates, one of the articles required had been "*an average of the disbursements for the relief of impotent poor*," it would have given a very decided proof how far the expenditure of two millions and a half exceeds the original intention—perhaps it may fairly be set at three parts in four.*

He observes, with other writers on political œconomy, that the increase of the industrious poor is an increase of the riches of a kingdom; but he affirms, that an increase of the impotent poor, beyond a certain proportion, is an impossibility, except in cases of pestilential disease. The *increase of the poor*, therefore, of which we hear so much, is mere sound, and signifies nothing: the only objects of charity among the poor are those who would work, but are not able.

* As to county workhouses,* he adds, 'they seem very exceptionable in many views; for, though the several gradations of power necessary to their management may be formed with great harmony and precision, yet the whole edifice may be constructed upon sand. But without calculating the probability of their failure by the complicated scale of arrangement such establishments must require; without reprobating the idea of continuing the present poor-rates for a course of years, with *the hope only* that they may one day be diminished; without adverting to the little probability of the duration of that energy which first sets it a-going, or the impolicy of draining so many parishes of their able poor to collect them on one spot; it is sufficient to be acquainted with the nature of parish business, to be convinced of the pernicious consequences of such a plan. Let us suppose only a poor man out of work, with a wife and family, all able to do something, but (as is too much the case at present) trusting solely to his industry for support:—either this man must have relief from the overseer, for himself and *all his family*, or they must go to the county workhouse. —To relieve them, there must be a discretionary power without doors, as well as within; which would be more likely to double our grievances than to lessen them. On the other hand, to remove them from their little habitation to the workhouse, would be a severity more deserving the name of correction than relief. Should it be urged, it is a correction they deserve; for without idleness or improvidence they might have guarded against the day of necessity—But what if they have been unfortunate? At any rate this house of charity is converted into a house of correction; and must always be considered as such, whenever it is resorted to in cases of temporary distress. By the simple establishment of parish workshops such poor people might relieve themselves; and by repairing to it in the day-time, and receiving what they earned, they would be enabled to return to the comforts of their own fire-side, and be at liberty to engage in any other occupation that might offer.'

It should follow from this reasoning, that our alarms respecting the poor have their source only in mismanagement. Before then we unhinge the present system, in favour of expensive, and, notwithstanding partial trials of a few years, hazardous experiments, let us attend to a writer, who tells us, that a 'revisionary act

which shall make the spirit of the 43d Eliz. the main object of all its provisions, which shall adopt only such of the other statutes as have a manifest tendency to the same principles, and with the assistance of other regulations shall digest the whole into one uniform system, will surmount every obstacle, and produce a reform at once simple, certain, and immediately beneficial. But then such an act must leave nothing to the diligence, nothing to the discretion, of those who are to execute it—IT MUST EXECUTE ITSELF.

The draught of the proposed act follows, drawn up according to the preceding ideas; in which the deviations from the present laws are distinguished by being printed in a different character. This we do not mean to enter into, further than to observe, that the overseers in each parish are made one half of them *overseers of relief*, and the other half *overseers of the working poor*, to simplify the objects of their attention.

POLITICAL.

Art. 28. *The Speech of the Right Hon. William Pitt*, on introducing the Plan for consolidating and simplifying the Duties of the Customs, before a Committee of the House of Commons, February 26th, 1787. 8vo. 6d. Lowndes.

The advantage of simplifying any intricate subject is so obvious, that the bare proposal is inviting; and the plan for simplifying the customs was so well explained by the minister, that, strange to add, all opposition was disarmed, and even *his* proposal was unanimously accepted.—The publisher of this Speech proposes, speedily, to give to the public the *New Book of Rates*.

Art. 20. *The true Policy of Great Britain considered.* By Sir Francis

upon our minds, if such a sum were better saved in our conceit, than freely spent to gain us in return the lost dominion of the seas. As to all other loss, I look upon it as nothing, compared with the loss of our naval superiority, for that involves our certain and speedy downfall.

He is a determined enemy to any commercial intercourse with 'our ancient deadly foes,' who are fortifying Cherburgh, and will be our foes for evermore. To take them for friends he considers as taking poison, which puts us past the power of caution. But, may not some future thoughts occur to temper the harshness of these? Let us wait a little.

In the interim, it is impossible to avoid hinting how much his language is exposed to objection, though it is scarcely worth the trouble of descending to instances of his carelessness. Towards the close, indeed, he becomes inflated by a contemplation of his proposal, and declaims like an improvisatore poet, in a kind of measured prose, that might be cut out for theatrical use. One specimen verbatim may suffice.

'Now this, my countrymen, is our look out;

And is it not the king's in like degree?

Himself and all his fortunes, are they not

Embarked with us and ours?

The general good and safety of the whole,

Is therefore his no less than our concern.

No severance of our interest can take place

While each performs his duty.

The good which comes, the evil which befalls,

Is so respectively to him and us;

Nor can we have a wish of any public kind,

Consistently distinct from one another,

So intimately close are we conjoined,

So firmly knit and riveted together.

'These points premised, we cannot fail to see

What gross absurdity, &c.*'

Art. 30. *The Letters of a Friend to the Rockingham Party, and of an Englishman.* 8vo. 2s. Stockdale. 1787.

A mere scolding-bout between two correspondents in the Public Advertiser, collected and printed by one of the parties to shame the other;—and for the emolument of the printer.

Art. 31. *An Abstract of the Bill for manning the Royal Navy with Volunteers.* With a full Defence of its Principles and Operations, &c. By John Stevenson. 8vo. 1s. Nicoll. 1787.

Mr. Stevenson has here advanced such arguments as tend to prove the utility of the scheme which the bill proposes. The Pamphlet, beside containing an abstract of the bill, is the substance of six letters addressed to William Pulteney, Esq; and ten to the Chancellor of the Exchequer; in which, Mr. Stevenson has answered several objections that have been started against the bill, and shewn many advantages that may arise from adopting the plan here recommended.

* Pamphlet, p. 45, 46.

B b 2

Miscell-

MISCELLANEOUS.

Art. 32. *The Speech delivered by the Order, and in the Presence of the King, in the Assembly of the Notables, held at Versailles, the 22d of February 1787, by M. de Calonne, Comptroller General of the Finances.* 8vo. 1s. 6d. Stockdale.

The objects for which this solemn assembly was convened, are of the most important and liberal nature; to improve the revenues of the state, by correcting abuses; by a more equal distribution of taxes; and by freeing commerce from various restraints, that render the inhabitants of one part of the country strangers to those of another. M. de Calonne gives a flattering representation of the improved state of the national circumstances in a variety of instances; enumerates the public works now carrying on; states the deficiencies of the finances; and concludes with the proposed measures for rendering them efficient.

But though this great public assembly was called together to give a kind of popular sanction to important regulations, it is impossible to avoid remarking the style in which the King and his minister speak to them. The different orders of the state are not drawn together to consult on the best means of promoting the public welfare; but, the business being already prepared and settled in the royal cabinet, the King says—"I have assembled you to meet me here, that I may impart to you my designs.—The plans which will be communicated to you on my part are great and important;—and as they all tend to the public good, I am in no fear to consult you upon their execution." The concluding words of M. de Calonne are,—“Let others recal that maxim of our monarchy, *The pleasure of the king is the law*; the maxim of his Majesty is, *The happiness of the people is the pleasure of the King*.” The first is to be understood as a standing maxim, the latter is no more than an explanatory declaration of what the present King’s pleasure consists in. His people then are under the strongest obligation to pray that he may keep steady in his pleasures, and that his reign may be long; as they have his personal security for the enjoyment of good laws under those contingencies!

* Since the delivery of the above-mentioned speech, M. de Calonne has been removed from his high office of Comptroller General of the Finances; but we do not perfectly understand the nature of the offence which he may have given.

Art. 33. *Kearsey’s Table of Trades*, considerably improved. 1s. 6d. Kearsey. 1787.

We noticed the first edition of this complement in our Review for September 1786, p. 234. The additions now made, consist of the laws relative to masters and servants, calculations of wages and rents, &c.

Art. 34. *The Gentleman’s Guide in his Tour through France.* With a correct Map, &c. &c. 12mo. 3s. 6d. Half-bound. Kearsey. 1787.

We gave an account of the first edition of this work in our 35th volume, p. 31.; where we recommended it as a useful, though not an elegant publication. This edition has received several improvements and additions, particularly M. Necker’s account of the products,

ducts, manufactories, finances, division of the kingdom, &c.; and is so necessary a pocket *Vade mecum* to those who travel in France, that we think none who need such information should be without it.

Art. 35. *The Gentleman's Guide in his Tour through Italy.* With a correct Map; and Directions for travelling in that Country. 12mo. 4s. 6d. Half-bound. Kearsley. 1787.

'It will naturally be asked (says this Writer), why we have more travels into Italy, when we have had too many already? The answer I shall make to the question is this: Most of our travelling books have been evidently written with a view to be read by the fire-side at home, rather than to accompany a man abroad.' This observation seems very just, and the Author has adopted a contrary method from that which, in the above extract, he has mentioned as the most general among *voyageurs*;—accordingly, his book is not 'to be read by the fire-side at home,' but to take in the pocket when travelling. It contains a great variety of information for this purpose; and to all who make the tour of Italy we recommend it as a very useful pocket companion.

Art. 36. *Sketch of a Tour through Switzerland.* With an accurate Map. 12mo. 2s. Half-bound. Kearsley. 1787.

'*Advertisement.* The following Tour is intended to fall within the compass of the generality; and is chiefly transcribed from a journal written on the spot. Whoever would penetrate deeper into the natural beauties, and variety of political constitutions in this interesting country, must consult Mr. Coxe's Travels, M. de Luc's Letters, M. de Saussure's *Voyages dans les Alpes*, *Dictionnaire de la Suisse*, &c.' This is ingenuous on the part of our Author, and we commend him for it. His *Sketch* comes under the same description as the above-mentioned two publications, *viz.* the not being a fire-side book, but adapted for the consultation of the traveller in his chaise; for this purpose only it is calculated, and for this it is very useful and necessary, as informing the Reader concerning the best inns, the roads, the curiosities in the different towns, &c. and many other things, which were we to enumerate, would occupy too much of our room.

Art. 37. *Reformation; or a Plan for abolishing Christianity.* Humbly submitted to the Consideration of the Legislature. 12mo. 2s. Becket. 1787.

Lord Orrery, speaking of Swift's *argument against abolishing Christianity*, observes, that 'a small treatise, written with a spirit of mirth and freedom, must be more efficacious than long sermons, or laborious lessons of morality.' Such was, obviously, Swift's view, in writing that exquisite piece of wit and humour, and such is plainly that of the Author of *Reformation*; who tells us, however, that his present publication contains only 'the outlines of a plan projected chiefly for the good of the state.' Not that he is altogether unmindful of himself; for he pleasantly adds, 'if, admiring my patriot-spirit, his Majesty's ministers should be pleased to send for me (and I very humbly insinuate that I am to be found at my bookseller's every day about dinner-time), I shall certainly wait on them with the greatest pleasure.'

One part of his plan of reformation, is to pull down all the churches, and other useless places of worship, and, with the materials, to erect a magnificent palace for the King; a building *really wanted* *. As the revenues of the bishops and clergy are to be appropriated to the use of the state, the Author is a little posed to know what we are to do with the *men* ! He hints at *Botany Bay* ; but, on second thoughts, he prefers the idea of sending them ' forthwith to America.' ' Yes,' adds he, ' America is certainly the place for them. There they may be sure of finding friends, particularly the prelates, who will be welcomed with acclamations, and received with open arms.' A few years ago, this would have been thought a severe sentence for the clergy—even worse than *Botany Bay* ; where, at least, they would run no risk of the scalping knife, or the tar-barrel and feather-bag :—but now, *tempora mutantur* !

L A W.

Art. 38. *The Country Lawyer* : containing large Abstracts of several Acts of Parliament, &c. &c. By Dr. John Trasler. 12mo. 3s. Sewed. Murray. 1786.

A useful compilation for those who are not in possession of Burn's Justice, the books on parish law ; or works of a similar kind. ' It is designed' says the Author, ' to give persons information on subjects which daily occur, and which they are frequently at a loss to obtain.' There is an ample index, which will enable the inquirer easily to find what he is in search of.

Art. 39. *The Trial at large*, in several Informations in the Nature of a *Quo Warranto*, The King against Mr. Amery, one of the

than the power of medicine could afterwards remove; and we have no doubt, but that even death has frequently been the effect of the evacuating and refrigerating method having been too freely pursued, in such putrid cases as put on, in their first stages, an inflammatory appearance. In cases of such ambiguity, and where the life of the patient is so immediately concerned, every endeavour to elucidate the difficulties with which the practitioner is perplexed, and to point out the distinguishing marks of these diseases, is highly laudable; and where that endeavour, as is the case in the present learned performance, is well executed, the medical art receives considerable improvement; of which the public at large must finally reap the benefit.

HORTICULTURE.

Art. 41. *The Gardener's Pocket Dictionary; or a Systematical Arrangement of Trees, Shrubs, Herbs, Flowers, and Fruits; agreeable to the Linnaean Method, with their Latin and English Names, their Uses, Propagation, Culture, &c.* By John Abercrombie, Author of Mawe's Gardener's Kalender, and other Works. 3 Vols. 12mo. 10s. 6d. Boards. L. Davis. 1786.

Mr. Abercrombie has divided this work into four parts, each comprehended under a distinct alphabet. The first alphabet, which is complete in the first volume, contains a catalogue of hardy trees and shrubs, which are usually planted in avenues, shrubberies, groves, &c. The Author has given the generic name, and under it, he enumerates the several species that belong to it; he adds to the botanical names, those by which each species and variety is known to English gardeners; and gives particular directions for the planting and propagating each species, shewing to what situations and soil they are best suited, with the uses to which they may be applied. The culture of fruit trees is also treated in this part.

The second alphabet contains those plants which are hardy enough to bear the inclemencies of our climate, and are usually employed as ornaments for open borders, or for the more material service of the table.

The third and fourth alphabets, which compose the last volume, contain those plants which cannot bear our climate; but are cultivated in green houses, stoves, or hot beds.

The work is entirely adapted for giving information to the practical gardener; and may be considered as a useful publication, on account of the variety of its contents, and the perspicuous manner in which the directions are given.

SCHOOL-BOOK.

Art. 42. *An easy English Grammar, for the Use of Schools.* By A. Murray, Schoolmaster. 12mo. 1s. 6d. Newcastle printed.

The general plan of this work is given under the three following heads. I. A short explanation of all the parts of speech, and their agreement and government reduced to grammatical rules; with notes, and parsing examples, in which every word is resolved at length. II. Additional remarks and observations on the several particulars of the first part: with rules of composition, or the

proper arrangement of words in sentences. III. Exercises of *bad English*, in two parts.

Works of this kind have so increased on us for years past, that it seems almost wonderful if the Authors reap any advantage from their publications. However, if tolerably executed, they may have their use. The present performance may assist any person who wishes to acquire a more exact and grammatical knowledge of the English language; and may also, we apprehend, be usefully employed by those who are engaged in the instruction of youth.

NOVEL.

Art. 43. *Elfrida: or Paternal Ambition. A Novel.* By a Lady. 12mo. 3 Vols. 7s. 6d. sewed. Johnson. 1786.

A very old story, and dull as a 'Comical fellow.' *Outline:* Two ancient maidens, who take delight in breaking off the marriages which are concerting in their neighbourhood, and railing at those which happen to be made: who are in love with every man they see, but who spread their filken nets in vain: a kind but obstinate father who gives his daughter's hand to the man she hates, while her faithful lover is driven to despair: a gay and fashionable husband, who neglects an amiable wife, who ruins himself by play, and who is at length obliged to quit his country on account of debt, &c. &c.

That part of the narrative which represents the husband of Elfrida as returned from abroad, and his wife united to another man, occasioned by a report of the former's death, appears to be borrowed from Southerne's tragedy of the Fatal Marriage; and the incident has certainly something affecting in it.—But it is the fate of this Writer to mar her tale in the telling, as Shakespeare says; and the inelegance of her language effectually destroys the interest of the scene.

POETRY.

Art. 44. *Dialogues of Lucian, from the Greek.* Vol. III. By Mr. Carr. 8vo. 5s. sewed. Longman. 1786.

The great encouragement which Mr. Carr hath received in consequence of his former translations of the antient wit, hath induced him to proceed in the same work: and now, he confesses, he doth not know where he may stop:—perhaps (says he) not till I have gone through every page of Lucian, excepting only 'such reading as is never read;' and such as no sober man will write. In ages far remote from the present, men of wit were sometimes very dull; and sometimes wanted prudence. To creep after dulness can only serve to benumb the senses; and to revive the language of riot, is not the most decent attempt.

Mr. Carr would by no means have his Readers suppose that he hath made his translation of Lucian a serious business; or that he hath neglected any duty of his office for so idle an employment. 'Duties,' says he, 'far different from conversing with wits have been annexed to my life.—I have translated Lucian in an evening, when I was not in a temper to face a graver author, and wished to forget every unwelcome occurrence of the day.'

Grave divines have been as idly employed, without having had the grace to make so modest an apology.

Among a number of other dialogues of less note, the following compose the principal part of the present volume, viz. Mercury, Vulcan, and Prometheus.—The judgment of the goddesses.—Menippus and Philonides; or a Consultation in the Shades.—Jupiter confuted.—Jupiter in Tragedy.—The Parasite.—The Liar.

To these Dialogues are subjoined the Address to the illiterate Buyer of Books; and the Triumphs of the Gout, translated into blank verse, by the late Mr. Gilbert West.

Many who have a relish for the wit of Lucian will be pleased with Mr. Carr for saving them the trouble of seeking for it at the first hand: and those who wish to revive their knowledge of the original, will find the assistance of this ingenious, and, on the whole, faithful and animated translator, of great service; though the scholar will find little information from the notes, which in general are unimportant, and in one or two instances impertinent, and absurd: the Translator seems to have mistaken them for strokes of wit. For our account of Vol. I. see Rev. vol. xlix, p. 161; and of vol. II. Rev. vol. lxi. p. 67.

Art. 45. *Indian Verres*, a Satire. 4to. 1s. Flexney. 1787.

It is not, to us, a very clear point *who* is the *Verres* of this furious Satirist; but if Mr. Hastings is the intended object of his outrage, the unfortunate Governor may, at least, console himself with this reflection, that of all the misdeeds of which he can possibly be accused, his worst enemy, even Mr. Burke himself, will not say, that, *poet as Mr. H. is*, he ever made verses so bad as these.

Art. 46. *The Pleasures of Retirement*: a Poem. By R—t B—n. 4to. 1s. Cambridge, printed for Hodson. 1786.

A fondness for rural scenery, and still life, generally bespeaks an amiable, though perhaps an indolent disposition: it may also excite abundance of pastoral and romantic ideas; but all this does not constitute a poet.

It was impossible to read the verses before us, without recollecting the following well known couplet:

‘ Ah! silly I! more silly than my sheep,
‘ Which on the flowery plains I once did keep.’

PHILIPS.

Art. 47. *The Protection of Providence*: an Ode, sacred to the Fame of Mr. Howard. 4to. 1s. 6d. Cadell. 1787.

Did not the name of Howard (the prisoners friend!) consecrate every thing on which it is stamped, this wild, and very peculiar panegyric might have drawn from us a few critical observations;—but, it is a well-meant compliment to an excellent man;—and, as such, let it pass.

Art. 48. *A Congratulatory Epistle to Peter Pindar, Esq;* on his various Publications. 4to. 1s. Turpin. 1787.

An inferior Poet seriously abuses Peter Pindar for his abusive writings. With equal success would some grave divine ascend a mountebank's stage, in order to preach down the Merry Andrew.

THEOLOGY.

THEOLOGY.

Art. 49. *Remarks upon Dr. Priestley's Second Letters to the Archdeacon of St. Albans*, with Proofs of certain Facts asserted by the Archdeacon. 8vo. 2s. Robson. 1786.

The Archdeacon, in the outset of this pamphlet, considers Dr. Priestley 'as an insufficient antagonist;' and viewing him in that humble light, the ecclesiastical dignitary seems ashamed of engaging in a contest where even victory would add nothing to his fame.

'I was well satisfied, says the Archdeacon, that in any contest with Dr. Priestley, I was at liberty to *indulge my indolence*, without seeming to desert my cause: that his book, abounding with new specimens of confident ignorance (which in those subjects is the most prominent feature in his writings), and in expressions of fiery resentment and virulent invective, carried with it, as I thought, its own confutation to unprejudiced readers of all descriptions: to the learned reader, by the proof which it furnishes of the author's incompetency in the subject; to the unlearned reader, by the consciousness which the fierceness of his wrath betrays of a defect of argument.'

Having produced a few instances to prove Dr. Priestley's *incompetency* to write on such subjects as fall within the present controversy, our Author says, 'these and many other glaring instances of unfinished criticism, weak argument, and unjustifiable art, to cover the weakness and supply the want of argument, which must strike every one who takes the trouble to *look through* those second letters, put me quite at ease with respect to the judgment which the public would be apt to form between my antagonist and me, and confirm-

upon his nose. They little consider, all the while, where is the sneer of the bystanders!

O Junc ! a tergo quem nulla Ciconia pinxit.

'I am endeavouring, by all the means in my power (says our Author), to rouse the attention of thinking men in this country to the corrupt state of religion that is established in it; and especially to convince them of the mischievous tendency of worshipping Christ as God, when Christianity disclaims all knowledge of any other God than one, and that the God and Father of Christ: being confident, that when this is effected (and towards this considerable progress is making visibly every day, and it hath met with no obstruction since the commencement of this controversy) not only will the present forms of Trinitarian worship be abolished, but my countrymen will then thank me and my friends for what we have contributed towards so glorious a revolution.—And I trust that a fire, still more destructive to error and superstition, and consequently to all ecclesiastical establishments in the world, which are built upon, and promote them, will be raised by the concurrence of your seasonable pains in blowing up the flame of this controversy, which will not, I trust, be extinguished, till its end be effectually answered. You will never, then, in this very critical situation, when the enemy is at the very gate, and scaling every rampart of your old and ruinous fortress, indulge yourself in your soft couch of preferment, but, together with your brethren, exert yourself *pro aris et focis*.'

The broad cathedral sneer will be the staunch churchman's comment on the foregoing passage; while the exulting *Non. Con.* will be ready to cry out, "Oh! for a pluck at the wh— of Babylon's "red petticoat!"

Art. 51. *An Abstract of the Gospel-history*, in Scripture Language. 12mo. 6d. Johnson. 1786.

'The narrative style of the Gospel,' says this writer, 'is peculiarly well suited to display the evidence, purity, and perfection of the character and religion of Jesus, and the excellencies of his manner of teaching; as well as to enforce the Christian motives to the practice of piety and virtue.' He therefore concludes, that an abridgement of the history, retaining the scripture language, is adapted to comprise in a small compass an higher degree of these several advantages than any other method will admit. The service of Sunday Schools seems to be chiefly attended to in this little publication.

Art. 52. *Thoughts on the Progress of Socinianism*, in a Letter addressed to learned, orthodox, and candid Ministers, of all Denominations; with a particular View to the Writings of Dr. Priestley. To which is added, a Letter to Dr. Price, on his late Sermons. 8vo. 1s. Buckland. 1787.

We are told, in a prefixed advertisement, that 'though the following letter be chiefly the composition of one person, the thoughts it contains are those of several, with whose united approbation they are published.' Accordingly the plural number is used throughout.

The writer acknowledges, and laments, the rapid progress of Socinianism, which is not here attributed to the superior learning and abilities of the Socinians, but to their abundant zeal, and to a want

of it in the most able and judicious of the orthodox. The bulk of those who espouse the orthodox cause are charged with want of candour toward their opponents, and an injudicious manner of stating and defending the doctrines which they maintain.

The letter then calls on the learned and candid ministers to whom it is addressed, to stand forth, and defend the injured cause of *genuine orthodoxy*, by shewing plainly *what it is*, and by using such arguments only in its support, as will stand the test of rational investigation. Some strictures are passed on subscriptions to articles of faith, as tending to promote the cause of heresy rather than of truth.

Such is the outline of this well written pamphlet; in commendation of which we shall briefly remark, that we have seldom, if ever, met with a publication, written on what are usually termed orthodox principles, so well calculated as the present to recommend itself by the good temper, moderation, and truly Christian spirit by which it has been dictated. We have perused it with pleasure, and we recommend it with cordiality.

The additional letter to Dr. Price censures him (with what degree of justice we leave others to determine) for the want of impartiality in stating the sentiments of the Trinitarians; and it also charges him with inaccuracy in representing the peculiar opinions of Dr. Watts. This seeming inaccuracy, however, arose from a very material typographical error in that passage of Dr. Price's sermons on which our Author animadverted. The passage criticised is, 'It agrees with *Arianism* in the *strange doctrine* (as Dr. Watts calls it) of a *THREE-FOLD Deity*.' Our Author justly remarks, 'It appears entirely new that *Arianism* maintains a *THREE-FOLD Deity*.' The passage in Dr. Price's sermons should be read thus: 'It agrees with *Arianism* in *REJECTING* the *strange doctrine*, &c.' The word *rejecting* being supplied makes the sense clear. Our Author has properly apologized for this criticism, in a *postscript* which came to our hands a few days after we had perused his pamphlet.

N. B. Our account of Dr. Price's Sermons will appear in the next Review.

S E R M O N S.

- I. *Preaching Christ crucified, the most useful Method of preaching*: illustrated in two Discourses, the Substance of which was preached before an Assembly of Protestant Dissenting Ministers at Exeter, on Sept. 6, 1786. By William Lamport. 8vo. 1s. 6d. Buckland.

The Author is not one of the cold, dry, didactic race of preachers. He glows with his subject; and the subject expands as he pursues it.

Mr. Lamport observes, in a note, that the text which Mr. Bretland chose to preach from at a preceding assembly, 'affords not the least encouragement to any of the Apostle's successors to imagine, that they should be guilty of the blood of their hearers, unless they are discussing in the pulpit every thing which they conceive to be contained in the Scriptures. . . . *Βελην* signifies advice given for

* *i. e.* An opinion which Dr. Watts maintained in the latter part of his life.

the regulation of conduct. . . . The Apostle did not "shun to declare the whole counsel of God." He would not keep back any thing that was profitable both to Jew and Greek in common. But doth not this circumstance evidently imply that he made known only so much of what had been revealed to him as he knew would be profitable, but no more? This was really his conduct towards the Corinthians, whom he fed with milk, but not with strong meat, because they were not able to bear it. They could not digest it. Instead of being serviceable to them, he found it would prove a source of greater animosity than was already among them. He did not choose to give full scope to that curiosity which inclines the mind to speculate on subjects which at present we can discern only through a glass darkly. Permit me to ask, whether there hath not been too much curiosity among Christians in every age, either like the Papist with the Jew, to require a sign; or, like the philosophic Protestant and the Greek, to seek after wisdom?

Mr. Bretland hath considered this note as a challenge, and hath put in his reply in the form of an *Appendix*: See his Sermon, in our last.

II. *The Duty of contending for the Faith.* Preached at the Visitation of the Most Rev. John Lord Archbishop of Canterbury, July 1, 1786. By George Horne, D. D. Dean of Canterbury, &c. To which is subjoined, a Discourse on the Trinity in Unity. 4to. 1s. 6d. Rivingtons, &c.

It is much to be lamented, that religious controversialists, on every side, are so apt to look upon their own peculiar tenets as the "faith once delivered to the saints," and to "contend for them," as if the "common salvation" depended upon their being universally received. Hence it is that Unitarians are so zealous in establishing the doctrine of the proper Humanity of Christ, and Athanasians, in maintaining his proper Divinity.—Our Author ranks himself in the latter class; and, though he wisely disclaims all coercive measures, considers it as the business and 'bounden duty' of the clergy to employ their learning and abilities in defence of the Athanasian system.

Ever since the days when, as our Author says (how far consistently with historical truth we shall not stay to enquire), *Athanasius stood single against the world and prevailed*, the contest has been kept up on both sides with great perseverance and spirit. With what effect? Each party still complains of the other as corrupters of Christianity, and appeals to the same authority to decide the dispute: yet the dispute remains undecided. What is the natural conclusion from this fact, but that the whole question is (what our Author acknowledges one part of it to be) 'a disputation without ideas, in which, after a long, tedious, intricate, and perplexed controversy, we find ourselves—just where we were—totally in the dark.' Why, then, should the world be longer troubled with the fruitless contest, when the contending parties might so easily meet on the ground of their common principles, expressed in the language of the New Testament? But if 'it must needs be' that these disputes continue, there is one thing in which we heartily concur with the respectable Author of these Discourses, namely, in recommending to writers on both sides, *BREVITY*.

* A great

'A great book, in this way (says Dr. Horne), is indeed a great evil, if the point can be settled in a small one. The superfluity of naughtiness should be cut off; all flourish and declamation, self-adulation and personal altercation, rhetorical amplification and digression, every sentence not immediately *ad rem*, as useless and noxious excrescences, pared away; that point discovered on which the dispute turns, and the opponent closely confined to it. Terms should be defined, to prevent ambiguity and evasion; arguments and objections carefully collected, and methodically arranged; stated and answered with all possible conciseness and perspicuity; leaving as little room, as may be, for replies and rejoinders; the sad consequence of which is, not only loss of time and temper to the writers, but disgust to the readers, who grow weary, and, despairing of being able to fix their opinions, resolve to give themselves no farther trouble about religion.'

III. Delivered, July 9, 1786, in the Surry Chapel, Blackfriars-Bridge, by the Rev. Mr. Venn, and published, with some Variations and Additions. By an attentive Auditor, and humble Admirer, in hopes it may please and edify many others, as it edified and pleased the Editor. 8vo. 1s. Bew.

From the title of this sermon, *The good and righteous King*, the reader might conclude it was somewhat of a merely civil and political nature: but he will find it very different. The text is *Isaiab*, xxxii. 1-4. It bears some mark of Methodism; without being destitute of learning. It also manifests an earnest zeal for morality and good works, together with some reflections on ministers, on the service of the church of England, and on those who dissent from it. But we find that Mr. Venn has disclaimed this Discourse by a pub-

and educated in the community of Quakers, and professing and practising the worship peculiar to that Society, is both legally and virtually a Quaker, however he may be treated, or however unso-licitous he may be to avail himself of any Society sanction, for pub-lications which have no connection with it.

Yours very sincerely,

Bath, March 22, 1787.

WILLIAM MATTHEWS.

* * We are obliged to *An old Friend*, for pointing out to us a mis-take in page 351 of our Review for November last, respecting the capacity of the Swedish *kanne*, or the English measure corresponding to 100 Swedish cubic inches.

Prof. Celsius, in the Stockholm Acts for 1739, has given an ac-curate comparison of the standard Swedish foot with those of several other nations, and, among the rest, with the English foot copied by Graham from the Royal Society's standard. He finds the Swedish foot to be less than the English, in the proportion of 1000 to 1027; and the Reviewer of the Article alluded to, calculating on a suppo-sition that the inch was less in the same proportion, made 100 Swedish cubic inches equal to 92 and a fraction of ours; not aware, that the Swedish foot is divided and subdivided *decimally*; for though he had often met with the expression *decimal*, or *geometric* inches in the Swedish writers, he imagined, from this very circumstance of its being mentioned only in particular cases, that this division was used in those cases only, for facility of computation. The fact however is, that the Swedish foot is constantly so divided; and therefore though the foot itself be less, the inch, or *tenth* part of that foot, is greater than the *twelfth* part of ours: according to the proportions above stated, the Swedish inch is equal to 1,168 English, and the *kanne* contains nearly 159½ English cubic inches. Our ingenious Cor-respondent has deduced from a different source (the weight of a *kanne* of water given by Bergman) almost the same conclusion, that the *kanne* is equal to nearly 160 of our cubic inches. We must therefore request to readers to correct the error in page 351, and read 1 *kanne* equals 5½ wine pints English nearly.

This gentleman thinks we are mistaken also with regard to Mr. Scheele's weights, and indeed it appears likely, considering his pro-fession, that he used most commonly the *medical weights*; which, in Sweden, are *divided* exactly in the same manner as with us, though there is a little difference in their absolute weights; the Swedish being less than the corresponding denominations of ours, in the pro-portion of 23 to 24. Wherever *grains* are mentioned, they belong unquestionably to this species of weight, for the Swedes have no such denomination in any other.

Be the case as it may with Scheele, it is plain that Bergman used very frequently, and, we believe, in every instance where *grains* are not specified, the common or *civil weight*; in which the pound is divided into 32 *half-ounces*, called *lods* or *lots* (*semmuncie*, *lotbones*); the lod into 4 *quintilins* or *drams*; and the dram into 276½ *aces*. In his original dissertation on mineral waters, published in the Stock-holm Acts, he gives the contents of each of the waters he examines, in *lods* and *decimals* of the lod, and mentions no other weight throughout

throughout the whole. As this denomination of *half ounce* appears to be appropriated to the common weight, we imagine that, wherever *ounces* occur, the medical weight is meant. We believe, however, that our translators have in good measure deprived us of the benefit of this criterion; for any one, who has not that particular object in view, will naturally translate *two half-ounces* into *one ounce*: we suspect too that they have sometimes metamorphosed *aces* into *grains*, though the former is considerably less than the latter: and when Scheele is represented as having burnt nine *ounces* of phosphorus at once in a glass matras, and is censured by his annotator for having drawn a false conclusion from the experiment, by not making any allowance for the space necessarily occupied by such a quantity of the material*, we cannot persuade ourselves that he really did use any more than nine *aces*.

The weight of a kanne of distilled snow water is given by Bergman, in one of his dissertations, 42250 Swedish grains, and, in another, 190 lods: whence the proportion of the two species of weights with another, and with our weights, in all their denominations, may be easily known.

* In Scheele's treatise on fire. We quote from memory, not having the book at hand.

* * We are favoured with W. N's friendly communication. Had he carefully attended to our remarks, he could not have supposed that we charged the Astronomer Royal with a neglect of his duty, or that we even insinuated it. We are thoroughly convinced that he executes his office with the utmost attention; nor do we believe that any of his predecessors have been more diligent. What we advanced, relative to the prediction of the comet, in our Review for February last, was *not* a reflection on Dr. Maskelyne, but a *general remark*, lamenting, that England, the native country of those astronomers who first determined the theory of comets, should see an article in the *Philosophical Transactions* of the Royal Society of London, referring its readers to the determination of the Academy of Sciences at Paris.

§§ The two pamphlets, concerning which, inquiry is made, in a letter bearing the post-mark of the *Isle of Wight*, will doubtless be noticed; but they must wait their turn, with a multitude of other publications, which, though necessarily *delayed*, are not *overlooked*. We should be happy if the limits of our Journal were more adequate to the extent of our plan: the patience of authors, and the 'friends of authors,' would not, then, be so frequently exercised.

†† In answer to *Ignotus*, who enquires concerning the character of a book entitled, "*The Rational Dame*,"—we have no such article in our list.

‡‡ We are sorry that it is not in our power to assist L. E. in procuring *foreign books* mentioned in our *Appendix*, &c. We always recommend enquirers to Mr. Elmsley in the Strand.

* * Mr. Woodhouse must excuse our not publishing the intelligence his letter conveys. We are obliged to him for it, but

De mortuis nil nisi bonum.



THE
MONTHLY REVIEW,

For M A Y, 1787.

ART. I. The Life of Dr. S. Johnson, *concluded*: See our last Month's Review, Art. I.

IN March 1752, Dr. Johnson felt a severe stroke of affliction, in the death of his wife. Under the care of Mr. Hawkeſworth, ſhe was buried at Bromley, and her diſconſolate huſband wrote a Latin inſcription for her tomb, in which he celebrated her beauty. With the ſingularity of his prayers for *Letty*, from that time to the end of his life, the world is ſufficiently acquainted. By her firſt huſband, Mrs. Johnson left a daughter, near as old as Johnson. Of her ſecond marriage, there was no iſſue. With Mrs. Ann Williams, a perſon of extraordinary endowments, and, though blind, of an active and cheerful diſpoſition, Mrs. Johnson had contracted a cloſe intimacy. The friend ſhe recommended to her huſband's protection. Mrs. Williams was the daughter of Zachariah Williams, a phyſician in South Wales. To relieve himſelf from ſolitude and melancholy reflections, Johnson took her home to his houſe in Gough-square. In 1755, Mr. Garrick gave her a benefit, which produced 200*l.*; in 1766, ſhe published a quarto volume of miſcellanies *, and thereby increaſed her little ſtock to 300*l.* This and Johnson's protection ſupported her through the reſt of her life.

We are told that Kitty Fiſher left her card at Johnson's houſe. Thoſe who knew him, will hardly believe this ſtory: for what purpoſe ſhould he ſee a woman, whoſe perſon was venal? His Biographer, however, acquits him of all amorous paſſions. He ſays that Johnson was myops, or near-ſighted, and doubts whether he ever had a perception of beauty. If he ever felt the impreſſion, it was from Molly Aſton, who is repreſented as a republican, and a declaimer for public liberty. Upon this lady, Johnson made the two following verſes:

Liber ut eſſe velim ſuaſiſti, pulchra Maria:

Ut maneam liber, pulchra Maria, vale.

Which may be thus tranſlated:

Man's born for freedom, Tyrant, we agree:

To gain my freedom, I muſt fly from thee.

* See Rev. vol. xxxiv. p. 355.

In 1750, one Lauder, of infamous memory, published an "Essay on Milton's Use and Imitation of the Moderns." The Biographer tells us, that Johnson assisted this man, from motives of enmity to the memory of Milton: but it appears, that while Lauder's work was in the press, the proof sheets were submitted to the inspection of the Ivy-lane club. If Johnson approved of the design, it was no longer than while he believed it founded in fact. With the rest of the club he was in one common error. As soon as Dr. Douglas espoused the cause of truth, and with ability that will ever do him honour, dragged the impostor into open day-light, Johnson made ample reparation to the genius of Milton. He convinced Lauder that it would be more for his interest to make a full confession of his guilt, than to stand forth the convicted champion of a lie; and, for this purpose, drew up in the strongest terms, a recantation, which Lauder signed, and published in quarto, addressed to Dr. Douglas, 1751. It is painful to be thus obliged to vindicate Johnson against the insinuations of the man, who has undertaken to be his Editor, and the guardian of his fame.

During the two years in which Johnson entertained the Public with his *Rambler*, the great work of the Dictionary was still carried on, sometimes by slow degrees, and occasionally with vigour. The morbid melancholy, of which he complained early in life, and which was probably caused by that disorder that brought him to the presence of Queen Anne, returned upon him

He took opium in large quantities, but the effect of it was a renovation of his faculties. His friend Cave died in January 1754. Of this man it is unnecessary to say any thing, because the author of his life has said so much and so well. It was a mortification to Johnson that his old friend did not live to see the triumph of his labours. By the end of the year in which Cave died, the Dictionary was completed, and the close of the work sent to the press. Mr. Andrew Millar received the conclusion of this great undertaking with transports of joy, which he thought proper to express in the following note :

" Andrew Millar sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of copy of the Dictionary, and thanks God he has done with him."

Johnson returned a short and temperate answer :

" Samuel Johnson returns his compliments to Mr. Andrew Millar, and is very glad to find, as he does by his note, that Andrew Millar has the grace to thank God for any thing."

In May 1755, this great work was published. Johnson was desirous that it should appear to come from one, who had obtained academical honours, and, for that purpose, procured, in the preceding Feb. 1755, through the means of his friend, Mr. Thomas Warton, a diploma for a Master's degree from the University of Oxford. Garrick, on this occasion, wrote the following lines :

" Talk of war with a Briton, he'll boldly advance;
That one English soldier will beat ten of France ;
Would we alter the boast from the sword to the pen,
Our odds are still greater, still greater our men :
In the deep mines of science though Frenchmen may toil,
Can their strength be compar'd to Locke, Newton, and Boyle ?
Let them rally their heroes, send forth all their pow'rs,
Their verse-men and prose-men ; then match them with ours :
First Shakespeare and Milton, like Gods in the fight,
Have put their whole drama and epic to flight ;
In satires, epistles, and odes, would they cope,
Their numbers retreat before Dryden and Pope ;
And Johnson, well-arm'd, like a hero of yore,
Has beat forty French *, and will beat forty more."

Lord Chesterfield wrote two essays, in the paper called the World, in a strain of compliment to the author. Johnson treated this civility with disdain : his observation to Garrick, and others, was, " I have sailed a long and difficult voyage round the world of the English language, and does he now send out his cock-boat to tow me into harbour ?" Sir Thomas Robinson (commonly called Long Sir Thomas) endeavoured to bring about a reconciliation. He was commissioned to apologize for Lord Chesterfield, and to make a tender of future friendship and pa-

* The number of the French Academy employed in settling their language.

tronage. Sir Thomas added, that he himself, were he in greater affluence, would settle an annuity of 500*l.* "Sir," said Johnson, "were the first peer in the kingdom to make me such an offer, I would shew him the way down stairs."

Thus we see Johnson proud of himself, and fierce with a spirit of independence. He received, about this time, a polite overture of friendship from Mr. Dodington, afterwards Lord Melcombe. It does not appear that this invitation was accepted: his pride led him to shun the Great. It may be supposed that for all this ferocity there was some foundation in his finances, and since his Dictionary was finished, that money was to flow in upon him. The reverse was the case. For his subsistence, during the progress of the work, he had received more than his contract, which was 1575*l.* His receipts were produced at a tavern-dinner given by the booksellers, and Johnson had nothing left but the growing fame of his work. The author of a book called *Lexiphanes**, endeavoured to blast his laurels, but in vain: the world applauded, and Johnson never replied. His mind, indeed, strained and overlaboured, called for an interval of relaxation. He could not, however, afford to be altogether idle. Indolence was natural to him, but his necessities required some exertion of his talents. In or about 1756, he engaged in a publication called the *Visitor*; and in the subsequent year he became a Reviewer in the *Literary Magazine*, published by Mr. New-

The chop-house club in Ivy-lane was dissolved: some of the members were called to different parts of the world, and Sir John Hawkins found it convenient to spend his evenings at home.

Johnson, however, survived this calamity. His stock of money arising from the Dictionary being exhausted, he quitted his house in Gough-square, and took chambers somewhere in the Temple, and afterwards in Gray's Inn. Mrs. Williams went into lodgings. The booksellers had been for some time projecting a new edition of Shakespeare, and Johnson's name they thought would give celebrity to the work. He closed with their proposals, and subscription tickets were issued out. For undertaking this work, money, he confessed, was the inciting motive: this, and not the desire of fame, he used freely to declare, was the most cogent reason for taking a pen in hand. His friends exerted themselves to promote the subscription, and, in the mean time, he engaged, under the auspices of Mr. Newbery, in a new work, called the *Idler*, which was published in the *Universal Chronicle*, a paper set on foot by Mr. Newbery, who was a man of a projecting head, good taste, and great industry. The *Idler* began on the 15th of April 1758, and closed on the 15th of April 1760. The profits of this work, and the subscriptions taken in for the edition of Shakespeare, together with some sermons for lazy clergymen at a guinea each, were the means by which he supported himself, till May or June 1762, when he was at length delivered from his distress, by a pension of 300*l.* *per annum*, extended to him by the royal bounty.

In 1759, was published *Rasselas, Prince of Abyssinia*. The story current at the time, was, that Johnson wanted to set out on a journey to Lichfield, in order to pay the last offices of filial duty to his mother, who, at the age of ninety, was then very near her dissolution. For this purpose, money was necessary. The late Mr. Doddsley was a man, whose heart at all times melted at distress, and the present occasion awakened sensations of the tenderest kind. He fled to the relief of a man, whom he loved and honoured, and either gave 100*l.* for the book (if it was then written), or advanced the money on the promise of a work that should be deemed equivalent. With this supply, the affectionate son set out for Lichfield, but did not arrive in time to bid the last adieu, and close the eye of a parent whom he loved. He attended the funeral, and returned to London. *Rasselas*, it is said, was then written, and Mr. Doddsley thought himself amply repaid. This history of the affair, we hope is true, for it does honour both to the Bookseller and the Author. The Biographer's account of Mr. Baret's being employed to hawk it among the booksellers for the most money, is related upon no better authority than that of hearsay. The character of this work, as expressed by Sir John Hawkins, is curious in its kind: 'Con-

sidered,' he says, 'as a specimen of our language, it is scarcely to be paralleled.' His reason is this, 'it is written in a style refined to a degree of immaculate purity, and *displays the whole force of turgid eloquence.*' Is this praise, or is it censure?

The little incident that happened with Foote might be passed over in silence, but since it is brought forward, it may be proper to place it in its true light. A large number of friends, such as Johnson, Mr. Burke, Dr. Joseph Warton, Mr. Thomas Warton, Mr. Murphy, and others, dined at Garrick's, at Christmas 1760. Foote was then in Dublin. It was said at table, that the modern Aristophanes (as Foote was then called) had been horse-whipped by an apothecary, for taking him off upon the stage. The report occasioned much conversation. "But I wonder," said Garrick, "that any man would shew so much resentment to Foote: he has a licence or a patent for such liberties: nobody ever thought it *worth his while* to quarrel with him in London."—And I am glad, said Johnson, to find that the man is *rising* in the world. The anecdote was, afterwards, told to Foote, who, in return, gave out that he would in a short time produce the Caliban of literature on the stage. Being informed of this design, Johnson sent word to Foote, that, the theatre being intended for the reformation of vice, he would go from the boxes on the stage, and correct him before the audience. Foote abandoned the design. No ill-will ensued, Johnson used to say, that for broad-faced mirth, Foote had not his equal.

The result was, he took a short time to consider of it: he desired that Mr. Murphy and he might dine at the Mitre tavern on the following day. The parties met at the appointed hour. The matter was fully discussed, and ended in Johnson's acknowledging himself highly honoured by his Majesty's liberal offer. It was then fixed that he was to be dressed the next day at eleven o'clock, when a carriage would be ready to convey him to a house at the west end of the town, where Mr. Wedderburn would meet him, in order to proceed to the Earl of Bute. On the next day, Mr. Murphy was in the Temple Lane soon after nine: he got Johnson up, and dressed in due time, and saw him set off at eleven. Of the conversation between Lord Bute and Johnson the substance was this: The pension was notified; Johnson expressed his sense of the royal munificence, and thought himself the more highly honoured, as the offer was not made to him for having dipped his pen in faction. No, Sir, said Lord Bute; it is not offered to you for having dipped your pen in faction, nor with a desire that you ever should. Sir John Hawkins says, that, after this interview, Johnson was often pressed to wait on Lord Bute, but he never knocked at his door. Of Johnson's intimates there are many living to whom this is entirely new. Certain it is, he was never heard to utter a disrespectful word of that nobleman. Mrs. Piozzi has related a dispute with the late Dr. Rose of Chifwick, about the Scotch and English writers. Dr. Rose contended for the pre-eminence of his countrymen; and Ferguson's book upon Civil Society, he said, would give the laurel to the authors of North Britain. "Alas! what can he do upon that subject? Aristotle, Polybius, Grotius, Puffendorf, and Burlamaqui have been before him." He will treat it, said Dr. Rose, in a new manner.—"A new manner!—Buckinger had no hands, and he wrote his name with his toes, for half a crown a time, at Charing-cross: that was a new manner of writing!" Mrs. Piozzi has omitted the reply. If that will not satisfy you, said Dr. Rose, I will name a writer, whom you must allow to be the best in the kingdom.—"Who is that?"—The Earl of Bute, when he wrote an order for your pension. There, Sir, replied Johnson, you have me in the toil: to Lord Bute I must allow whatever praise you claim for him.—Ingratitude was no part of Johnson's character.

We have now travelled through that part of Dr. Johnson's life, which was a perpetual struggle with difficulties. In the whole of this time, we have no account of any acts of generosity or benevolence on the part of his friends. Garrick was in a lucrative profession, that yielded annually a considerable acquisition of wealth. We know from the character of Prospero, in the *Rambler*, No. 200 (explained by Mrs. Piozzi), that Gar-

rick exhibited his growing wealth and his furniture with ostentation : but we hope that he sometimes opened his heart, not content to tantalize an old friend with the mere display of his riches. If any obligation of this nature ever took place, it has not yet transpired. Being from the year 1762 in possession of a certain income, Johnson began to relax from that exertion to which his mind had been often compelled. His friend Levett, his physician in ordinary, paid his daily visits with assiduity ; attended at all hours, made tea all the morning, talked what he had to say, and did not expect an answer ; or if occasion required it, was mute, officious, and ever complying. Mrs. Williams entertained her friend and benefactor with more enlarged conversation. Johnson had left his chambers in Temple Lane, and was now in a house in Johnson's Court, Fleet-street. There he sat every morning receiving visits, hearing the topics of the day, and indolently trifling away the time. Chemistry afforded some amusement. In Gough Square he had an apparatus for the purpose, and the same, with perhaps a few additions, was now fixed up in his house. In the summer of 1783, when a paralytic stroke affected his utterance, Mr. Murphy, we are told, found him reading Dr. Watson's Essays on Chemistry. Articulating with difficulty, This is a book, said he, from which he who knows nothing may learn a great deal ; and he who knows, will be pleased to see his knowledge recalled to his mind in a manner highly pleasing. For this love of natural experi-

ing terms: he would say, "Punch has no feelings:" he was ready to vindicate Garrick whenever his name was brought in question, and he would let nobody abuse him but himself. He lamented Garrick's death, and desired it might be signified to Mrs. Garrick, that, if she asked it of him, he would undertake to write his life.

In this course of indolence and occasional amusement, Johnson let his mind lie fallow for two or three years. Shakespeare stood still, and, indeed, the intended edition was never a favourite employment. He was at length roused from his lethargy. In a poem of Churchill's he saw himself abused for breaking faith with the Public; and, in the same production, charged with credulity in the affair of the Cock Lane ghost, which happened in 1762. True it is, Johnson would have been glad to see a traveller from that undiscovered country, over which, like the rest of mankind, he saw nothing but clouds and darkness. For this weakness, Churchill ridiculed him: Johnson made no reply, and, indeed, had no occasion. He saw the fraud, and published * an account of it. To acquit himself to his subscribers, he returned to Shakespeare, and unwillingly went to work with vigour. In 1765, the edition was published. Sir John Hawkins thinks it a meagre work; he complains of the paucity of notes; of Johnson's want of industry, and, indeed, unfitness for the office of a scholar. He is, further, of opinion, that, because the preface sets forth, in the strongest colourings of language, as well the beauties of that extraordinary genius, as the defects, that Johnson detracted from the merit of his author. This is not the place to examine the opinions of Sir John Hawkins: our business at present is with Johnson. The University of Dublin, as it should seem, entertained a better idea of Johnson and his abilities. That learned body presented him with a diploma, drawn up in very honourable terms, by which he was created a Doctor of Laws. Oxford afterwards followed this example, and till then, Johnson never assumed the name of Doctor.

In addition to the pension settled upon him in 1762, Johnson had now gained another resource, which contributed perhaps more than any thing else to *exempt him from the solitudes of life*. In 1764, he had been introduced to the late Mr. Thrale and his family. From Mrs. Thrale's agreeable book we learn, that Mr. Murphy, who had been long the friend and confidential intimate of Mr. Thrale, persuaded him to wish for Johnson's conversation, extolling it in the highest terms. The pretence for inviting him to that family was to give him an opportunity of seeing Woodhouse the shoemaker, whose verses were, at that time,

* In the Gentleman's Mag. for Feb. 1762.

a general topic. Mr. Murphy brought Johnson to meet him, and through the rest of the winter they both dined at Mr. Thrale's every Thursday. In the autumn of that year, Johnson followed the Thrales to Brighthelmston, but not finding them there, wrote an angry letter. The quarrel was soon made up, and Mr. Murphy brought Johnson back to the family. In 1766 Johnson's health was exceedingly bad. The Thrales visited him: he was begging the prayers of Dr. Delap, that God would continue to him the use of his understanding. He thought himself in a state of insanity. The Thrales took him away to their house at Streatham, and, no doubt, by their care, prolonged his life. He continued from that time a constant resident in the family. He went to town occasionally to the club in Gerard-street, but his head quarters were fixed at Streatham. Sir John Hawkins seems to pity his situation. His words are, 'The obligation they subjected him to was that of supporting his character, and furnishing such conversation, as was expected from a man who had distinguished himself by his learning, his wit, and his eloquence.' Who told him that Johnson was thus put under contribution? To talk in his best manner was a law which he imposed upon himself at all times, and in all places. But his hardship, it seems, was still greater: 'Like other men, he had his sombrous intervals, and might, in the hour of repletion, wish for the indulgence of being silent, or, at least, of talking like other men.' The Biographer, it is probable, takes a nap upon a

The Author modestly answered, that he thought he had written enough: "And so should I too," replied the King, "if you had not written so well."

In 1770, he became a political writer. The flame of discontent that blazed throughout the nation, on the expulsion of Mr. Wilkes, and the final determination of the House of Commons, that Mr. Luttrell was duly elected by 296 votes against 1143, spread a general alarm. Mr. Thrale was desired to conduct Johnson to an interview with the Minister. The consequence was, that in 1770 he published the *False Alarm*. Whatever may be the logic or eloquence of the pamphlet, the House of Commons has since erased the resolution from the Journals.

In March 1771 issued forth another tract. The subject was *Falkland Islands*; and the design of the pamphlet was to shew the impropriety of going to war for a mass of islands and broken lands, of which the soil was nothing but a bog, with no better prospect than that of barren mountains, beaten by storms almost perpetual. For this work it is apparent that materials were furnished by direction of the minister.

At the approach of a general election, in 1774, a small tract, called *The Patriot*, was published, not with any visible application to Mr. Wilkes, but to teach the people to reject the leaders of Opposition, who called themselves patriots.

In 1775, Johnson undertook a pamphlet of more importance. This was *Taxation no Tyranny*, in answer to the Resolutions and Address of the American Congress. The scope of the argument was, that distant colonies, which had in their assemblies a legislature of their own, were, notwithstanding, liable to be taxed in a British Parliament, where they had neither peers in one house, nor representatives in the other. The principle, which was immediately and vigorously combated in our Review, has been long abandoned: but Johnson was of opinion that this country was strong enough to enforce obedience. "When," says he, "an Englishman is told that the Americans shoot up like a Hydra, he naturally considers how the Hydra was destroyed." The event has shewn how much he was mistaken.

The tour to the Hebrides, or Western Islands of Scotland, in company with Mr. Boswell, took place in 1773. Johnson's account has been variously praised, and abused. Since his death, Mr. Boswell has entertained us with a minute history of his fellow traveller, in a style that shews he possesses, in an eminent degree, the skill to give connection to miscellaneous matter, and vivacity to the whole of his narrative: two rare qualities in a biographer!

Of the storm that seemed to be gathering about the poems of Ossian, little needs to be said. That work, it is well known, was presented to the public as a translation from the *Edda*,
and

and that it was no better than a fraud, Dr. Johnson declared his opinion, without reserve. If there was a manuscript, in what age was it written, and where is it? If it was collected from oral recitation in different parts of the Highlands, who put it together in its present form? These and such like observations provoked the resentment of Mr. Macpherson: he sent a threatening letter to the author, and Johnson answered him in the rough phrase of stern defiance. The two heroes frowned at a distance, but never came to action.

The few remaining occurrences may be easily dispatched. The University of Oxford, in 1775, created Johnson a Doctor of Laws, and soon after the publication of the political pamphlet, Mr. Thrale wished to see Johnson in Parliament; but whether an uncouth form, loud vociferation, and a violent temper, would have succeeded in that assembly, may well be a question: Lord North disapproved, and Johnson, it seems, ever after disliked the minister, in whose service he had figured as a political writer.

The misfortunes of Dr. Dodd, in 1777, excited Johnson's compassion: he wrote two petitions for that unhappy man, one to the King, another to the Queen: he also wrote a sermon, which was preached by Dodd to the convicts in Newgate. What is become of the speech, which Dodd delivered at the Old Bailey, when he was called up for judgment? Sir John has omitted that remarkable composition.

We come now to the last of Johnson's literary labours. At

face which for years had looked upon him with benignity. Of his departed friend, he has given a true character in a handsome Latin epitaph, to be seen in the church at Streatham. In 1782, he received another shock: his old friend Levett expired without warning, and without pain. Events like these reminded Johnson of his own mortality. He continued his visits to Mrs. Thrale at Streatham, and it appears that, on the 5th of April 1783, he took his final leave of that lady, to whom, for near twenty years, he was under the highest obligations. In the summer of that year, Johnson had a paralytic stroke, which affected his speech only. By the care of Dr. Brocklesby and Dr. Heberden he recovered in a short time. In the month of August he went to Lichfield, on a visit to Mrs. Lucy Porter, the daughter of his wife by her first husband, and on his return, paid his respects to Dr. Adams at Oxford. Mrs. Williams died at his house in Bolt Court, in September, during his absence. This was another shock to a mind like his, ever agitated with the dread of his own dissolution. He was now left in solitude, with nobody but Frank, the Negroe, his favourite servant, to soothe his anxious moments. In November he was swelled from head to foot with the dropsy. Dr. Brocklesby was again assiduous in his attendance: but it seems he owed his relief to an extraordinary effort of nature. While with all his fervour he was offering up his adoration and his prayers, he was suddenly obliged to rise, and in the course of the day voided twenty pints of water. From this remarkable event he began to entertain hopes that the vigour of his constitution was not broken. His health was now so much restored, that for the sake of conversing with his friends, he established another club; and to serve a man, whom he had known in Mr. Thrale's service for many years, the place of meeting was fixed at his house in Essex-street, near the Temple. Sir John Hawkins says, he was not made privy to this intention; and that it was matter of surprise to him, when he heard of it in Dec. 1783. The Biographer adds, "The more intimate of Johnson's friends looked on this establishment, both as a sorry expedient to kill time, and a degradation of his talents. It was a mortification to polite persons to associate the clink of the tankard with moral disquisitions and literary investigation: and many doubted, whether that pleasure could be great, which was purchased at so cheap a rate as sixpence." Poor Dr. Johnson! he lived his days to be tried at last before a chairman of the Quarter Sessions! but the charge, in general, is so absurd, that, we trust, he will be acquitted upon most of the points, which both tediously and dully are summed up against him. What is his offence? He instituted a club, of which Sir John Hawkins was not a member. We have made inquiry concerning this club, and find that the room is neat, commodious, and detached

detached from the common frequenters of the house, nothing inferior to the chop-house in Ivy-lane. We find, moreover; that there are members, who, for their rank, their talents, and their literature, might claim respect from Sir John Hawkins. *The supercilious lip of scorn should not protrude itself.* The club subsists to this hour, and the gentlemen are far from thinking it a sorry waste of their time. Sir John, being a stranger, cannot be admitted for his three pence *; and should his name be ever associated with literary investigation, the thing to *degrade him* will not be the *clink of the tankard*.

In this club, Dr. Johnson continued till about Midsummer 1784, when, with some appearance of health, he went into Derbyshire, and thence to Lichfield. While he was in that part of the world, his friends in town were labouring for his benefit. Their opinion was, that the air of a more southern climate would be of use. But a pension of 300 l. was a slender fund. Sir Joshua Reynolds solicited for his friend, the patronage of the Chancellor. With Lord Thurlow, while he was at the bar, Johnson was well acquainted. He said to Mr. Murphy; twenty years ago, "Thurlow is a man of such vigour of mind; that I never knew I was to meet him; but—I was going to tell a falsehood; I was going to say I was afraid of him, and that would not be true, for I was never afraid of any man; but I never knew that I was to meet Thurlow; but I knew I had something to encounter." The Chancellor undertook to re-

tion has been scarce a disappointment; and, from your Lordship's kindness, I have received a benefit, which only men like you are able to bestow. I shall now live *mibi carior*, with a higher opinion of my own merit.

I am, my Lord,

Your Lordship's most obliged,

Sept. 1784.

Most grateful,

And most humble servant,

SAM. JOHNSON."

We have, in this instance, the exertion of two congenial minds: one with a generous impulse relieving merit in distress, and the other by gratitude and dignity of sentiment rising almost to an equal elevation. Of Dr. Brocklesby it must be said, that, by the offer he made of his assistance, he has done himself immortal honour.

While Dr. Johnson continued at Ashburn in Derbyshire, his disorders began to return. In his way to town he visited his native city, and Mrs. Porter, who lived there, for the last time. On the 16th of November he arrived at his house in Bolt Court, there to end his days. He was now relapsing into a dropsy, and was afflicted with an asthma. Dr. Brocklesby attended him with assiduous care. Eternity presented to his imagination an awful prospect; and with as much virtue as in general is the lot of man, he shuddered at the approach of his dissolution. He felt strong perturbations of mind. His friends endeavoured all in their power to awaken the comfortable reflection of a life well spent. They prayed with him, and Johnson poured out occasionally the warmest effusions of piety and devotion. As his end drew near, his friends had the satisfaction of seeing him cheerful and composed, inasmuch that he was able, in the course of his restless nights, to make translations of Greek epigrams, and in the morning to give a copy to Mr. Langton. The love of life was still an active principle. Feeling himself swelled with the dropsy, he imagined that, by incisions in his legs, the water might be let off. Mr. Cruikshank apprehended that a mortification would follow, but, notwithstanding, yielded to his entreaties. While he was employed in scarifying his legs, Johnson cried out, deeper, deeper; I want length of life, and you fear giving me pain, which I value not. The history of a death-bed is painful. He made his will, and left to Frank, his Negroe servant, 1500*l*. After this he grew worse, and declined rapidly. On the 13th of Dec. 1784 (the last of his existence on this side the grave) the desire of living returned upon him with all its former vehemence. At eight in the morning, he still thought that, by punctures and incisions on his limbs, he might discharge the load of water that oppressed him. For this purpose he made use of a lancet, and afterwards of a pair of scissars. No

water.

water was discharged; an effusion of blood followed, not left, as was conjectured, than eight or ten ounces. Sir John Hawkins is anxious to prove that this was not done to hasten his end; but of so moral and religious a man who can admit the suspicion? After this operation, Johnson fell into a doze, and continued in that state till about seven in the evening; when he said to Mr. Saffres, "*Jam moriturus*," and, in a quarter of an hour after, expired without a groan.

On the 20th of December, with due funeral honours, and a numerous attendance of his friends, he was buried in Westminster Abbey, near the foot of Shakespeare's monument, and close to the coffin of his friend Garrick.

We have thus gone through the life of this extraordinary man. From a prodigious quantity of heterogeneous materials, we have endeavoured, in one regular series, to give a clear and uninterrupted narration. The wild variety, which the Biographer has brought together, serves only to distract the attention of the reader, and to counteract that curiosity, which every one feels concerning those, who have made themselves eminent in their day. We have, in six hundred and two pages, a chaos of matter, and Dr. Johnson lies under the load, like the giant buried in Sicily:

*Dextra sed angusto manus est subiecta Peloro;
Læva, Pachyno, tibi; Lelybæo crura premuntur;
Depravat Ætna caput.*

one million six hundred thousand livres, was bought of Messrs. Bohmer and Co. jewellers to the Crown of France, for the use of the Queen. It is stated, that the Cardinal de Rohan declared to the jewellers, that he acted as an agent in the business, and that the real purchaser was the Queen. The Cardinal, moreover, produced a written instrument, setting forth the terms of the purchase, with the following words in the margin: "*Bon, bon: approuvé, Marie-Antoinette de France.*" This was exhibited as the full approbation of the Queen, purporting to be her name and signature. It is further stated, that her Majesty declared, "That she had never given any orders for the purchase, or ever approved of the terms, and that she never received the necklace." Some of the diamonds are said to have been taken from the necklace, and sold at Paris by the Comtesse de la Motte, and another parcel of them was disposed of in England, by her husband. It appears further, that the Comtesse de la Motte, in a Memorial exhibited by her, charged, that Cagliostro commanded the Cardinal de Rohan, by that influence and authority which he assumed over his Eminence, to have the necklace sold, in the manner already mentioned. In the same Memorial, Cagliostro is represented as an empiric, a mean alchymist, a dreamer on the philosopher's stone, a pretender, a Portuguese Jew, a Greek, an Egyptian of Alexandria, a forcerer, and a self-created Count. It is added, that Cagliostro, intrusted by the Cardinal with the necklace, took the jewels to pieces, in order to add to a fortune unknown and unheard of before. Cagliostro answers, that he never saw the necklace; and he complains of the abusive terms made use of against him. In the Attorney General's Information it is stated, that this extraordinary transaction took place in Jan. 1785; and on the 29th of that month, the jewellers subscribed to the terms proposed by the Cardinal, and the necklace was delivered on the first of July following.—Such are the prominent features of this business: the parties being put under arrest, were confined in the Bastile.

One circumstance more is curious, and material: Cagliostro says, that, being acquainted with the Cardinal, he was introduced by him to Madame de la Motte, on the following occasion: The Cardinal told him, that the Queen was afflicted with the deepest melancholy, on account of a prediction, that she and another lady would die in child-bed. On the following day, the Countess told Cagliostro, at the Cardinal's house, that the other lady died, as was foretold, and that the Queen apprehended the same fate. "If you," said she, to Cagliostro, "know what will happen, or if you can find it out, I will repair to-morrow to Versailles, and make my report to her Majesty." At the private request of the Cardinal, Cagliostro assumed to be an adept in the occult sciences, and for the sake of appeasing the Queen's

fears, undertook a ridiculous scene of mummery, at which it is astonishing that the Cardinal was present and assisting. The niece of Madame de la Motte (a young lady, of the age of 15) was placed behind a screen, to think of what object she wished to see. Cagliostro made use of magnetism: and a phantom appeared to the niece, in form and feature like the Queen. To this apparition Cagliostro ordered the young girl to put the question, whether the Queen was to be brought to bed safely? The phantom bowed its head, and thus the Queen of France was to be relieved from her apprehensions. This, it seems, was the first knowledge Cagliostro had of Madame de la Motte, and to this, he says, it was owing that he was afterwards charged as an accomplice in the fraud of the necklace. Further light into this mysterious business the pamphlet before us does not afford. What evidence was received on the trial of the several parties we are not told. The event, however, is well known: the Countess was publicly whipped; the Cardinal was acquitted, and Cagliostro was banished from the kingdom of France. A grosser fraud, with the addition of a most daring forgery, was, perhaps, never committed. The whole presents a scene of perplexity, and we have no clue to guide us through the maze. All we can do, is to give a brief account of the three persons accused.

Cardinal de Rohan is of the highest rank, both in temporal and clerical dignities; descended from one of the first families in France, whose ancestors held independent principalities in Brittany. Himself a Prince of the Roman Empire, in right of his bishopric of Strasburgh; Grand Almoner to his Most Christian Majesty; and possessed of church preferments to the annual amount of 60,000 *l.* sterling.

The next is the Comtesse de la Motte, descended, as is confidently said, from Henry II. of France, by a bastard line. She lived for some time in obscurity, and followed the business of a mantua-maker, till the generous hand of the Marchioness de Brainvilliers was stretched out to her assistance.

Of himself, Count Cagliostro, in the Memorial before us, speaks at large, but with regard to his birth and parentage leaves the public in utter darkness. He has been said to be the son of Pinto, the late Grand Master of Malta; but the author of the Preface to this work assures us, that Cagliostro is descended from the Imperial family of Comnenes, who reigned over the Christian empire of Trebisond, and in process of time became tributary to the Turk. The Preface further adds, that Cagliostro is the only surviving son of the Prince, who, about 35 years ago, was massacred in a seditious insurrection. Cagliostro was saved from the fury of the conspirators, conveyed to Medina, and the Cheriff had the generosity to educate him in the religion of

his Christian parents. In the Memorial, Cagliostro says, he cannot speak positively either of the place of his nativity, or of his parents. The years of his childhood were passed in the city of Medina in Arabia. He was bred up under the name of Achorat. The name of his governor was Althotas; he had, besides, a white servant, and two blacks. A cloud hung over his birth, and his governor would never clear it up. He was instructed in all the eastern languages, and he delighted in botany and physic. At the age of 12, he set out with Althotas to visit the pyramids of Egypt, and a caravan was prepared for the purpose. At Mecca, the Cheriff, chosen, as is the custom, from the descendants of Mahomet, honoured him with marks of distinction. He remained at Mecca three years, receiving from the Cheriff the most endearing tokens of affection. The Black who attended him was, it seems, in the secret of Cagliostro's birth, and, what is surprising, would not discover it. All that could be wrung from him was, "Beware of the city of Trebifond." Cagliostro proceeded to visit the pyramids, and passed three years in travelling through Asia and Africa. In 1766, he arrived at Rhodes, and thence embarked for Malta. He was graciously received by the Grand Master, Pinto. His governor now assumed a clerical dress, and with it the insignia of the order of Malta. The Chevalier D'Aquino, by the desire of the Grand Master, attended Cagliostro on all occasions, and did him the honours of the island. Pinto is supposed to know Cagliostro's birth, but he, like the rest, would divulge nothing. Surely no secret was ever so wonderfully kept! Althotas, the governor, died at Malta: Cagliostro, unable, after so grievous a loss, to endure the island, left the place, in order to travel over Europe, accompanied by the Chevalier d'Aquino, who was so obliging as to supply all his wants, but from what fund we are not told. He visited Sicily, the islands of the Archipelago, and at length landed at Naples; whence, in 1770, he proceeded to Rome, being provided with a letter of credit on a banking house in that city. Who furnished this letter of credit remains a secret. He was there much caressed by Ganganelli (afterwards Pope Clement XIV.), and by the other Cardinals. Cagliostro was, at this time, in his twenty-second year. Serafina Felichiani, a lady hardly out of her infancy, by the charms of her person kindled a flame in his breast, which sixteen years marriage have only served to strengthen. He visited Spain, Portugal, England, Holland, Courland, Petersburg, and Poland, with a felicity that never attended any person out of a romance, namely, a constant supply of money, but from what hand, he either does not know, or is not willing to tell. It looks as if he travelled with Fortunatus's purse. In England, he says, he knew the nobility, and the people; a most general acquaintance!

ance ! In 1780 he arrived at Strasburg, and not able there to conceal his talents, he was obliged to make his knowledge of physic useful to the public. The poor, the corps of artillery, and the other regiments at Strasburg, all experienced his skill in medicine. The inns, he says, could not accommodate the numbers that flocked to Strasburg on his account. He distributed medicines, and paid the apothecary for them. We admire such acts of benevolence, but still wish to know where was his Mexico, or his Peru. It was at Strasburg that he became acquainted with the Cardinal de Rohan, and with him he set out for Paris, to cure the Prince Soubise of a mortification. But the faculty, on his arrival, having pronounced the Prince in a fair way, he never saw him. At Paris he again made his physical talent useful : he visited patients without a fee, from five in the morning till twelve at night ; distributed medicines, and paid the apothecary out of his own purse. He returned to Strasburg ; but being there grossly libelled, and called Antichrist, Wandering Jew, the Man of 1400 years old, &c. he resolved to honour that place no longer with his presence. Having heard that the Chevalier D'Aquino was ill at Naples, he went thither ; but arrived only time enough to take the last farewell of his friend. He next posted to Bourdeaux, from thence to Lyons, and, on the 30th of January 1785, visited Paris. He there saw the Cardinal de Rohan. In a short time after the scene of the lady behind the screen was acted, and

To the end that a matter of this nature may be fairly brought to light, the King of France, we are told, has granted his permission to Count Cagliostro to revisit Paris. We wish he would embrace the offer, as in such a suit, in order to prove that he had the above property, it would be necessary to shew when and where he received the money, and by whom the forty-seven bills were drawn: at present the whole is too problematical. In modern times, there has not occurred so singular a story. It is for that reason that we have endeavoured to give the Reader a compendious view of so curious a subject. The tale has not imposed upon the people of France. We were going to add, for the benefit of this country, *Beware of counterfeits, for such are abroad*; but the advice, we are now told, is altogether unnecessary; Cagliostro is already at the end of his line: a newspaper informs us, that his goods are sold, and that, no banker being ready to supply his wants, this romantic adventurer has disappeared. Englishmen have been duped by a rabbit-woman, a man in a bottle, Elizabeth Canning, and a Cock-lane ghost; but in the present instance, credulity has not been the epidemic disease of the times. Two cases of imposition are all that have reached our ears, and both, we understand, are in the neighbourhood of the metropolis. The amount, we hear, is not likely to be ruinous to the parties; but in all events we are glad that this country is no longer to harbour so equivocal a character, as that of Count CAGLIOSTRO!

ART. IV. TRANSACTIONS of the *American Philosophical Society*, Vol. II. continued. See our last, p. 295.

METEOROLOGICAL PAPERS.

A Proposal for a new Hygrometer. By B. Franklin.

THE hygrometer which Dr. Franklin here recommends, is composed of a piece of fine grained mahogany, about the thinness of a line, and in width about two inches across the grain; to be fixed in such a manner that its contraction and dilatation, by the dryness and moisture of the air, may be measured by sensible divisions, pointed to by a moveable hand, or index, on a marked scale. The Doctor was induced to recommend this species of hygrometer, from observing the lid of a mahogany case, in several different places, during his travels, to be remarkably sensible of the dryness or moisture of the air.

The Theory of Lightning and Thunder Storms. By Andrew Oliver, Esq.

It has been generally supposed that the electric charges, which are exhibited in repeated flashes of lightning, during a thunder storm, are previously accumulated in the vapours which consti-

tute the cloud; and that these vapours, when they become by any means overcharged with electric matter, or deprived of their natural quantity of it, discharge their superfluity to, or receive their necessary supplies from, either the earth, or some neighbouring cloud, in successive explosions, until an equilibrium is restored between them. Mr. Oliver, however, contrary to this theory, endeavours to prove that the charges reside not in the cloud, or in the vapours of which it is composed, but in the air which sustains them. He proves by a variety of experiments that the electric capacity of the air is lessened by condensation, and increased by heat; the different regions of the atmosphere will therefore become differently electrical: if, from the contrary currents of air, which frequently take place in different heights of the atmosphere, these regions should perchance become situated over, or adjacent to one another, like strata of minerals in the bowels of the earth; what the metalline coating is to a pane of glass, the same would clouds be to these differently electrical regions of air, the electrical equilibrium of which might be restored by means of spontaneous discharges through the pure air between the clouds. This theory is exemplified by the experiments of former electricians, as well as by some new ones of the Author's.

How the clouds are generated, formed, and adapted to these grand purposes in the œconomy of nature, is next considered; and, in the prosecution of these inquiries, Mr. Oliver makes some very curious remarks on evaporation, and the various causes of atmospherical currents. The paper concludes with answers to such objections as the author supposes may be made to the new theory which he has given.

The Theory of Water-spouts. By the same.

Before our Author proceeds to give a philosophical solution of these curious phenomena, in which the principal fluids of our globe, air and water, are largely concerned, he makes several observations on the nature and properties of fluids in general. These being premised, he enters more minutely into the examination of the atmosphere, and enumerates the principal causes of the changes which it undergoes in different places.

* Some parts of the ocean,' he says, 'are liable to long and extensive calms, during the continuance of which the heat is scarcely tolerable. Where these take place, the air must necessarily undergo proportional changes in its density; and, when heated and rarefied to some certain degree, will give way to the denser air, now proportionably disposed to flow in, from all quarters without the limits of the calm.

* When once this stagnated air, especially if of any great extent, becomes specifically lighter than the surrounding air, and sufficiently rare to be supplanted by it; the latter will, of course, set in from every side in horizontal currents; which will flow either directly, or obliquely,

obliquely, towards one point, in or near the centre of the becalmed region aforesaid; the obliquities of which currents will depend upon the velocities and directions of the winds, or currents of air, which might previously have taken place in the surrounding regions. When these currents arrive at the centre of their mutual convergency, all the stagnated and rarefied air which was before incumbent upon the calm surface of the sea, will have been expelled and forced higher up into the atmosphere, upon which these currents, by their mutual concourse in one place, will excessively crowd each other, as observed above, wherever it happens, driving the central air upwards with a violent blast; which, should the currents set in obliquely, and so converge with a spiral motion towards the centre of their mutual concourse, would ascend as through the screw of Archimedes, or the worm of a cork-screw, to both of which, navigators have likened these spouts; otherwise it would ascend through a strait narrow funnel, which, if filled with any opaque matter would become visible, and at a distance would resemble a speaking trumpet with the small end downwards, in which form the waterspout frequently appears. In the former case, a whirlwind round about the centre would undoubtedly be the consequence; and in either, a waterspout would probably be produced.

Such is the account which Mr. Oliver gives of the phenomenon in question; but as the descriptions of waterspouts are, in general, such only as are handed to us by mariners, who have the most frequent opportunities of seeing them, and who cannot be expected to observe them with that circumstantial accuracy which may be necessary for the foundation of a physical solution of so extraordinary an appearance,—we are under the necessity of suspending our judgment of these phenomena until they have been observed by men of science.

Conjectures concerning Wind and Waterspouts, Tornados, and Hurricanes. By Dr. John Perkins.

Contrary to the opinion delivered in the former paper, Dr. Perkins asserts the descent of the water in waterspouts, and he supports his assertion by a number of undeniable evidences. Having established this fact, he next proceeds to explain the various forms which these phenomena assume, and the concomitant appearances with which they are accompanied. Our Author then offers some remarks on Mr. Stuart's accounts and figures of waterspouts, as given in the Philosophical Transactions, which serve to corroborate his theory of descent: he first considers the great roar that attends a complete spout; it is the same as that in cataracts or falls of water from great eminences; this kind of roar could not exist if the waters ascended. Mr. Stuart's figures of great spouts are drawn with the appearance of a bush round their base; this, Dr. Perkins says, 'is a necessary consequence of the water's falling; it rises up from the foot of the spout, and falls back in a parabolic manner into the sea. As was said of the roar just now, so it may be said of this, that it could not have existed

in any conceivable way of ascent; while, on the contrary, it is perfectly agreeable to nature, on the principle of descent.

‘The appearance of a break, or partition, in the trunk of the spout, at the top of the bush, is a very curious phenomenon: it is not real, but only apparent, and could not have happened without the bush; it being caused by the refraction of the rays through the drops of water which constitute the top of the bush, whence a divergency, and so much loss of vision.

‘In great spouts there is also a pillar-like appearance, being a part of the trunk within the bush; by another refraction through the sides of the bush it appears much larger than the trunk, and is limited in altitude by the bush.’

In this manner our Author proceeds, explaining, on philosophical principles, the appearances with which waterspouts are attended; and, confining himself wholly to facts, he advances no hypothesis which the phenomenon itself does not warrant.

Tornados and hurricanes, Dr. Perkins thinks, are of the same general nature, although differing in some circumstances and appearances. ‘The tornado, whirlwind, or, as our Author calls it, windspout, begins suddenly; more or less of clouds being drawn together, a spout of wind comes from them, and strikes the ground, in a round spot of a few perches diameter, with a prone direction in the course of the wind of the day, and proceeds thus half a mile, or a mile. The proneness of its descent makes it rebound from the earth, throwing such things as

The most material phenomenon in this diary is the very small variation of the barometer, which was not more than $1\frac{1}{8}$ inches during the whole time.

Account of a remarkable Meteor seen at Williamsburg, Oct. 31, 1779. By John Page, Esq.

This meteor was seen about ten minutes past six in the evening, on the horizon, at about 4 degrees westward of the north: it was visible for near 15 minutes, 'as bright,' says our Author, 'as shining silver, and as broad as the enlightened part of the new moon when first visible, and about 7° in length.'

Account of the same, seen at Philadelphia. By David Rittenhouse, Esq.

According to these observations, the meteor fell at Philadelphia, S. 70° W. Comparing this with the former account, Mr. R. concludes that it must have fallen on or near the Quasiora mountains, about 480 miles from Philadelphia, and 365 from Williamsburg. The breadth of the luminous vapour, our Author estimated at a quarter of a degree, which, at the distance of 480 miles, must have been upwards of two miles.

Observations on the Aurora Borealis. By the Reverend Jeremy Betknap.

As this curious account cannot be abridged, we shall give it in the Author's own words:

'About ten o'clock on Saturday last [the paper is dated March 31, 1783], the hemisphere was all in a glow; the vapours ascended from all points and met in a central one in the zenith: all the difference between the south and north part of the heavens was, that the vapour did not begin to rise so near the horizon in the south as in the north. There had been a small shower with a few thunder claps, and a bright rainbow in the afternoon; and there was a gentle western breeze in the evening, which came in flaws, with intervals of two or three minutes: in these intervals I could plainly perceive a rustling noise, which was easily distinguished from the sound of the wind, and could not be heard till the flaw had subsided. The flashing of the vapour was extremely quick; whether accelerated by the wind I cannot say; but from that quarter where the greatest quantity of vapour seemed to be in motion, the sound was the plainest; and this, during my observation, was the eastern. The scene lasted about half an hour.'

We do not remember to have seen any account where a *rustling noise, like the brushing of silk*, as Mr. B. expresses it, is mentioned as an attendant on the phenomenon of the Aurora Borealis.

[To be concluded in our next.]

ART. V. *A Defence of the Constitution of Government of the United States of America.* By John Adams, LL.D. and Member of the Academy of Arts and Sciences at Boston. 8vo. 5s. Boards. Dilly. 1787.

WE have not met with a greater disappointment, in the course of our literary labours, than we have experienced with respect to the work now before us. The character of Dr. Adams, as a man of sagacity and talents, stands very high in the world, and the experience he has had in the administration of American affairs, naturally made us hope for much useful information on the subject of legislation and government, from a performance written by him expressly on that subject. We therefore opened the book with eager expectation, but, to our great regret, we found in it nothing answerable to our prepossessions in its favour. On reading the Preface, we thought we discovered an ostentatious display of extensive reading, and a general knowledge of arts and sciences, that would have been natural enough in a very young writer, eager to impress his readers with a high idea of his acquirements; and we observed somewhat of an embarrassed affectation of elocution, which perfectly corresponded with that idea. But we were disposed to pass over little defects, and to consider them merely as common instances of human imperfection, such as frequently serve to lower the character of the most exalted among mankind. We therefore proceeded to the body of the work itself, not doubting but that we should there find abundant compensation for the slight check we had met with at the outset. Accordingly, we proceeded, from page to page, with increasing desire to discover the pearl that we thought was undoubtedly concealed among such a quantity of pebbles, till we arrived at the very end of the work, without being able to find the treasure we had been so anxiously searching for; and, in course, we closed the book with disappointment.

We should here have closed also our review of this article, did we not think ourselves under an obligation, from the nature of our office, and the respect which we owe to the Public, to give some farther account of a work offered to the world by a character so respectable as that of the American Ambassador. This, we hope, will be admitted as an apology for our extending this article to a greater length than we think its own intrinsic merit could authorise.

The divisions of this performance are called *letters*, but they bear no mark of epistolary correspondence, except that every chapter begins with "My dear Sir,"—and at the end are addressed "*William Stephens Smith Esq.*;" and in one place, the historian, *Smith*, is called his correspondent's namesake.

The

The letters themselves contain a *general* sketch of the history and constitution of most of those republics which have existed on the earth, from the earliest records to the present time; with some account of the opinions of certain eminent men, on the subject of legislation and government. The professed intention of all these detached historical passages, is to combat an opinion of M. Turgot's; who, in his letter to Dr. Price, confesses "that he is not satisfied with the constitutions which have hitherto been formed for the different States of America." Observing, that by most of them the customs of England are imitated without any motive, *instead of collecting all authority into one centre, that of the nation*, "they have established different bodies, a body of Representatives, a Council, and a Governor, because there is in England, a House of Commons, a House of Lords, and a King. They endeavour to balance these different powers, as if this equilibrium, which in England may be a necessary check to the enormous influence of royalty, could be of any use in republics founded upon the equality of all the citizens, and as if establishing different orders of men was not a source of divisions and disputes." This loose, indigested passage, the absurdity of which might have been as sufficiently exposed in three pages as in three thousand, has given our Author a pretext for passing in review the various political institutions of the different republics mentioned in history, with a view to show, "that *certain balances of power must be established, or confusion and divisions must be the consequence*; and that *wherever an attempt has been made to throw all power into the hands of any one body of men, oppression and political distress has been the inevitable consequence, instead of tranquillity and good order.*" This is the substance of the whole volume, and it doubtless contains a truth that few persons who have turned their thoughts to subjects of this kind will be disposed to dispute. But if they were to say, "we readily admit all this; we have long known that *certain checks of power* are necessary to insure liberty to the people, and establish a tranquillity of government; but what we wish to be accurately informed of, is—what are those *checks* that will most effectually answer these purposes, and how shall a government be constituted to obtain them in the most perfect manner, for people so circumstanced as the Americans?" For an answer to this question, the reader will search this volume in vain; for, unless it be a few vague and indiscriminate praises of the *British* constitution (not the constitution of the American States), he will meet with nothing that seems to have a tendency that way. We are indeed repeatedly told, that no government can exist, but where a balance, consisting of three parts, is preserved. Upon this point, like Lord Chesterfield with the Graces, Dr. Adams dwells for ever. It occurs in almost every page of the book; but always in general terms, which convey no defi-

nite idea to the inquisitive mind. Indeed, unless it be in the passage from M. Turgot, quoted above, the reader scarcely acquires any information concerning the constitution of the American States: nor is he any where told, in a distinct manner, what is the nature of that British constitution, which, in general terms, is held forth to our admiration, in every part of the book.

It is scarcely possible for us to conceive how a man of Dr. Adams's parts and knowledge, should have been led to offer to the world, a book containing so many contradictions and absurdities as we meet with in this volume. He observes (Preface, p. ii.) that 'in so general a refinement, or rather reformation of manners and improvement of knowledge (speaking of modern Europe), is it not unaccountable, that the knowledge of the principles and construction of free governments, in which the happiness of life, and even the farther progress of improvement in education and society, in knowledge and virtue, are so deeply interested, should have remained at a full stand for two or three thousand years?'—How is this to be reconciled with the following passage from the same Preface, p. xxv. ? 'The English have in reality blended together the feudal institutions with those of the Greeks and Romans; and out of all have made that noble composition, which avoids the inconveniences, and retains the advantages of both.' Again, p. 76. 'I only contend that the English constitution is, in theory, the most stupendous fabric of the human

by most of the constitution-menders in Britain, who lately offered to the public their thoughts on that subject.

'The improvements to be made in the English constitution lie entirely in the House of Commons.' [Here we find no objection to the hereditary king and nobles.] 'If county members were abolished, and representatives proportionally and frequently chosen in small districts, and if no candidate could be chosen but an established long settled inhabitant of that district, it would be impossible to corrupt the people of England, and the House of Commons might be an immortal guardian of the national liberty. Instead of projects to abolish Kings and Lords, if the House of Commons had been attended to, wild wars would not have been engaged in, nor countless millions thrown away, nor would there have remained an imperfection, perhaps, in the English constitution.' Those who have reflected deeply on the science of government, and carefully attended to facts, will no doubt smile at the sanguine expectations of this speculative reformer. They know that perfection in human affairs cannot be thus easily attained.

The great object that Dr. Adams contends for, throughout all this work, is the necessity of a balance of powers in every government. 'It may,' says he (p. 87.), 'be laid down as a universal maxim, that every government that has not three independent branches in its legislature, will soon become an absolute monarchy; or an arrogant nobility, increasing every day in a rage for splendor and magnificence, will annihilate the people, and attended with their horses, hounds, and vassals, will run down the King as they would hunt a deer, wishing for nothing so much as to be in at the death.' The same sentiment is continually repeated in this volume. The balances, the balances, are perpetually rung in our ears; but in all the constitutions here passed in review before the reader, those of America and England not excepted, there is not given a distinct account of the *real* balancing powers of any state, or the particulars in which that balance consisted. The following account of a balance of power, if it does not instruct, may at least entertain the reader: it occurs in p. 100.

'The true meaning of a balance of power is best conceived by considering what the nature of a balance is. It supposes *three* things; first, the part which is held, together with the hand that holds it; and then the two scales, with whatever is weighed therein. In a state within itself the balance must be held by a third hand, who is to deal the remaining power [Qu. What remaining power?] with the utmost exactness into the several scales. The balance may be held by the weakest, who by his address, removing from either scale and adding his own, may keep the scales duly poised, &c.' In short (probably from

from this fanciful analogy) with our Author, *three* balancing powers, and neither more nor less, are always necessary; but who does not know, that not only *three*, but *thirty*, or three hundred, different political powers, may possibly be so balanced as to be kept firm and steady? Even in the British constitution, to which he so often refers, the balancing powers, though nominally *three* only, *viz.* King, Lords, and Commons (by which last term is meant the lower house of parliament), yet in reality consist virtually of four powers, in all questions of great importance at least, where the great body of the people take a part, and by their influence have a power to give a decided advantage to whatever party they shall espouse.—This was finely illustrated not long ago, when the King and the Upper House opposed the will of the House of Commons—who, by a great majority of their own body, insisted on claiming a privilege which the nation at large thought they were not entitled to exercise: and though the King and the Lords must of necessity, on that occasion, have given up the contest, but for the almost unanimous support of the nation, yet by means of that support they obtained a complete victory, and the Commons were obliged to yield.

In a hundred places, perhaps, of this work, Dr. Adams repeats, that liberty can only exist in a state where there are three independent balancing powers; and in as many places he explains what constitutes, in his opinion, the necessary independence of these powers, *viz.* the being possessed, each of them, of a negative voice with regard to the enacting of laws. This circumstance alone he thinks entirely sufficient to answer all the purposes of a perfect balance. In conformity with this idea, talking of Rome, he observes, p. 335, that ‘if the Consuls had been possessed of a negative in the legislature, and of all the executive authority, and the senate and people had been made equal and independent in the first establishment of the commonwealth, it is impossible for any man to prove that the republic would not have remained in vigour and in glory at this hour.’ This will readily be granted; but we hope he will not be able to deny, that, although all these regulations had been established, it would be equally impossible for any man to prove that the republic would have remained in vigour and in glory at this hour. The fact is, that all these regulations might have taken place, and the republic might notwithstanding have been of shorter duration than it was; for before any thing decisive on this subject can be said, a great many circumstances must be attended to that he has overlooked. A particular order of men in the state may be authorised by the constitution to have a negative on all acts of legislation, and yet may be so circumstanced as never to be able to exercise that power. This is, in fact, very nearly the case in Britain, at this present moment, for though the King has doubtless a full right

to negative any law, yet when did he exercise that power? And in how few cases could he do it with effect, however disposed to do so? Those therefore who represent this as the discriminating feature, and peculiar mark of excellence in the British constitution, look no farther than the surface, and can give to others no proper idea either of its excellencies or defects. This, we are sorry to say, is the case with our Author; for he does not *once*, in the course of this work, that we could observe (and we have read it all with care), so much as touch at the leading springs which constituted the concealed though real balance of power in any of those states whose revolutions he recites. Had the book been written by a youth, with a view to obtain some academical prize, we should have said it afforded indications of an active mind that gave hopes of future acquirements; but that the young man, too eager to discover the extent of his reading, had carelessly adopted some confused notions of government, and hastily skimmed the surface of the subject, without having taken time deliberately to investigate particulars, and sift the matter to the bottom. This we should, in *that case*, have said. But we cannot bring ourselves to think that a man of Dr. Adams's known abilities could possibly be in the same predicament; for which reason we conclude that he must have some point to carry, some object in view, beyond the Atlantic, with which we are not acquainted, and that he has been sensible that a book of the nature of this which now lies before us, is well calculated to answer his purpose. It may indeed amuse the ignorant, it may mislead the unwary, but it neither can inform nor entertain the philosopher, nor the man of letters.

We are the more confirmed in our opinion, by observing, that, in the letter which he entitles *conclusion*, there are some pertinent and judicious remarks on the bad consequences that must be expected to result from authorizing a popular assembly to nominate officers in a state. These remarks are evidently dictated by good sense and attentive observation; which satisfies us it was not from inability in the Author, that the rest of his book consists of materials so exceedingly different from this part.

It would give us great pleasure to see some judicious treatise on the subject of government, peculiarly calculated for the situation and circumstances of the Americans, by a man of such influence among them as might induce them to adopt some practicable plan; for it pains us to see a numerous people, once our fellow subjects, still our fellow Christians, and who (we trust) will long continue our commercial friends, involved in distresses from which they evidently know not how to extricate themselves. We hoped that this might have been the book, and we regret exceedingly that we have been so much disappointed.

ART. VI. *Sermons on the Christian Doctrine*, as received by the different Denominations of Christians: to which are added, Sermons on the Security and Happiness of a virtuous Course, on the Goodness of God, and on the Resurrection of Lazarus. By Richard Price, D. D. F. R. S. and Fellow of the American Philosophical Societies at Philadelphia and Boston. 8vo. 5s. Boards. Cadell. 1787.

EXPERIENCE, a slow but sure Preceptor, has already taught mankind many valuable lessons; among which, one of the most important, is, *the folly of persecution*. Another lesson, which this patient Instructor has for many ages been inculcating, but which the world seems exceedingly loath to learn, is, *the unprofitableness of theological disputation*. The subtleties of abstract metaphysics, which have exercised the ingenuity of philosophers and schoolmen, from the days of Pythagoras, are indeed at last found to be so foreign from all the purposes of life, that notwithstanding some late attempts to revive them, they are in a fair way to be consigned to oblivion: we shall probably hear very little more of the *TAH HPΩTH* of Aristotle, and shall, in future, be seldom disturbed with disputes, to determine whether universals are real, or merely nominal, entities. But the experience of near two thousand years, during which time theologians have been contending with each other concerning points of faith, without having ever been able to bring the contest to a

In the mean time, it may be reasonably expected, that the accumulated experience of difficulty and embarrassment in controversies of this nature, will teach all parties the useful lesson of moderation, and lead them to consider nothing as essential, or even as greatly important, in Christianity, but those general truths, in which all Christians are and must be agreed.

We have been led into these reflections by the truly liberal and philosophical sentiments which we have met with in the first discourse of the volume now before us; in which Dr. Price asserts, and maintains at large, 'that Christians of all parties, however they may censure one another, or whatever opposition there may seem to be in their opinions, are agreed in all that is essential to Christianity, and with respect to all the information which it is its principal design to communicate.' After stating, in plain terms, those doctrines and facts of Christianity which all Christians believe—such as the being, perfections, and providence of God; the divine mission of Christ, confirmed by his miracles and resurrection; and the ends of his mission, to teach men their duty, and assure them of the pardon of sin and eternal life—he adds:

'This is the sum and substance of the Gospel; and, also, the sum and substance of all that should interest human beings. The evidence for it which the Gospel gives, removes all doubts about it; and is sufficient, whether we believe any thing else or not, to carry us (if virtuous) with triumph through this world. What then signify the differences among Christians about other points? Or of what consequence is it that they have different ways of explaining this point itself? Give me but the fact that Christ is the *resurrection* and the *life*, and explain it as you will. Give me but this single truth, that *ETERNAL LIFE is the gift of God through Jesus Christ our Lord and Saviour*, and I shall be perfectly easy with respect to the contrary opinions which are entertained about the dignity of Christ; about his nature, person, and offices; and the *manner* in which he saves us. Call him, if you please, simply a *man* endowed with extraordinary powers; or call him a super-angelic being who appeared in human nature for the purpose of accomplishing our salvation; or say (if you can admit a thought so shockingly absurd) that it was the second of three co-equal persons in the Godhead forming one person with a human soul that came down from heaven and suffered and died on the cross: say that he saves us merely by being a messenger from God to reveal to us eternal life, and to confer it upon us; or say, on the contrary, that he not only *reveals* to us eternal life, and confers it upon us, but has *obtained* it for us by offering himself a propitiatory sacrifice on the cross, and making satisfaction to the justice of the Deity for our sins: I shall think such differences of little moment, provided the fact is allowed, that Christ did rise from the dead and will raise us from the dead; and that all righteous penitents will, through God's grace in him, be accepted and made happy for ever.'

Dr. Price then proceeds to shew, distinctly, with respect to the chief points of controversy among Christians, that it cannot be of fundamental importance what men believe concerning them; and concludes with saying, that there is but one thing fundamental, and that is, *an honest mind*.

After having established this important and useful doctrine, the Author, in two discourses, briefly states the leading tenets of Athanasianism or Calvinism, and of Socinianism, and gives his reasons for rejecting both. In the 4th and 5th discourses he states and defends the Arian doctrine concerning the pre-existence and dignity of Christ, and concerning the nature of his office as Saviour of the world. The representation is, on the whole, given with fairness and impartiality.

The sum of what Dr. Price has advanced in defence of the Arian doctrine concerning the person of Christ is this; that it is probable there are beings of a superior order to man—that we may conclude Christ to have been such a being, from his miraculous conception, from his immaculate character, from the unparalleled wisdom of his doctrine, from the efficacy ascribed to his death, from his *raising himself* from the dead, from the texts of Scripture which speak of him as God's minister in creating the world, or coming down from heaven, humbling himself, &c. and from his being appointed to judge the world, and exalted to honours, to which his merit, considered as a mere man, was wholly inadequate.

than bigots on either side will be ready to allow, but which, if admitted, would go a great way toward annihilating the disputes between the contending parties. As every fair expedient for this purpose ought to be tried, we shall lay before our Readers the whole passage:

‘ I would point out to your notice a particular coincidence between *Socinianism* and the high *Trinitarian* doctrine. You will find, upon reflection, that there cannot be a more remarkable instance of a trite observation, “ that extremes are apt to meet.” According to the *Athanasian* doctrine, that *Jesus* who was born of a virgin, who bled on the cross, and who rose again, was simply a man feeling all our wants, and subject to all our infirmities and sufferings; it is impossible that any one who has the use of his reason should believe that God was born, and suffered, and bled, and died. This was true only of the man *Jesus*. The contrary is too shocking to be even imagined; nor is it asserted by the advocates of the proper Deity of *Jesus Christ*. What they say is, that though Christ was *very man*, yet he was also *very God*; and when they say he was *very God* they do not mean that he lost his nature as a *man* by a conversion of it into the substance of the Deity (this also being an absurdity too gross to be admitted by any human mind), but that there was an *union* between it and the *Divine* nature which gave value and efficacy to the sufferings of the man. The *Socinians* say much the same; for they say, that God dwelt in *Jesus*, and acted and spoke by him; and that there was such an extraordinary communication of Divine influence to him as raised him above other mortals and rendered him properly *God with us*, that is, God manifesting himself to us and displaying his power and perfections on earth in the person, discourses, and miracles of Christ. The advocates of the *Athanasian* doctrine cannot mean more than this by the *union* they talk of between God and Christ. They call it indeed an union of two natures into one person; an union which made the *Godhead* and the *manhood* one complex subject of action and passion. But this is a *language* to which they cannot possibly fix any ideas: for, whatever they may pretend, they cannot really believe that *any* two natures, much less two natures so essentially different as the human and Divine, can make *one* person; or that there could have been such an union between *Jesus* and the Supreme Deity as to make it strictly true, that when *Jesus* was born, *God* was born; or that when *Jesus* was crucified, *God* was crucified. They are no more capable of believing this than the Papists, when they maintain transubstantiation, are capable of believing that the body of Christ may be eaten at one and the same time in a million of places, or that Christ at his last supper really held his body in his hand and gave it to his Apostles. As far, therefore, as *Trinitarians* and *Socinians* have ideas, they are agreed on this subject; and the war they have been maintaining against one another has been entirely a war of words.’

Those who are acquainted with the representation which the ingenious Author of *The Search after Nature* has given of the doctrine of the Trinity, will be aware, that the idea started in this passage is not altogether hypothetical. If it be a just idea,

it is surely high time to have done with a logomachy which has occasioned so much mischief in the world.

One inference, however, arises from this comparative view of the Athanasian and Socinian doctrine, of which our Author does not seem to have been aware, which is, that if the dispute between the parties be entirely a *war of words*, they are agreed in *meaning*. Consequently, when the Trinitarian worships God the Son, the Redeemer of the world, *as far as he has any ideas*, he worships the one true God as united to the man Christ Jesus for the purposes of redemption. The charge, therefore, which has often been brought against the Trinitarians, and which we are sorry to find repeated in this work, that in their prayers to three persons in one God they are guilty of idolatry, is, upon our Author's own principles as quoted above, wholly without foundation. It must, nevertheless, be acknowledged, that the metaphysical terms, borrowed from the schools, by which our public forms of religion are obscured, whatever purpose they may formerly have served, are at present of little use. For this reason, although we can by no means adopt our Author's inconclusive mode of arguing, from the defects of past or present establishments, against the propriety of religious establishments in general, we heartily wish, that the spirit of reformation and improvement, which is at present so laudably called forth in other respects, may be extended to the

says, Dr. Watts settled, after spending many years in perplexing inquiries, and taking much pains to keep within the limits of the doctrines commonly reckoned orthodox. This opinion, Dr. Price observes, 'agrees with Arianism in the *strange* doctrine—as Dr. Watts calls it—of a THREEFOLD Deity, &c.' But the passage, it seems, should have been printed thus: 'it agrees with Arianism in REJECTING the *strange* doctrine, &c. See more of this, in our last Review, p. 364.

ART. VII. *Observations on certain Parts of the Animal Oeconomy.* By John Hunter. 4to. 16s. Boards. Sold at No. 13, Castle Street, Leicester Square. 1787.

MR. Hunter has here given us a collection of tracts on various subjects, most of which have already appeared, at different times, in the Philosophical Transactions of the Royal Society: those papers, therefore, which we have noticed in reviewing the works of that learned body, we shall now barely enumerate; but we shall examine, in a more particular manner, the pieces which are now first made public.

The first is, *A Description of the Situation of the Testis in the Fœtus, with its Descent into the Scrotum.* This is a subject which most anatomists and physiologists have fully treated. Mr. Hunter is accurate in his description; but he does not give any new thoughts concerning the manner how, or the reasons why, the change happens.

The second is, *On the Glands situated between the Rectum and Bladder, called Vesiculæ Seminales.* Here we meet with a new hypothesis, viz. that the *vesiculæ seminales* do not contain the substance which preceding writers on anatomy have allotted to them. Mr. Hunter's conjecture would, perhaps, have had more of the appearance of probability, could he have proved the real use of these organs. We must nevertheless acknowledge the great ingenuity of the anatomist, although we doubt his conclusions.

III. *An Account of the Free Martin.* See Review, vol. lxii. p. 221.

IV. *An Account of an extraordinary Pheasant.* See Review, vol. lxiv. p. 276.

V. *On the Organ of Hearing in Fishes.* See Rev. vol. lxix. p. 395.

VI. *An Account of certain Receptacles of Air in Birds which communicate with the Lungs and Eustachian Tube.* See Rev. vol. li. p. 376. Considerable additions have been made to this paper since its former publication.

VII. *Observations on Animals, with respect to the Power of producing Heat.* See Rev. vol. lv. p. 120.

VIII. *Proposals for the Recovery of Persons apparently drowned.* See Rev. vol. lvii. p. 2.

IX. *On the Structure of the Placenta.* This paper was read at the Royal Society; but as the facts it contains had, before that time, been given to the Public, it was not published in the *Transactions*.

X. *Observations on the Gillaroo Trout.* This fish is remarkable for having its stomach similar to the gizzard of fowls, and is commonly called the *Gizzard trout*. See Rev. vol. li. p. 376.

XI. *On Digestion.* In 1772, Mr. Hunter published, in the 62d volume of the *Philosophical Transactions*, a paper, *On the Digestion of the Stomach after Death* *. It is here republished, with a very long critique on the principal experimenters who have had the presumption to enter the same field of enquiry. Mr. Hunter has, accordingly, bestowed some severe strictures on Reaumur, Spallanzani, Vallisneri, Sennebier, and others. The contemptuous manner in which Mr. Hunter speaks of his fellow-labourers in this physiological enquiry, is in our opinion somewhat reprehensible. Mentioning, for instance, the opinion that digestion was performed by mechanical or chemical powers, he says, 'we have no very high idea of experiments made by gentlemen and priests †, who for want of anatomical knowledge, have not been able to pursue their reasoning even beyond the simple experiment itself,' p. 148. Mr. Hunter ought to recollect, that we are indebted to gentlemen and priests, as he calls them, for the most brilliant discoveries of the present age; witness those of a Watson, a Cavendish, a Kirwan, a Priestley, a Lavoisier, &c. And though Spallanzani and Sennebier are, unfortunately for them, in Mr. Hunter's opinion, priests, and not his equals in anatomical knowledge, yet they are not apparently more deficient in anatomy, than Mr. H. has proved himself to be in another science (*chemistry*), which is not a less necessary qualification for pursuing inquiries on digestion, than anatomy. His ignorance of chemistry is frequently betrayed in this dissertation. He maintains, for instance, that the *æces* of animals fed on vegetable food, will probably during fermentation afford fixed air; and of animals fed on animal food, inflammable air. Had Mr. Hunter been tolerably informed, he would have known that putrid matter, whether animal or vegetable, affords *phlogisticated* and *hepatic*, as well as *fixed* air.

In the following paragraph Mr. Hunter discovers his utter ignorance of a well ascertained fact, namely, the composition of

* Of this paper our Readers will find a long account in the 50th volume of our Review, p. 280, *et seq.*

† From this passage, we may infer, that Mr. H. does not chuse to rank with gentlemen, &c.—as an experimentalist at least.

bone. 'Although bones,' says he, 'are in part composed of animal substance, and are so far digestible, yet they require stronger powers of digestion than common meat, from the animal substance being guarded by the earth. Thus the animal part of a bone is less readily soluble in an alkali than flesh, or even the animal part when deprived of its earth by an acid: nor will a bone submit to putrefaction so readily as meat, being guarded by the calcareous earth.' It is clear that Mr. H. does not know that bone is composed, not of *calcareous earth* and *animal matter*, but of *phosphorated lime* (an earthy salt) and *animal matter*.

It is not a little extraordinary, that in the space of 13 years, subsequent observers have not been able to add their evidence to Mr. Hunter's testimony, that the stomach has been digested after death by its own juice.

The error of Dr. Ingenhoufz and of Count de Milly, who have said that there is, during bathing in water, an *aerial transpiration*, is corrected in this paper. It is here shewn by Mr. Hunter (agreeably to Dr. Pearson's reasoning and experiments) that the air, observed on the skin of persons in a cold bath, comes from the water, and not from the body of the bather.

XII. *On a Secretion in the Crop of breeding Pigeons, for the Nourishment of their Young.* The young pigeon, like the young quadruped, till capable of digesting ordinary food, is fed with a substance prepared for that purpose by the parent animal, not by the female alone, as in quadrupeds, but by the male also, who perhaps furnishes this nutriment in greater abundance. It is a milky substance, secreted from the coats of the crop both of the male and female pigeon; in consistence and appearance it resembles white granulated curd. By examining several pigeons, Mr. Hunter finds that, during incubation, the coats of the crop continually increase in thickness and consistence, like the udder of female quadrupeds during gestation. In the natural state, the crop is thin and membranous, but, at the time the young ones are about to be hatched, the whole becomes thickened, except that part which lies on the trachea, and takes a glandular appearance, having its internal surface irregularly wrinkled. From this surface the liquor is secreted, and most probably soon coagulates to a curd, which alone is the food of the young pigeon for two or three days; after that time it is mixed with other ordinary food previously macerated in the crop of the old ones: the secretion stops at the end of the eighth or ninth day, when the young pigeon, becoming stronger, and having been gradually accustomed to common food, as peas, barley, horse-beans, &c. has no farther occasion for the secreted nutriment, since its own digestive faculties have acquired such perfection as to bear raw ordinary food. This dissertation is accompanied with two plates,

representing the pigeon's crop in its natural and in its enlarged state. It is a curious fact that the parent pigeon has a power of discharging the curd alone, and afterwards a mixture of the curd and common food in such proportion as is requisite for the young ones.

XIII. *On the Colour of the Pigment in the Eye in different Animals.* In the eyes of all animals, the choroid coat is lined with a substance, called the pigmentum. This, it is well known, is of different colours in different animals: why it should be so is unknown. Mr. Hunter here delivers a great number of observations, or rather relations of cases, in which he has examined the colour of the pigment, and adds several curious remarks shewing how the colour varies in different animals, and also in different species of the same animal. He has found that the pigment is generally of the colour of the eye-lashes, and that animals whose eye-lashes are white can see more distinctly with a small degree of light than those whose eye-lashes are black. Of this a curious case is related; but for particulars we refer to the book.

The 14th, and last, tract in this collection is a *Description of the Nerves which supply the Organ of smelling*. This being merely a recital of anatomical facts, any abridgment of it would be unentertaining, and indeed unintelligible, without the plates.

As an anatomist, much merit is due to Mr. Hunter; and the present volume clearly evinces his great knowledge of that science.

and consolation to the comforts which naturally present themselves to a mind habitually conversant with the benefits suggested by Christian hope.

The first poem is an ode to Hope, which begins thus :

' Friend to the wretch whose bosom knows no joy !
 Parent of bliss beyond the reach of fate !
 Celestial HOPE ! thou gift divine
 Sweet balm of Grief ! O still be mine.
 When pains torment, and cares annoy,
 Thou only canst their force abate,
 And gild the gloom which shades this mortal state.
 Though oft thy joys are false and vain,
 Though anxious thoughts attend thy train,
 Though disappointment mock thy care,
 And point the way to fell despair,
 Yet still my secret soul shall own thy power,
 In sorrow's bitterest pang, in pleasure's gayest hour.
 For from the date of Reason's birth
 That wond'rous power was given,
 To soften every grief on earth,
 To raise the soul from thoughtless mirth
 And wing its flight to heaven :
 Nor pain, nor pleasure, can its force destroy,
 In every varied scene it points to future joy.'

The essays, which are chiefly on moral and sentimental subjects, are written in a pleasing style, and in good language : we shall present our Readers with the following extract from the *Essay on Gratitude* as a specimen :

' Of all the sentiments of the heart, there is hardly any which appears to be more natural and more universal than gratitude. One might, indeed, be almost inclined to suppose it the effect of instinct, rather than of reason, since we see such strong appearances of it even in brutes. Wherever nature is not perverted, gratitude seems to follow kindness, as the effect follows the cause in any other instance. But among the refinements of polished life, the voice of nature is often suppressed ; and under the shelter of artificial manners, the selfish passions are indulged to excess.

' Politeness, the expression of a delicate mind and a benevolent heart, is taught as an art to disguise the want of these qualities ; and appearances take place of realities, till the realities themselves are neglected, and almost forgotten. Perhaps if the busy and the gay had leisure to look into their own hearts, they might find that they possess more good qualities than they suspect themselves of ; but fashion is the general guide, and even follies and vices, if they are fashionable, become objects of vanity, and are affected by those who have no title to them. Yet still, in the midst of all the variations of fashion and prejudice, the esteem due to gratitude is in some degree preserved, and want of it is a fault which no one would ever confess.

• A dis-

* A disposition to pride, to anger, to ambition, to indolence, and many other blameable qualities, may have been acknowledged by many; but none ever confessed a disposition to ingratitude, and perhaps none ever was conscious of it: and yet, amongst all the complaints made against the world by those who, by being out of humour with themselves, fancy they have reason to be so with every body else, there is hardly any one more universal than that of the ingratitude they have met with. Nor indeed is the complaint confined to such persons alone; for it must be owned that even the benevolent heart will sometimes find but too much reason for it, and must feel in some instances what it would wish to conceal from all the world. But such instances should not induce us to pronounce a general censure; and perhaps a more enlarged view of mankind might shew us, that the effects ascribed to ingratitude are often owing to some other cause; and that those who make the greatest complaints are in fact those who have the least reason for them, and have themselves given occasion to that ingratitude of which they complain, by expecting such returns as they had no right to claim.

If these Essays are not to be numbered among the most *entertaining*, they have a right to be ranked among the most *INSTRUCTIVE*; and they will, doubtless, be highly acceptable to serious, reflecting, and rational readers.

* * These volumes, like several other of the late Bath publications, are printed for the benefit of the General Hospital there.

marker is pointedly severe on his Lordship for omitting this last clause in his text, and yet pressing it into his service afterwards by an unintelligible application of it to his metaphorical temple. The Bishop had said, that 'this part of the prophecy was never fulfilled while the Temple stood;' to which our Author replies, that, if so, it never was, nor could be fulfilled at all. He reminds him, that Christ is called *our Peace*, Ephes. ii. 14.—that the Messiah was generally expected by the ancient Jews to appear in the second Temple; and that their descendants agree in supposing Haggai to have meant a material Temple; though, in order to evade the argument which Christian writers have drawn from the destruction of the second Temple, they are obliged to consider the prophecy as applicable to a third, which, in their opinion, is still to be constructed for his reception.

Having made a few additional observations on the Bishop's Discourse, he proceeds to the examination of Dr. Heberden's Letter on the same subject, which is printed among the Notes on Bishop Newcome's translation of the Minor Prophets.

After controverting that part of the Doctor's reasoning which rests on the authority of the Septuagint, and contending that this version ought not to be admitted in opposition to all the Hebrew copies, he observes, that, by *filling this house with glory*, cannot be meant *filling it with silver and gold*; but that, *the glory of the Lord of Hosts should fill this house*, unobscured by the cloud that accompanied it in Solomon's Temple, *i. e.* in the person of Christ, who was *God manifested in the flesh*. In proof of this, he remarks, that the second Temple was confessedly inferior in point of grandeur and magnificence to the first; and that no such glory was ever seen in it as that which appeared in Solomon's. His conclusion therefore is, that the prophecy could only be accomplished by the glorious presence of the promised Saviour of the world.

In reply to what Dr. H. says of Herod's building a new Temple, our Author observes, that in the speech which Josephus puts into Herod's mouth, he intimates his design, not of rebuilding the Temple, but of raising and enlarging it; though Josephus afterwards speaks in his own person, as if it had been actually rebuilt. That the testimony of the Jewish historian, in this last passage, is either false or misunderstood, appears plain to our Author, not only from the contradiction implied by Herod's speech, but from other internal evidence in the account given of the transaction by Josephus himself. He thinks it highly improbable, that 20 cubits only of the uppermost part of the Temple should have failed, if the whole had been built new from the ground; and equally so, that so large an edifice should have been built throughout with stones of the same dimensions,

or completed in so short a time. He asks, whether, if Herod had offered to take down the Temple, and rebuild it, the Jews would not have thought it sacrilege to have permitted him? For these reasons, and because Josephus speaks of two Temples only in his Antiquities, viz. that of Solomon, and that which was erected under the decree of Cyrus, our Author concludes thus :

‘ Let it be proved, that either Josephus, or any other writer of credit, speaks explicitly of the Temple at Jerusalem which was destroyed by Titus as a third Temple, and different from that which was constructed under the Prophet Haggai, and it will be something. But till that is done, both Christians and Jews will continue to think, as they ever have thought, *ab initio*, that the Temple destroyed by Titus, was the very same with that which was constructed under the decree of Cyrus, only improved, enlarged, and beautified by Herod, and the liberality of the public.’

ART. X. *Evidence that the Relation of Josephus, concerning Herod's having new built the Temple at Jerusalem, is either false or misinterpreted.* 8vo. 2s. Oxford printed; and sold by Rivingtons, London. 1786.

THE Author of this pamphlet states the reason of his objection to Josephus's relation, briefly thus; that if his account, as it is now interpreted, be true, the prophecy of Haggai never was fulfilled, and is therefore a false prophecy. Let the word *glory*, he says, signify what it will, whether the presence and *glory* of God. or silver and gold. and other external decora-

which the High Priest could enter. For this exigency Josephus has made no provision. He does not even represent the Jews as urging an objection which could not but have occurred to them. Another objection, our Author thinks equally insuperable, would have been, that Herod could produce no authority for pulling down and rebuilding a Temple erected by the command of God himself, and under the immediate inspection of his Prophets. He then produces two passages from Philo, which he thinks utterly irreconcilable with the supposition of a new Temple. Philo, speaking of Caligula's intention to set up his own image in the Temple at Jerusalem, and endeavouring to dissuade him from it, calls it, περιβολον καθιερωθεντα και καθυσταμενον χρησμοις και λογοις θισφατοις, words, which, to our Author, seem strongly descriptive of Haggai's Temple, but totally inapplicable to Herod's: and which therefore afford evidence, that when Philo wrote, Haggai's Temple was still standing. In another passage of Philo, the Temple is spoken of as, εξ απειρων χρονων απαυτοις και αφειδεσι δαπαναις αι προσκοσμημενον. Our Author thinks it highly improbable that such language should have been applied to a Temple, which, at the time of Philo's writing, could not have been finished more than 44 years. From these circumstances, then, and from Agrippa's total silence with respect to Herod's having rebuilt the Temple, in his epistle to Caligula—from the contradictions and inconsistencies of Josephus himself in his Antiquities, and his History of the Jewish war—and from the language which he puts into the mouth of Herod concerning the affair of the Golden Eagle—on these grounds our Author concludes, 'that the historian, in his account of Herod's rebuilding the Temple, has either expressed himself with inaccuracy, or that he has wilfully and designedly told a direct falsehood: either that his relation is not true, or so negligently expressed as to be liable to misinterpretation.' The passage of Josephus on which the grand objection is founded to the received interpretation of Haggai is as follows: *Ανελων δε τας αρχαιας θεμελιαις, η καταβαλομενος ετερως, επ' αυτων τον ναον ηγειρε, μηκει μιν εκατον οβλα πηχων, το δε υψος εικοσι περιτοις, &c.* The historian had before introduced Herod haranguing the Jews, and telling them, that it was his design to remedy those defects in the Temple, which had been occasioned by the necessity and servitude of former times, and to enlarge and heighten it so as to render it equal in its dimensions to the first Temple. Now the decree of Cyrus, which authorized the building of Haggai's Temple, directed that it should be built precisely on the same spot with the former, but of inferior dimensions. Hence our Author conjectures, that Herod only added to the length and height of the Temple, and that the words, *ανελων τας αρχαιας θεμελιαις*, relate, not to the foundations of Haggai's Temple,

Temple, but to those old foundations which remained unbuilt upon in the ground-plot of Solomon's Temple.

After this attempt to obviate the objections drawn from Josephus, our Author labours to expose the futility and absurdity of every interpretation of the passage in Haggai, which excludes an immediate reference to Christ, by whose presence in the Temple which was then building, he thinks, the prophecy could alone receive its full and final completion.

ART. XI. *The Asiatic Miscellany*: Consisting of Original Productions, Translations, Fugitive Pieces, Imitations, and Extracts from curious Publications. N^o I. and II. of Vol. I. * 1cs. 6d. each. Large 4to. Calcutta printed; and sold by Messrs. White, Fleet-street, London.

AMONG the most powerful incentives to literary emulation, we may number such examples of genius and erudition, as seem designed by Providence to exhibit the human intellect in its most cultivated state, and to supply every age with living instances of that excellence, which, were it visible only in the annals of antiquity, might entirely escape the notice of many, and be regarded by others as the meteor of a more favoured sky; too fleeting to justify any hope of its return, and too dazzling to be contemplated even in description. If, in surveying the Temple of Fame, we had only a distant prospect of the

viviality, which too frequently proves the bane of its possessor, the Author of the *Oriental Commentaries* assumed the triple character of a Linguist, a Poet, and a Critic. With powers too vigorous and comprehensive to be shackled by the vulgar trammels of education, he commenced his literary career, where veterans of no common reputation have been content to finish theirs. To an intuitive perception of the sublime and beautiful, and an imagination at once bold and luxuriant, he added, what Mr. Pope thought incompatible with these faculties, the distinguishing judgment of Aristotle, and a memory quick and tenacious as that of Seneca, or Carneades. Nothing less than the union of these powers in the same mind could have produced such pregnancy of thought, and such elegance and facility of composition, in languages so difficult and dissimilar. Yet this fancy, this elegance, and this facility, did our Author possess, in spite of his early destination to a profession, of which even the preparatory exercises exhaust the midnight lamp of the most persevering student. To the pen, whose more serious business it was to collect the cases, and note the precedents of an English court of judicature, we are indebted, not only for a speech of *Isæus* in an English dress *, and for an exact delineation of the most complicated part of the Athenian laws, but for verses, which echo the language, as well as the sentiments, of *Sophocles*, *Theocritus*, and *Menander*. To him who might have been supposed to consult the pages of *Cicero*, as the models only of legal argument, or popular declamation, we owe the perusal of such Latin prose as *Tully* might have read without disgust; and of Latin poetry, which breathes the spirit of the best writers of the best age of Rome. He who was more professionally employed in discussing the legal mode of suppressing riots †, and the laws of his native country on the subject of *bailments* ‡, cultivated the oriental languages, not only to illustrate the Mahometan laws of succession § to the property of intestates, but to develop the grammatical construction of the Persian language, and to woo the Asiatic Muses from the spicy groves of Arabia to the more chilly climate of Britain. Let it be remembered also, that the man of whom all this, and much more, might be said, is now only in the bloom of manhood; possessed of integrity unimpeached, and of manners the most attracting; in his judicial capacity, the glory of the British name in India; and, as a scholar, still indefatigable in those pursuits, which render him at once the patron and example of the poet, the philosopher, and the critic.

* See Rev. vol. lx. p. 452.

† See Rev. vol. lxi. p. 142.

‡ Rev. vol. lxi. p. 298.

§ Rev. vol. lxi. p. 442.

This, it may be said, is the language of panegyric, rather than of criticism. It is, however, the language of TRUTH; and it has been drawn from us, not more by a reflection on what has been already done by Sir W. Jones, than by our anticipation of what he may still perform. We consider the establishment of the *Oriental Miscellany*, as a new epoch in the annals of eastern literature; and look forward to the progress of it, with expectations proportionate to the utility of the plan, and the acknowledged talents of its patrons. For this reason we shall have occasion to be more diffuse in our account of these first numbers, than in that of the succeeding ones, with a view of giving our Readers an idea of the general design of the publication, as well as of the particular contents of the present article.

The laudable design of the *Asiatic Miscellany* is to bring together various materials that may render it at once entertaining, curious, and instructive; in a word, to convey solid information, in the form of rational amusement. To attain this end, the Editors have chosen a path yet untrodden, though the circumstances, views, and inclinations of their readers in India, as well as the curiosity of the public at home, seem, in their opinion, plainly to point toward it. They observe, that the great changes that have, of late years, taken place in the political state of Hindostan, and the manifest alteration they have produced in the character of the natives, those especially with whom Europeans have opportunities of intercourse, are circumstances by no means

tertainment to an English reader *in India*, who may compare several of those accounts with what he sees upon the spot; may trace the changes, which time and events have made in the political and civil state of the countries under our government and influence; and from these premises may draw conclusions more just, respecting their present state, than the most sagacious politicians have been able to do at home. But the works of past times are not the only writings which it is the object of the *Asiatic Miscellany* to draw forth to public view. We are taught to expect extracts from Oriental authors of repute, translated with so much care as to admit of being published, with the original and translation on opposite pages. This publication is open also for the reception of fugitive and miscellaneous pieces; under which head will be comprehended free translations, imitations, essays, and, more especially, all poetical productions, that have any relation, near or remote, to Oriental subjects.

Our Readers will observe, that no provision is here made for researches into the antiquities, or natural history, of India; subjects, which can be satisfactorily illustrated by those only, whose curiosity does not depend for information on the scattered, and perhaps apocryphal descriptions of former travellers, but on the sure evidence of their own senses, in matters in which actual observation ought to preclude the emptiness of ostentatious repetition, and the vague and fanciful chimeras of hypothetical reasoning. We trust, however, that the labours of the antiquary, and the naturalist, will be united with those of the traveller, the historian, and the poet; and that the European reader will find, in the course of the present publication, accurate descriptions of the natural and artificial curiosities of those countries, where Nature glories in perpetual summer, and where Art perhaps had already risen into elegance, before Cecrops led his colony into Greece, and laid the foundations of Athenian grandeur.

The first number is properly introduced by the Bishop of Landaff's discourse on the importance of Oriental literature; for an account of which we must refer to our Review, vol. lxiii. p. 371.

The *Hymn to Camdeo*, by Sir William Jones, constitutes the second Article; but this also we have already noticed. See Rev. vol. lxxi. p. 357.

Art. 3. *A Hymn to Narayena*. By the same.

This Hymn is very poetically conceived, and vigorously, as well as elegantly, expressed. A complete introduction to it would, as the writer justly observes, be no less than a full comment on the Vêds and Poorans of the Hindoos, the remains of the Egyptian and Persian theology, and the tenets of the Ionic and Italic schools. It abounds, indeed, in allusions to Indian

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F f

fables,

fables, sometimes perhaps obscure and uninteresting, and inseparably connected with names which are harsh and inharmonious to an European ear: on the whole, however, it is entitled not only to the praise of the Oriental scholar, but to the candid admiration of those classical students, who listen with delight to the philosophical fables of Ovid, or the elegant mythology of Callimachus; whom the perusal of the Choral Ode transports on the wings of fancy to the spacious theatres of Athens; and who gaze with rapture at the flights of the Dircean Swan, while he soars into regions beyond the ken of vulgar mortals,

Tendit—quoties in altos

Nubium tractus—

HOR.

For the sake of these last, or rather for their sakes who are conversant with the Indian and Egyptian doctrine of archetypal ideas, as it is represented by Plato, we shall subjoin the second stanza:

• Wrapt in eternal solitary shade,
Th' impenetrable gloom of light intense,
Impervious, inaccessible, immense,
Ere spirits were infus'd, or forms display'd,
Brahm his own mind survey'd,
As mortal eyes (thus finite we compare
With infinite) in smoothest mirrors gaze:
Swift, at his look, a shape supremely fair
Leap'd into being with a boundless blaze,

Sighs in the gale, and warbles in the throat
Of ev'ry bird that hails the blooming spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring;
Breathes in rich fragrance from the sandal grove,
Or where the precious musk-deer playful rove:
In dulcet juice from clust'ring fruit distills,
And burns salubrious in the tasteful clove:
Soft banks and verd'rous hills
Thy present influence fills;
In air, in floods, in caverns, woods and plains;
Thy will inspirits all, thy sov'reign MAYA reigns.'

Art. 4. *Reflections on viewing the Mausoleum at Saffram.* In a poetical Epistle to a Friend. By Thomas Law, Esq.

These reflections, as might be expected, turn principally on the shortness of human life, and the instability of human grandeur. Mr. Law is, we doubt not, a man of sense and feeling; and, if his poetry does not rise to excellence, it cannot be said to sink below mediocrity.

Art. 5. *Thevenot's Account of his Journey from Cairo to Suez*, in 1638.

Thevenot's work is not sufficiently scarce in Europe to render the present extract necessary to the English reader. We must not however forget, that the *Asiatic Miscellany* is in a great measure intended for the use of our countrymen in the East.

Art. 6. *Account of the Arabian Astronomy*, extracted from the Rev. Mr. Costard's History of Astronomy.

What we remarked above, of the extract from Thevenot, is equally applicable to this Article; which will doubtless be highly acceptable in India. Mr. Costard was a man of various and valuable attainments, though neither his talents nor his erudition could rescue him from a fate, which has awaited too many of the learned and ingenious, in almost every age. Our Readers may not generally know, what it is painful to us to relate, viz. that he, who to an uncommon stock of general information added a profound skill in the sciences, and the most familiar acquaintance with Eastern languages, was left to live in obscurity, unpatronized and unpitied, and to be indebted even for the discharge of the last sad duties that man owes to man, not to the gratitude of a nation whose literary character he had contributed to exalt, but to the private charity of a few humble individuals; who, while they wept over the ashes of their pastor, knew not the variety of his talents, or the extent of his acquirements.

Art. 7. *The fatal Effects of Precipitation*, from the Ayar Danish of Abulfazel.

A moral tale, translated with considerable elegance, and, we doubt

doubt not, with sufficient fidelity, though the original is not published.

Art. 8. *An Account of the Pre-Adamites, and the History of the World to the Death of Adam.* Extracted from the Khelafat-ul-Akhbar of Khondemeer.

This account treats of the first act of creation, and what has been delivered on that subject, from the mouth of Mohammed;—of the genii, and the devil's dominion over them;—of the creation of Adam and Eve, with some account of them while in Paradise, and when in the world;—of Adam's posterity appearing to him in a dream, and his departure from this to the other world.

The creation of Adam and Eve is thus described :

‘ When the Omnipotent had determined to create the Great King, or Adam, the angel Gabriel, at the Divine command, flew from the heavenly mansions, and alighted upon the earth. Just as he was about to have taken up an handful of mould, the Earth asked him the occasion of it, when Gabriel answered, “ It is the will of the Most High that a person shall be formed out of you, and who shall have dominion over you.” The Earth replied, “ I intreat of you to intercede with the Almighty in my behalf; and to defend me from the performance of this intention; for it may chance that the person formed out of me may prove disobedient, and for his offence some insupportable calamity may befall me.” Gabriel compassionating the Earth's distress, returned back to heaven, and represented the state of the case. Then the angels

gels performed as they were commanded, excepting Satan, who would not bow down before Adam: wherefore he was banished from the sublime court, and punished with an eternal curse.

* Adam was placed in Paradise; and God having caused him to fall into a profound sleep, formed Eve out of his left side. Adam, having awakened, asked, "Who art thou?" And Eve answering, said, "The Most High created me for thy use." And Adam and Eve became man and wife.

Art. 9. *An Account of the Embassies and Letters that passed between the Emperor of China, and Sultan Shahrokh, Son of Ameer Timur.* Extracted from the *Matla us Sadein* of Abdur Rezak, and translated by William Chambers, Esq.

We learn from the Translator's Preface, that the Chinese Emperor, who in these tracts calls himself Day-ming, was the prince of the Dynasty of Ming, and ascended the throne in the year 1403, five years before the first of these embassies. Sultan Shahrokh, or, as he is commonly called by historians, Shahrokh Mirza, was the 4th son of the famous Timur, and the younger of the two that survived him. Before we produce a specimen of their correspondence, we must premise that the work from which the present extracts are made, is in some measure known to Europeans, having been mentioned in terms of commendation by D'Herbelot, under the article *Shahrokh*. The following letter from the Emperor of China will give our Readers some idea of the rest: Mr. Chambers has added notes, which shew a comprehensive knowledge of the history and languages of the East.

* The great Emperor, Day-ming, sends this letter to the country of Samarcand to Shahrokh Bahadur.

* As we consider that the most high God has created all things that are in heaven and earth, to the end that all his creatures may be happy, and that it is in consequence of his sovereign decree, that we are become Lord of the face of the earth, we therefore endeavour to exercise rule in obedience to his commands; and for this reason we make no partial distinctions between those that are near, and those that are afar off, but regard them all with an eye of equal benevolence.

* We have heard before this, that thou art a wife and an excellent man, highly distinguished above others, that thou art obedient to the commands of the most high God, that thou art a father to thy people and thy troops, and art good and beneficent towards all; which has given us much satisfaction. But it was with singular pleasure we observed, that when we sent an ambassador with Kimkhâs*, and Torkos†, and a dress, thou didst pay all due honour to our command, and didst make a proper display of the favour thou

* A manufacture composed of silk and cotton, called by the English, in India, *Kincob*; with flowers of gold, or silk, upon it.

† "Silk stuff," according to Strahlenberg.

hadst received, insomuch that small and great rejoiced at it. Thou didst also forthwith dispatch an ambassador to do us homage, and to present us the rarities, horses, and choice manufactures of that country. So that with the strictest regard to truth we can declare, that we have deemed thee worthy of praise and of distinction.

' The government of the Moguls was some time ago extinct, but thy father Timur Fûmâ was obedient to the commands of the most high God, and did homage to our great Emperor Tâi Zûy; nor did he omit to send ambassadors with presents. He (*the Emperor*) for this reason granted protection to the men of that country, and enriched them all. We have now seen that thou art a worthy follower of thy father, in his noble spirit, and in his measures; we have therefore sent Duji chûn-bayazkasây, and Hararâ Sûchû, and Dan-ching Sadasûn Kunchi, with congratulations, and a dress, and Kimkhâs, and Torgos, &c. that the truth may be known. We shall hereafter send persons whose office it will be to go and return successively, in order to keep open a free communication, that merchants may traffick and carry on their business to their wish.

' KHALIL SULTAN is thy brother's son; it is necessary that thou treat him with kindness, in consideration of his rights as being the son of so near a relation. We trust that thou wilt pay attention to our sincerity and to our advice in these matters. This is what we make known to thee!'

Art. 10. A Story from the Gulistan of Sadi.

We are here told by one who professes to have tried both, that slavery is preferable to a scolding wife. His sarcasms on the fair sex are much in the style of Euripides, though by his own an-

Art. 13. *Extracts from the Yusef and Zelekha of Jami*, by Thomas Law, Esq.

The chapter of the Koran, in which the story of Joseph's continence is related, with some deviations from the chaste simplicity of the Mosaic account, has given rise to a number of poems on the subject in the Eastern languages. Nezami, a celebrated Persian poet, set the example to Jami, and others of his countrymen, and there are many poetical compositions in the Turkish language, in which the same theme is decorated with the same voluptuous imagery.

* * * The account of No. II. will be given in our next.

ART. XII. *The Rape of Helen*; from the Greek of Coluthus: with Miscellaneous Notes. 4to. 2s. 6d. Egerton. 1786.

COLUTHUS was a native of Lycopolis, a city of Thebais, in Upper Egypt. Nothing is recorded of his parentage or education; and the scanty memorials of him by Suidas * barely inform us that he lived in the reign of Anastasius, surnamed Brachinus, who succeeded Zeno, in the government of the Eastern empire, about the year 491. He wrote *Calydonics*, *Persics*, and *Encomia*, as we learn from the same memorialist; though none of his works have escaped the ravages of time, except the poem, entitled *Ελενης αρπαγη*, of which the present work is a translation. The original is evidently mutilated; and many passages are very corrupt. It is not, however, destitute of imagery; and it is adorned by a variety of striking and expressive epithets.

But as the subject is of so much celebrity in ancient story, and hath been related at large both by historians and poets, we shall, instead of analysing the poem, content ourselves with giving our Readers a general account of those various editions and translations of it with which we have any acquaintance.

The first edition, that hath come to our knowledge, is that of Aldus, published at Venice, with Quintus Calaber.

Renatus Perdirierus translated it into Latin, and published it, with the Notes of Bertrand, at Basil, in 1555.

Michael Neander published his *Opus Aureum* at Leipzig, in 1577, in which is inserted this poem of Coluthus, with a Latin version, and a copious commentary. We have Neander's trans-

* In some account of Coluthus prefixed to the Aldine edition is the following passage: Επηγορευται κ' το παρον ποιημα, Ελενης αρπαγη, εν Απειρα συνθις κ' γνωρον οτι κ' η ποιησις τα Ομηρικη † Κηφου προδου ευρηται εν τω παω τε θιεν Νικολας των πασσων εξω τε Υδρην. Ο αναστας ο θιος Βησσαριον ο Νικαιος καρδιανης, κ' τ. δε

† Viz. Quintus Calaber.

lation, altered by Francis Portus, and some extracts from his Commentaries, together with the Greek original, in several of the small editions of the Iliad.

Bandini published this poem, at Florence, with an Italian version; and Molard published a French translation of it in 1742.

Lennepe's edition is held (and very deservedly) in the first estimation. That learned editor hath restored many corrupt and mutilated passages: and by many happy conjectures hath thrown light on what was before very obscure, if not wholly unintelligible.

In 1701, Sir Edward Sherborne (the translator of the Sphere of Manilius) first published this poem in English verse. His poetry is uncouth and inharmonious; but his valuable and judicious notes, full of classical information, in some measure recompense for the defect of his Muse.

In 1780, a translation of this poem, in English verse, was published by Fawkes's coadjutor, and the editor of his Apollonius Rhodius. It appears to have been inserted from the similarity of the subject to the rape of Medea.

In point of poetical merit the present attempt is inferior to that of Fawkes's friend; and we think the Author hath discovered some want of judgment, in giving to the Public what they did not need, and for which it is to be feared they have no reason to be thankful.

The present Translator, by avoiding the timid and contracted course of the mere *fidus interpres*, hath run into the contrary, and less pardonable extreme; and in many places he hath not preserved a single trace of the original. The strength and beauty of the poem is frequently destroyed by the too free use of feeble expletives; and, indeed, if we say the whole is flat and nerveless, we shall not perhaps pass too severe a censure on it.

There is a faulty epithet in the first line:

Ye Trojan Nymphs! the silver Xanthus' pride.

Why *silver* Xanthus? The original is simply Ποταμὸν Ξανθοῖο γενεθλῆν. But an epithet embellishes!—We acknowledge it doth, when it is *true* as well as elegant. But *silver* is very improperly applied to a river that took its name from another colour. Now, we are informed by Aristotle, in his third book *De Animalibus*, that this river was called *Xanthus*, because the fleeces of the sheep that drank of it were turned *yellow* from the colour and quality of the water itself.

Say, what that judgment was which Helen's name
Gave to his ear, and to the page of fame.

This is not the exact sense of the original, as the learned reader will perceive by comparing it with the Greek.

Τίς δὲ δικάσπολην, ποθεν ἐκλυει νοῖμα νυμφῆς
Ἀργεῖης.

ποθεν

The

The Translator seems to have thought that πεθεν refers to δικασπολη, but it is evidently the introduction of another subject.

The characteristics of beauty, as delineated by Jupiter to Mercury, and in which Paris was to be instructed previous to the judgment that he was to pass on the three Goddesses on Mount Ida, are omitted by the Author in his translation of the passage in which they occur.

There let the happy youth, unaw'd and bold,
The splendor of immortal charms behold.
He the invidious contest shall decide,
And say who first excels in beauty's pride.

This is general; but the original is particular:

— διακρίνειν δε Θεων

Κεκλεο η βλεφαρων συνοχη η κυκλα προσωπων.

Now the συνοχη βλεφαρων was by the ancients esteemed as one of the indispensable attributes of beauty. Anacreon in describing his mistress to the painter, numbers this among her other perfections. [See also Theocritus Idyl. δ. 72. We might quote Ariffinæus and Petronius to the same purpose.]

All the English translators appear to have totally mistaken the meaning of the poet in the following line, at the conclusion of Venus's speech:

Πολλακις ωδινεσι η ε θνησκεσι γυναικες.

— our sting

Which smart to women, but not death doth bring.

SHERBORNE.

My sting infix'd, renews the lover's pain,
And virgins languish but receive again.

FAWKES'S FRIEND.

And tho' behind no deadly wound it leaves,
It oft the breast of gentle rest bereaves.

THE PRESENT TRANSLATOR.

Thus they all agree to refer the word ωδινεσι, to the pains of love, taken in a general sense; and understood it rather of the anxieties of the mind than of any corporeal affliction. But it means, most undoubtedly, the throes of childbirth.

We think it proper to remark, that Coluthus, throughout the poem, hath steadily kept in his eye the celebrated Dialogue of Lucian, entitled, *The Judgment of the Goddesses*.

We will here take leave of a performance which is faulty in many respects, both as to accuracy of translation, and harmony of verse. The Notes, however, in some measure recompense for the defects of the text; and the Author appears in a more respectable light as a Commentator than as a Poet.

ART. XIII. *Parochialia*; or Observations on the Discharge of Parochial Duties; in which Defects and Errors are pointed out, and Improvements suggested and recommended to the parochial Clergy. In Seventeen Letters to Clericus. With Remarks on a Letter containing Strictures on a Discourse lately preached in Bewdley Chapel. By W. Jesse, Rector of Dowlis, and Chaplain to the Earl of Glasgow. 8vo. 2s. 6d. Robinsons.

BETWEEN the extremes of opposite opinions, and jarring tenets prevailing among us, religion, like its divine Author, hath been exposed to derision, and may truly be said to *have endured the contradiction of sinners against itself*. When divested of its distinguishing honours, it hath been treated with cold neglect; but when superstition hath clothed it with a motley garb, and enthusiasm hath put on its head a fool's cap, and sent it abroad to make a noise in the streets, with its rattle and its bells, it will naturally provoke ridicule and scorn: and there are too many who, though they dare not deride it in its simple form, are glad of an opportunity to laugh at it when burlesqued and disguised by ignorance and fanaticism.

If we were to yield implicit credit to the positive assertions, the oracular warnings, the lamentable declamations, and the authoritative remonstrances of our modern reformers of clerical abuses, we should suppose that all purity of morals, all zeal for the Gospel, and all sound doctrine were concentrated within the sole of Calvinistic Methodism: and that, if it were not for such

fools, I will esteem their truly Christian taste. St. Paul had this taste to a very great degree: "I determined not to know any thing among you save Jesus Christ, &c. &c." He was like a man who had looked so long at the glorious splendor of the sun that he could see no other object—but Jesus Christ. He could scarcely write a sentence without a glowing regard to this name. How frequently do you find a repetition of it in all his epistles? In the compass of five or six short sentences, in the beginning of the First Epistle to the Corinthians, you may find the name so often repeated as eleven times.

' Before his conversion, St. Augustine had an enthusiastic fondness for the works of Cicero. Cicero was seldom out of his hands; and when he went to bed, Cicero accompanied him, and was laid upon his pillow, to meet his opening eyes at the return of dawning day. But when he had read of Jesus, so much was he changed into the Christian taste that Cicero lay by neglected. Being asked the reason why now he never read his once favourite author, he replied, *Non est aliquid Christi*, i. e. "There is nothing of Christ in him."

' And what is there that disgusts you in the epithet *sweet*? "Sweet Jesus."—What is there more improper in it than in the epithet *precious*, which Peter loved to use? The Psalmist tells us, that the word of God was sweeter to his soul than the honey on which you breakfast is to the taste: and I suppose the reason to have been, because the object of that word was most exceedingly sweet to him. . . . The name of Jesus was like the spikenard, when Mary broke her precious box, it filled the church with its rich perfume. . . . The name of Jesus is sweet to my soul: *O et præsidium et dulce decus meum!*

When with his name I'm charm'd in song:

I wish myself all ear and tongue.'

This may seem very paradoxical to some readers; for if a man is desirous to be *all ear*, he ought surely to hold his *tongue*. But it is no paradox to those who know how fondly a certain class of preachers listen to their own *sweet* eloquence; and are humbly content to be *all ear*, provided they can be *all tongue* at the same time.

ART. XIV. *Bibliotheca Topographica Britannica*; Nos XXXII. (Price 3s.), XXXIII. (Pr. 3s. 6d.), XXXIV. (Pr. 1s.), XXXV. (Pr. 3s. 6d.), and XXXVI. (Pr. 3s.) 4to. Nichols. 1786.

THE thirty-second Number of this work contains, *A Sketch of the History of Bolsover and Peak Castles, in Derbyshire*. This sketch is given by the Rev. Samuel Pegge, in a letter to the Duke of Portland, and consists, chiefly, of a detail of the different families through which these castles have passed; from the time of William de Peverel, natural son of William the Conqueror,

Conqueror, who appears to have been the original proprietor. The narrative of Peak Castle is brought down to the 46th of Edw. III. when it was given to John of Gaunt, and absorbed, consequently, in the duchy of Lancaster. That of Bolsover is continued, not without some considerable chasms, to the present day, in which it is possessed by the family of *Bentinck*. At this castle King Charles I. was entertained three different times by William Cavendish, Earl and afterwards Duke of Newcastle. On the second occasion the Queen was present; and the expence of the entertainment is said to have been near 15,000*l*. The Duchess of Newcastle, in her Memoirs concerning it, says, that "the Earl employed Ben Jonson in fitting such scenes and speeches as he could devise, and sent for all the gentry to come and wait on their Majesties, and in short did all that ever he could imagine to render it great and worthy of their royal acceptance." Great part of the buildings at this place appear to be at the present time in a very ruinous condition, and never to have been at first completely finished, but the house at the north end, towering aloft (as Mr. Pegge says) with a great degree of magnificence, is in good order, and now a habitable, though not a very convenient dwelling.

This number is decorated with seven plates by Hayman Rooke, Esq.

No. XXXIII. Two Dissertations on the *Brass Instruments, called Celts, and other Arms of the Ancients, found in this Island*. By the Rev. James Douglas, F. A. S. [Author of a Dissertation on the Antiquity of the Earth. See Rev. Dec. 1786.]

The first of these dissertations is employed on three instruments, of a mixed metal, one in the form of a bull, another of a wedge, the third of a gouge. We suppose they were all found near Canterbury, as is expressly said of the first and third. The first is the most remarkable, being of elegant workmanship, and not much inferior (we are here told) to the fine style of the Augustan age. Several reasons are urged to support the opinion, that this *Celt* might be the *securis*, or small hatchet, appropriated to the sacrifices of the minor animals, in funereal rites; or, should this be objected to on account of its small size, or the little appearance of its executive power in this respect, that it might have been a funeral ensign to be carried in procession; or that it might obviate the actual sacrifice of animals on those occasions, by its being deposited simply with the ashes. But we cannot dwell on the arguments and observations of the ingenious writer.

The second dissertation continues the same topic of *Celts*, producing a fourth instrument corresponding with the first. Mr. Douglas here mentions the opinion of M. D'Hankerville, who conceives that this Bull *Celt* is the God *Tho* of the Britons, which

which people, after the custom of the Cimbri, venerated the bull as the *Deus conductor* of their marches and armies. It is however, in general, observed by this writer, 'That these brass weapons called Celts, whether in the form of a bull, of a gouge, chisel, sword, spear, or hatchet, have belonged either to an early people, or a people remote from the seat of refined arts, will need little debate; we shall also find, it is added, that they have been used; perhaps from a very early period, down to the lowest of the Roman empire.' Though he terms them *weapons* in the above passage, it is plain that he also considers them as the mechanical instruments of a people who had not the art or convenience of rendering iron malleable for their domestic and military uses.

To the above figures is added some account of an Egyptian piece of sculpture, in a large entablature hewn out of a block of *basalt*, sent over by M. Wortley Montague, and deposited in the British Museum. It is, like other Egyptian work of this nature, both in cameo and intaglio; the design is sunk into the stone and then worked into relief. It represents Osiris and Isis, which under the symbol of the ox and cow, rise out of an human shape; 'here is united,' says our Author, 'the veneration of the Egyptians to Bacchus, the great indigenous leader and deity. Beside the above, two Greek coins are also described, and considered in respect to the general subject; but for a more particular view of it, we must leave the reader to consult the dissertations.

Two engravings attend this Article.

No. XXXIV. *Biographical Anecdotes of the Reverend John Hutchins, M. A. Author of the History of Dorsetshire.*

This gentleman's name is well known, on account of the above-mentioned history; for the character of which we refer the reader to the *fifty second* volume of the Review. Indeed, it is that performance alone which entitles Mr. Hutchins to this biographical notice, since in other respects his life furnished few incidents that are not common to most individuals of his rank and station in the world. Mr. Hutchins was, no doubt, respectable in his line of life;—but we shall confine our attention to what is related of his *history*. His biographer expresses his concern that Mr. H. 'did not live to receive the rewards of his labours. While he was engaged in the work, all the mortifying discouragements incident to authors retarded his publication. Many who were applied to for evidence respecting their own families, and other matters within their own knowledge, never paid him any attention; others, who had never seen any part of his work, or if they had, were no judges of its merit, affected to ridicule it; some from the love of haranguing on a common, worn-out topic, and some perhaps with a view of saving a subscription, which, when seriously asked, they could not with-hold; others, into whose hands some few detached

detached pieces might fall, could discover inaccuracies, who had not penetration enough to discern its beauties; and some were such superficial perusers, that they would not give themselves the trouble to enter into the meaning and intent of the author.'

The work was greatly endangered by the fire at Wareham, in 1762, from which the materials were rescued, at some hazard to her own person, by the care and presence of mind of Mrs. Hutchins. Yet amidst all discouragements, it was at length published, though not till the very latter end of the author's life. It however appeared with a considerable list of subscribers, and was so well received, that the book hath (we are told) advanced in price far beyond the subscription terms.

No. XXXV. *Archbishop Sharpe's Observations on the Coinage of England, &c.* with his letter to Mr. Thoresby, 1698-9.

This treatise was purchased at the sale of Mr. Ralph Thoresby's Museum, in 1764, by Mr. Gough, who communicated it to the Editor. Part of this tract has been printed by Mr. Ives, in his "Select Papers," No. 1. But other and larger parts were omitted, not to insist, it is said, on the variations between this MS. and that from which Mr. Ives formed his publication: for these reasons it is concluded that 'it might be no unacceptable present to the public to reprint the former part, with the additions.' The tract is divided into four chapters; the two first of which treat of the silver and of the gold coins of England; the two last, of the Scots money, and of the Irish coins, to King

dums; such as, That in the silver groats and half groats, coined at York by Cardinal Wolsey, some of which were in Dr. Sharpe's possession, there is a Cardinal's hat under the King's arms, which was afterward one of the articles exhibited against him. . . That some of the coins of the Commonwealth were the first monies of silver that England ever had which were *milled*, properly so called, though the term is applied to some shillings of Queen Elizabeth. We may also mention here the money coined in Ireland by that unhappy prince James II. after he had left England: 'He was forced to melt down old brass guns, and all sorts of kitchen utensils that he could come at, even of the most refuse metal, and of this stuff he coined money to go as if it was sterling silver.' Bishop King takes notice of this; adding, that the metal was rated by the workmen at three pence or a groat a pound, but being coined into sixpences, shillings, and half-crowns, a pound weight of it made about five pounds in tale; and afterward, on recoinage the half-crowns, as much more. This dishonest money was made current under severe penalties. Story, in his history of the wars in Ireland, computes the sum at 1,100,000 pounds; Bishop King says 965,375 pounds. Archbishop Sharpe inserts also the relation of a friend of Mr. Thoresby's; that, before James left the country, the brass metal failed, on which 'recourse was had to the pewter dishes and tin vessels, and these were to be coined into money; and some pieces were actually coined, and a proclamation for the currency of it was prepared; but King William's passing the Boyne hindered the publishing of it.'

One crown piece of this last money, from a bag found in the Treasury at Dublin by the above-mentioned gentleman, the Archbishop had procured; the legend on its rim, he tells us, is, *Melioris tessera fatis*.

No. XXXVI. *Remarks on the Progress of the Roman Arms in Scotland, &c.*

The two first letters in this number, which are addressed to Mr. Nichols, are dated from Edinburgh, 1784 and 1785. They are signed *Albanicus*, and their remarks are principally relative to the sixth campaign of Agricola. The great object in view is to determine the scene of the last decisive victory which was obtained by that eminent commander over the then barbarous inhabitants of North Britain. The method by which the writer prosecuted his purpose is thus expressed: 'I read the history with attention, I draw the inferences of a soldier and an historian, and I leave my conjectures to be verified or disapproved by an examination of the country.' This plan he recommends to others who may amuse themselves with similar enquiries. The result of these deliberations is, that the *Kempstone-hill* (situated at the north-east end of the Grampian hills) must be the place where
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the Caledonian chief, Galgacus, was defeated by Agricola. Albanicus exults in his discovery: 'I own, says he, when I shall again survey the hill where the brave Galgacus fought, I shall be apt to throw off my shoes, and say the ground on which I stand is consecrated to the fervour of our patriotism; I shall hear the harangues of Galgacus, and of Agricola, sounding in my ears with the eloquence of Tacitus; and, animated with the imaginary clashing of hostile shields, I shall exclaim, *My ancestors were defeated, but not subdued; and I glory in the name of Albanicus.*' Yet, notwithstanding this heroical rhapsody, *Albanicus* appears to be one in the number of discontented and melancholy mortals; for he tells us, that he has taken refuge in antiquarian researches as a kind of opiate to the watchful care of a good citizen in a falling empire: again, he laments his misfortune in surviving the virtue, the glory, and the happiness of his native country; and, farther, that he turns his eyes with aversion from the picture which the British annals present for the last wretched twenty-four years.

It must be acknowledged, that the period on which he fixes is not very splendid among our national records; yet we apprehend that, however it has fared with England, whose inhabitants do indeed labour under very oppressive burthens, North Britain has rather lifted up her head, and been improving of late years in commerce and riches. Nevertheless *Albanicus* frequently returns to his sorrowful subject, and deplores the situation of the

diligence and the judgment of the Author. It is illustrated by three engravings; two, which present us with a clear view of each of the camps above mentioned, and a third, which as exactly delineates the *military way* lying between them, being, at the least, as we suppose (for we do not observe that this is particularly mentioned), seven or eight miles in length. This military way is lost wherever the ground has been broken up, but is every where else very distinct. Mr. Jamieson, fully persuaded of its reality, applauds the caution and judgment with which the Romans conducted themselves in an enemy's country, and especially in a country possessed by such intrepid and impetuous enemies as the Caledonians, of which he thinks we have, among other instances, a striking relic in the road here so carefully traced and described, and which on several accounts was likely to prove very necessary and beneficial.

This letter has a connection with the subject immediately pursued in the foregoing paper; for the writer considers it as almost certain that the decisive battle between Galgacus and Agricola was *not* fought at *Galgachaw-Ross-Moor*, near Comrie, where Gordon places it in his *Itinerarium*. He concludes that it was a great way farther east, and mentions *Stone-haven* as the spot, at or near which, the great and final conflict described by Tacitus was sustained, or however that it was toward the eastern extremity of the Grampian mountains. Many and very prevalent arguments are employed by Mr. Jamieson in support of this opinion, which seems pretty much to accord with that of the foregoing antiquary (*Albanicus*) though they may not precisely fix on the same piece of ground for the scene of action. Yet this writer's remarks appear on the whole to give some additional strength to the conjectures and opinions of the former.

* * Two or three numbers more are published, of this *Bibliotheca*, &c. which, in course, will be farther noticed in our Journal.

ART. XV. *A Treatise concerning the New Jerusalem, and its heavenly Doctrine, as revealed from Heaven*. To which are prefixed some Observations concerning the New Heaven and the New Earth. Translated from the Latin of the Hon. Emanuel Swedenborg, of the Senatorial Order of Nobles in the Kingdom of Sweden. Second Edition. 8vo. 2s. Boards. Evans, &c.

THE life of this extraordinary man may be divided into three periods—viz. the *poetical*, the *philosophical*, and the *theological*. He began his literary career with the *Muses*, and ended it with *angels*. One of his earliest productions is entitled, *Ludus Heliconius*: and his last, *Collegio Semnium*. The scene of his visions was changed; and his *dreams* took a different colour from

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the change: but whether he slept on Parnassus, or on the sacred mount, he was equally the sport of fancy; and

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would have equally suited the young bard and the old theosopher.

The present work is a compendium of the good Baron's system of mystical and practical divinity, which is illustrated most amply in that huge pandect of *Swedenborgism*, entitled, *Arcana Cœlestia*, published in London, at different times, from 1747 to 1758, in eight volumes quarto. It consists of upwards of ten thousand distinct sections, arranged in systematic order. It was expressly written for the purpose of unfolding the *internal spiritual sense of Genesis and Exodus*, and to shew what wonderful secrets the Author was let into, by means of the intimate acquaintance and correspondence which he had established with the angels.

A few of these secrets we will impart to our Readers;—but if they are desirous of extending their knowledge through the various regions of the mystical world, and of exploring its hidden productions, we must refer them to our author's *Spiritual Atlas* for full information.

‘ARCANA.

‘The influx from the Lord is through the internal man into the external. The interiors may flow into the exteriors, and not contrariwise. Consequently, influx is spiritual and not physical; that is, from the spiritual man into the natural, and not from the natural

* The spirit of a man, after the death of the body, appeareth in the spiritual world in a human form, just as in the natural world. It enjoyeth also the same faculties of seeing, hearing, speaking, and feeling, as in the natural world; and it retaineth the same power of thinking, willing, and acting, which it had in the natural world. In a word, it is in every respect a man as in the natural world, saving that gross body of flesh and blood which it laid aside by death, and which it never reassumes.

* The Word is for the use of man, and also for the use of angels, and accommodated to each. It is a means of union between heaven and earth. There is an internal sense in the Word, in the consequence of the Word's having descended from the Lord to man through the three heavens. Thereby it was accommodated to the angels of the three heavens, and also to MEN. . . . The Word in its internal sense contains innumerable things which exceed all human conception: and things inexplicable, or that cannot be uttered: which are represented only to angels, and understood by them. Those secrets do not appear in the sense of the letter. Yet if a *single word*, or *single letter* were to be omitted in the literal sense, it would cause an interruption in the spiritual sense; and this is the reason why the Divine Providence hath preserved the Word so entire as to every *single word* and *syllable*. The things contained in every particular part of the Word are innumerable; and also in every particular expression.*

These extracts are a sufficient specimen of the great work of the *illuminated Baron*.

But we cannot conclude without acknowledging that though the Author's imagination runs loose in the unbounded and trackless wilderness of mysticism, yet all his paradoxes are tinged with a strong infusion of piety and benevolence. There is nothing in them offensive to Christian purity or Christian charity. They are the harmless roving of a spiritual, but disordered fancy: and the enthusiasm which may be caught from the Baron's writings will neither create a schism in the church, nor a rebellion in the state. It is the mysticism of **** * * * * *, without his turbulence: for Swedenborg knew nothing of that dark and dangerous fanaticism which under the specious pretence of a *spiritual commonwealth*, endeavoured to sap the foundations of all lawful government.

Let men enjoy their *influxes*: let them converse with their *angels*: let them publish their *Collectio Somnium*. What are their *dreams* to us?—If they suffer us to sleep in peace, let them dream on; and we will heartily wish them, *good night*.

* * For some particulars relative to Baron Swedenborg, and his Works, see Rev. vol. xlii. p. 445, 446. See also his *Travels in the New Jerusalem*, Rev. vol. lix. p. 366.

ART. XVI. *The Oeconomy of Charity*; or, an Address to Ladies concerning Sunday Schools; the Establishment of Schools of Industry under Female Inspection; and the Distribution of voluntary Benefactions. To which is added, an Appendix, containing an Account of the Sunday Schools in Old Brentford. By Mrs. Trimmer. 12mo. 2s. 6d. Longman, &c. 1787.

MRS. Trimmer has here given us another specimen and proof of her zeal for promoting the happiness of mankind. In the *Servant's Friend*, and the *Two Farmers* (which have been noticed in our Review), she has shewn, in an easy familiar way, the important benefits arising from an early religious education, not only to the individuals themselves, but to society at large: and in this performance, persons of fortune, particularly ladies, are informed how they may make their benevolence most extensively useful, viz. in promoting Sunday schools. 'There is nothing,' says our ingenious Author, 'wanting to complete their charity, but for ladies of rank to appear interested in the establishment of them; and for others, in middling stations, to give a personal attendance at the girls schools; which I am confident would conduce, beyond any circumstances whatever, to their benefit and perpetuity.'

In recommending schools of industry, she observes, If there was a school for spinning flax, girls of five years of age might be employed at it; and the yarn might easily be manufactured into white or striped linen and checks, and by the time each little spinstrefs had worn out the clothes given her by the parish or private benefactors, she might earn sufficient to entitle her to linen, and other necessaries.

Another school for carding and spinning wool, would furnish materials for linsley-woolsey, serge stuffs, baize yarn, and worsted for knitting. At a third school, girls might be taught needlework of the useful kind; and, at a fourth, they might learn to knit stockings. These schools, if properly conducted, would reflect benefits on each other; they might easily be set on foot by voluntary benefactions; and, in a short time, would support themselves, and yield a surplus; and would require no farther aid than inspection to see that the produce was properly applied.

At the end of this book are two plates of the horizontal spinning wheel, invented by the late Mr. Barton of Carlisle, at which 12 little girls can spin at once. Our Authoress says, this machine is so easily managed, that the least child can, with the smallest touch, disengage, or set a-going, any one of its wheels, without interfering with another. The original expence is 5*l*. It seldom wants repair. Mrs. Trimmer, we would add, is so sensible of the utility of this wheel, that she has procured one for Brentford.

In the Appendix, there is an account of the Sunday Schools in Old Brentford, and the rules by which they are regulated; which seem well adapted to the purpose, and we are glad to find that they succeed so happily.

As the perusal of this treatise has given us peculiar pleasure, we therefore recommend it as worthy the attention of the Public; and we think the Writer justly entitled to the warmest approbation, for her uncommon exertion, in executing the plans here laid down.—May her utmost wishes be crowned with success! and may there be found, in every parish, a Mrs. Trimmer, to promote that reformation, and that industry, which under her auspices has taken place in the neighbourhood of her residence.

This work is, by permission, addressed to her Majesty; who, we observe with pleasure, is a particular patroness of the Sunday school plan.

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TRADE and COMMERCE.

ART. 17. *An Answer to a Pamphlet published by the Earl of Dundonald, intitled, "Thoughts on the Manufacture and Trade of Salt, and of the Coal Trade of Great Britain, &c."* With a particular Examination of his Mode of refining British Salt; together with Remarks on the Writings of Dr. Anderson and others, on the same Subject. By Robert Roe. 8vo. 1s. 6d. Robinsons.

THIS irascible *Hibernian*, highly offended at seeing his countrymen accused of the odious practice of *smuggling salt*, here takes up the cudgel in their favour, which he brandishes with a masterly dexterity indeed! Proving, by the *clearest demonstration*, that, although they have salt about five hundred *per cent.* cheaper than it is in England, they are so strictly conscientious, that they neither smuggle a single ounce of it thither themselves, nor permit any one to do so for them.—O brave, trusty Irish! when you can find another nation in the world *who do the like*—you may shake hands with them as your friends and equals.

The above, we presume, will be sufficient for this pamphlet—we cannot help regretting however, that such abilities as this Author evidently possesses, should be lost to the Public, by that want of candour which is unfortunately too prevalent among political combatants: he who contends for victory only, never produces facts that can be relied on.

ART. 18. *Instructions for Merchants, Ship Owners, Ship Masters, &c.* Extracted and digested from the Navigation, the Manifest, Newfoundland, and Wine Acts of Parliament, passed last Year, and from the Smuggling Act, passed 1784. By a Merchant. 4to. 1s. Law, &c.

Where laws point to a number of objects which must be attended to in every stage of a business, and where they are accumulated, the latter

latter referring to the former; it would be impossible, in many cases, to proceed duly according to law, without forming some kind of regular digest for private directions. The compiler of these Instructions declares, that they were first drawn up for his own use, and that he has now published them for the assistance of others: they may therefore be more practically useful than if prepared merely to make a book on the subjects specified: but, in such cases, it cannot be expected that we should undertake an examination of the several authorities, in order to decide on the merits of the performance.

COMMERCIAL TREATY *with France.*

Art. 19. *New Information and Lights, on the late Treaty of Commerce with France.* Addressed to the Right Hon. William Pitt. By Robert Pigott, Esq. 4to. 1s. Ridgway.

Mr. Pigott attacks the Treaty with ridiculous objections; and these he conveys to his Right Hon. Correspondent in such imperfect language as can only serve to reflect disgrace on the Press.

Art. 20. *A Commercio-Political Essay, on the Nature of the Balance of Foreign Trade,* as it respects a Commercial Intercourse between Great Britain and France, and between Great Britain and other Nations. 8vo. 1s. 6d. Stockdale.

The Writer of this Essay is not to be classed with the common herd of pamphleteers who issue forth on temporary occasions; he undertakes to examine the *principle* of the late commercial treaty, and in this line of inquiry overlooks many paltry calculations of present balances of profit and loss on the immediate articles of traffic. For, he observes, 'the commercial balance has for its

balances. But, * if the increase of foreign commerce is a thing desirable, it appears to me that the commercial treaty has a tendency to occasion such an increase. I hope we are not so selfish as to desire all the advantages of it to be on our side; and I cannot presume to think the French ministry so unwise, as not to have the interest of France in view, in framing the different articles of the treaty, as well as the English ministry had the interest of Great Britain. How! Can the treaty be both beneficial to us, and to the French? And why not? even on the supposition of the annual balance of trade between the two nations, being perfectly equal, the commercial intercourse between them may nevertheless be greatly beneficial to both.

'I have seen,' says he, 'at Marseilles, a cargo of Dutch cheeses that would have nearly purchased a cargo of French wine, the pound of cheese being nearly an equivalent for a bottle of wine; and I own I was sorry that England had precluded herself from making the same exchange. How many places are there in France where a pound of the best English cheese would purchase two bottles of good Burgundy; and should the possessors of those two different commodities with an interchange, is there much policy in obstructing them?'

The author of *A View of the Treaty of Commerce with France**, thinking he had discovered an insuperable reason against any commercial connection between the two kingdoms, the validity of that objection is thus considered:

'This author lays it down as a principle, that the staple manufactures of wine, brandy, vinegar, oil, &c. give France a physical superiority to the prejudice of England; and, never doubting of the justness of his principle, is thereby led into numberless errors throughout his performance. As much stress has been laid upon this principle, though a false one, and as it is apt, when ignorantly adopted, to fill the minds of well-meaning people with apprehensions, a more particular examination of it may therefore not be unprofitable. The example I have before given, of a pound of cheese having a marketable value equal to two bottles of wine, at once shews the futility of it; but the more narrowly it is viewed, the more unsound it will appear. If we reckon what will best feed and maintain man (and that will be the ultimate standard of all commercial balances), an acre of wheat, or an acre of potatoes, will be of more value than an acre of oranges, or olives, or sugar. The late war afforded an instance of an acre of onions from New York, selling in the West Indies for what would purchase two acres of sugar. In how many places of England, may not an acre of dairy yield as much, in butter, as an acre of olive trees would yield in oil? In many parts of England one may see, in the months of December, January, and February, young lambs feeding in the meadows with their dams, while one half of the neighbouring continent of Europe is buried under snow; and, in the months of June, July, and August, our cattle still find food in the fields, while the southern climates of Europe are, from the excess of heat,

* See Rev. Feb. last, p. 169.

yielding almost as little sustenance for cattle, as if they were covered with water. It may, therefore, justly be presumed, that the benefits arising from our mild winters, and perpetual pasturage, when contrasted with those which the hot summers confer upon France, give the physical superiority to the side of Great Britain.*

Our author is as little satisfied with the reasons why our connection with Portugal should stand in the way of a like intercourse with France. 'If the Portuguese think the Methuen treaty advantageous to them, why may they not still continue it? If they think it disadvantageous, they will, doubtless, rejoice at the cessation of it. The reasoning of some of our orators and writers, who have objected to the commercial treaty on this ground, is most curious, and most extraordinary. After enumerating, with all the painful accuracy of haberdashers or shopkeepers, the balances of trade for a long course of years, between Portugal and England, they conclude, from a comparison of the debtor and creditor columns, that it has been most gainful to England; and, at the same time, that the Portuguese will be highly offended if any alteration is made in it!'

On the whole, this sensible writer concludes, that with a due cultivation of our domestic advantages, we have no occasion to distract our minds about the balance of trade: the custom-house balance of profit, and the political balance of profit, being widely different.

Art. 21. *Alarming Progress of French Politics: an Appeal to the People of Great Britain.* 8vo. 1s. Jameson, 1787.

If the French have been as alert in canvassing the dangers of a neighbourly correspondence with us, as we have been on our part, the regulations of it cannot be censured as having been settled without sufficient consideration; for no transaction could have excited more attention, both of good and bad heads, than the commercial treaty! It should seem as if objections were now drawn off down to the very lees, and nothing left but foul-mouthed abuse; at least nothing but scurrility is offered to the Public in this worthless publication.

Art. 22. *Speech of the Right Hon. Henry Flood, in the House of Commons, Feb. 15, 1787, on the Commercial Treaty with France.* 8vo. 1s. Debrett.

Mr. Flood is strenuous against the treaty; and his speech is argumentative and eloquent. Gentlemen on the other side of the question have also reasoned powerfully: the event will best shew which party is most in the right; and the experiment must be tried.

POLITICAL.

Art. 23. *Anticipation of the Speeches intended to have been spoken in the House of Commons, May 4, on the Motion of Alderman Newnham, relative to the Affairs of the Prince of Wales.* 8vo. 2s. Kearley, 1787.

Mr. Tickell* has the merit of the *first thought*, and of the *title*, here repeated, and applied to an interesting and popular subject.

* See the account of this gentleman's "*Anticipation*," Rev. vol. lix. p. 390.

This IMITATOR is not a *servile* one. He is more successful than copiers generally are. Many things are well said; and there are, in our opinion, some reprehensible passages, of the sarcastical kind. We think the Shropshire Baronet, in particular, is ill treated.

Art. 24. *Reponse de M. NECKER, au Discours prononcé par M. de CALONNE à l'Assemblée des Notables.* 8vo. 2s. 6d. Debrett.

In our next, we shall give an account of this tract, from the translation.

Art. 25. *A Hint to the British Nation on the Violation of their Constitutional Rights.* 8vo. 1s. Debrett. 1787.

The late act respecting the servants of the East India Company is here reprobated, as tending to deprive those gentlemen of the most valuable blessings of freedom, particularly the trial by jury. The Author observes, that the number of persons in the Company's service against whom any specific charge has been alledged, bears a very small proportion to the whole number employed; and that, were a like comparison to be made among the servants of the nation at home and abroad, it is doubtful in whose favour the scale of integrity would preponderate.

Another grievance complained of, in a petition from the Bengal army to Lord North, is, his Majesty's regulation respecting military rank, between his officers and those of the Company, whereby the latter rank as youngest of each degree, the same as the provincial troops in America, and the embodied militia in England. Against this arrangement many arguments are adduced, some of them instancing particular cases, which bear hard on the Company's troops. This grievance, if not redressed, as well as those complained of by the civil servants of the Company, may, the Author obliquely hints, be productive of disagreeable circumstances.

The petition is, on the whole, well drawn up; there is, however, one considerable mistake in that paragraph, wherein it is asserted, that the regulation complained of, was, during the late war, abolished in favour of the militia. Militia colonels, of a certain standing, had indeed army rank, but no alteration was made in the rank of any of the other officers.

Art. 26. *Prémiere Suite, &c.* First Continuation of Considerations on some Parts of the Mechanism of Societies, by the Marquis de Caux, of the Royal Society of London, and of that of Agriculture in Florence. 8vo. 1s. 6d. Elmsley. 1786.

The Marquis de Caux continues his political speculations nearly in the same train as in his larger work, which we announced to our readers in our Review for the last month. The thoughts and mode of illustration are very similar. The same quickness of imagination, ingenuity in reasoning, and fondness for paradoxical hypotheses, that directly oppose received opinions, characterise the present. The chief tendency of this essay is to shew, that a reduction of the interest of money would be a great national misfortune. The arguments, too, rest on the same doubtful foundation, and do not admit of abridgment.

We are sorry to be informed, by a memoir presented to Lord Sydney, copied into our Author's introduction, that his Majesty's
liberal

liberal intentions of protecting the French inhabitants of Granada, seem to have been, in a great measure, frustrated by the manner in which those who have been intrusted with authority there have thought proper to act; on the other hand, we are happy to find, that the King of France has had the magnanimity to grant full protection to the English Protestants at Tobago. This, we hope, will serve to excite a spirit of emulation between the two nations, and make them try who shall most excel in acts of national justice and generosity. The *Seconde Suite* is published; but we have not yet perused it.

IRELAND.

Art. 27. *A Vindication of the Principles and Character of the Presbyterians of Ireland.* Addressed to the Bishop of Cloyne, in Answer to his Book entitled, *The Present State of the Church of Ireland* *. The third Edition †. By William Campbell, D. D. Minister of Armagh. 8vo. 1s. 6d. Evans.

The bishop of Cloyne, in his *State of the Church of Ireland*, exposed himself to this severe retort, by unnecessarily stigmatizing the Presbyterians of that country, as independents, whose principles tend not to set up, but to pull down an ecclesiastical establishment; and therefore as not intitled to national confidence. So pointed an accusation, though we took no farther notice than merely to cite it, while attentive to his lordship's representation of the hardships the clergy there suffered, by mob-law on account of tithes, could not be overlooked by an impartial observer; and we then imagined it would probably be taken up by some one of those whom it immediately affected. Accordingly, a temperate and masterly vindication of that

stitution—and that there is a *natural* union of the civil with the ecclesiastical branch of the constitution.” If it be the present establishment of the Protestant church, which is an *essential* part of the constitution—this position is contradicted by fact—for the Britannic constitution flourished in great vigour many ages before the Reformation—But if you would include also the Popish establishment in former times, you have already told us, this is congenial with arbitrary dominion, and consequently cannot be an *essential* part of a free constitution; nor can there be a *natural* union between them.

‘ There is another difficulty—After laying it down that the ecclesiastical establishment is an *essential* part of the constitution—you say, “ the kingdom of Scotland may perhaps be held forward in opposition to these principles; but you answer, that a single exception is never a fair objection to a general rule.”—Shall we call this an oversight, or an apparent inconsistency in reasoning, to allege that any thing can exist without what is *essential* to it? In any other subject, this would be looked upon as a contradiction in terms; but where ecclesiastical authority is concerned, it may sometimes be a merit to assert and *believe* what is unintelligible. Yet [as he observes in another place], you describe the clergy a *helpless* “ class of men,” and call aloud for support, not only from government, but from Presbyterians—Here is the most apparent inconsistency; for you have said before, that the members of the *established* church alone can be cordial friends to the *entire constitution* of this realm with *perfect consistency of principle*. If this means any thing, the entire constitution must mean the church and state, and the reason why Presbyterians cannot be cordial friends, is their dissent from the church—and yet you call upon them to support you in that part alone, where you say they cannot be cordial friends, with consistency of principle. What shall we say of such reasoning as this? and what credit will the public give to those charges you have brought against Presbyterians, which you yourself seem immediately to relinquish? The nation is not so blind, as to think the state is in the smallest danger from the distresses of the South—and your want of information in regard to the principles and conduct of the Presbyterians of Ulster, where you lived so long, will induce them to receive with caution all that you have said concerning the risings and tumults in Munster.’

To come to the pinch of the question in dispute, the Doctor urges that ‘ if indeed the evil be thus pressing, if there be the most urgent necessity for Protestants of every denomination to unite their strength in support of our admired constitution, where was the prudence of an unprovoked attack upon the whole body of Presbyterians? Was it prudent to hold out to the world, that the Protestants of Ireland were not intimately united in support of the constitution? Is it thus you would strengthen the hands of government? And, at a moment so awful and critical in your apprehension, could it be imagined that wisdom should dictate the expedience of representing the Presbyterians, who form the great body of Protestants in this kingdom, and who consequently form the great *natural* strength of our Protestant government, as a “ *body of men who cannot be entitled to national confidence?*” You ought, my lord, before you brought such a charge, to have

have been better acquainted with their principles and conduct. Had you been better acquainted with their history, you would have known that, from their first establishment in this country, they had rendered the most important services to government; that for near two centuries in the most difficult and trying times, and in the most dreadful convulsions of the state, their conduct had been uniform and steady in support of the constitution, when some members of your church, and not a few, were more than suspected by government, as we shall see hereafter. When you consider these facts with attention, you will perhaps find reason to change your opinion, and to find the principle is merely fanciful, dictated by your fears or by prejudice, that the members of the "established church, *alone* can be cordial friends to the entire constitution of this realm, with perfect consistency of principle."

An altercation of this kind operates like the vibration of a pendulum; from whatever point it commences, it swings nearly as much beyond the perpendicular to the other side. Thus Dr. Campbell, having sufficiently pleaded the cause of his injured brethren, does not quit the field, but presses his advantage, and attacks the bishop on his own ground respecting tithes. What he urges on this subject is much to the purpose, and well worth the reader's attention. The passage we allude to, will be found at p. 46, and ending p. 52.

Should the bishop of Cloyne find the defence of tithes more embarrassed than it was before this interference; the duty of Christian forbearance and charity will but appear in so much a clearer light. In a complaint against the Catholics, why was the inoffensive Presbyterian bystander to be wantonly attacked; he, who with a little

Claim to the Applause of their Country,—to their good Fellowship and Esteem. Also vindicating the Characters of the Many from the Imputations thrown on them by the Conduct of a Few. Together with some important Hints to Ministers, and to the Nation in general; but more immediately valuable to the Shipping Interests of this Kingdom. 8vo. 1s. 6d. Debrett. 1787.

This performance is verbose, heavy, and not always intelligible. The writer shapes his course like a ship in a foul wind, continually tacking about, with a great deal of trouble to gain a short distance; and seeming to go any way but that which is intended. The argument taken up by the writer might have been made something of with dexterous management; but alas!—Grammarians sometimes instruct their pupils by exhibiting lessons of false English.

Art. 31. *Minutes of the Evidence before the Committee of the House of Commons* against Warren Hastings, Esq. being the Examinations of Sir Elijah Impey, Messrs. Middleton, Mercer, &c. &c. 8vo. 3s. Debrett. 1787.

There is no occasion for entering into the particulars that appear in this publication.

POOR.

Art. 32. *A Letter to Thomas Gilbert, Esq. on his intended Reform of the Poor Laws.* By a Country Gentleman. 8vo. 1s. Debrett. 1787.

This is a letter of encouragement to Mr. Gilbert on occasion of some opposition to his plan, by a meeting of magistrates and gentlemen at Wakefield in Yorkshire, who have published a set of resolutions disapproving it, signed by their chairman Mr. Zouch; and by Mr. Bayley of Manchester, who has also stated his reasons against it in the public papers. The present writer treats these gentlemen very cavalierly; but a scheme of so serious an extent, a scheme that, as the Wakefield meeting observe, shakes the whole system of our poor laws to its very foundation, is not to be so decided. For though the office of justice of the peace may in some instances suffer by being improperly executed, and in some local situations, by being unworthily filled; yet the office is of that real importance, that he must very ill understand the constitution of his country, who takes advantage of particular objects of complaint to extend popular expressions of contempt to those magistrates collectively. Surely a bench of justices, or any individuals, giving their reasons, are free to approve or disapprove any proposed alteration of laws that come within their cognizance! Why else did Mr. Gilbert so candidly circulate his plan? This country gentleman, whether a justice or not, is rather too sanguine and warm to be of material service either to the public or to Mr. Gilbert.

MISCELLANEOUS.

Art. 33. *The Treasury of Wit*; being a methodical Selection of about Twelve Hundred, the best, Apophthegms and Jest; from Books in several Languages. By H. Bennet, M. A. 12mo. 2 vols. 5s. sewed. Dilly, &c. 1786.

No species of literary compilation has, perhaps, been so hackneyed as that of jest books; and vile trash they have generally been; but

but 'The Treasury of Wit,' coming with the sanction of an avowed author, and that author a *clergyman*, deserves some consideration. 'A complete selection,' says Mr. Bennet, 'of apophthegms and jests, arranged, for the first time, in a new and methodical manner; and calculated to please the man of fashion, and the man of science, as well as the public in general; will, it is hoped, prove no unacceptable accession to English literature. The work has, to avoid a prolix title, been styled, "The Treasury of Wit;" and it is shewn in the discourse on wit and humour, prefixed to the second volume, that wit admits of two divisions, serious and comic. The former is called apophthegm, the latter jest.'—'The word apophthegm is rather a rough one, though it be Greek. It is derived from two Greek words, *apoc*, of, and *physisomai*, I yield a sound, and, metaphorically, I speak. The former is, however, the common meaning; and from it comes "diphthong," *two sounds*, as all diphthongs anciently had, and should have still, though so rapid as to form but the time of one long vowel. Hence apophthegm implies a sounding sentence, an expression that speaks like a trumpet.'

Every one who has a wish to purchase these volumes, will be glad to learn that Mr. Bennet 'has been careful to admit nothing of that obscenity and impiety which often stain works of this kind. Not a word,' says he, 'will be found in this work, that a virgin may not read to a company without either blush, or fear of blushing.' Certain it is, that we have observed nothing *impious*, nor downright *obscene*; but we have met with some stories so *indolicate*, that we are sure no modest woman could read 'without blushing,' even to herself, and much less to 'a company,' especially a mixed one. We

Some of her characters are well conceived; many of her thoughts are happy; and her expression is often highly impassioned;—yet, had her style and language, on some occasions, been less *sublime*, we believe she would have made her way more successfully to the reader's heart, and the critic's approbation; but the diction of this work is sometimes chargeable with grosser faults than even its overstrained attempts at grandeur and pathos. In the instances we allude to, it is unchastised and incorrect, to a degree that (as well-wishers to genius and merit, such as this writer unquestionably possesses) we cannot avoid noticing. A passage or two, out of many others which we have observed, may suffice, and are here offered, as hints for the fair author's consideration and future improvement.

'My heart was taken by surprize; and as I shut the door of her carriage, as I saw it depart, the last waving of her delicate hand fixed every link of the strong and *irrevocable chain* which now binds me to her for ever.'

What is meant by an 'irrevocable chain,' we do not rightly understand. We have heard of *iron chains*, and *golden chains*: we have heard too of *irrevocable decrees*. Should the Lady tell us, that *chain* is used for *decree*, we must observe to her that the *Catachresis* is much too violent, and such as the sober critic can never admit.

'The powers of repentance are lost—the curtain which *can no more be raised* is fallen for ever.'

'—Fly, it seems to say (the Lady is speaking of the moral of a tale), fly while ye yet are strong. O wait not till the arrow empoisoned, however distantly empoisoned with guilt, has spread its subtle and unconquerable venom through the heart!'

The distantly empoisoned arrow. Far beyond our comprehension; and—but we need not enlarge: the writer's good sense will supply the commentary.

The dedicatory verses to Mr. Hayley convey a compliment to that elegant poet, which even his muse, we apprehend, will not deem unworthy of a kind acceptance.

Art. 35. *The Disinterested Nabob*, a Novel interspersed with genuine Descriptions of India, its Manners and Customs. 12mo. 3 Vols. 9s. sewed. Robinsons. 1787.

A very uncommon character is here presented to us, that of a man whose principal satisfaction is in viewing the happiness of his fellow-creatures, and who contributes every thing in his power to secure to them that happiness, wholly regardless of the sneers of the worldly-minded and the base.—He establishes a fund for the relief of the indigent and oppressed: he lends money without interest to such as are of fair and honourable character, and who are thereby enabled to become useful members of a community in which they were before ashamed to shew their heads. In a word, his acts of kindness and benevolence are unbounded, and we may safely repeat with the poet—

'*A black swan is not half so rare a bird.*'

Thus much with respect to the 'Disinterested Nabob,' a very amiable and well-drawn character; but the author must pardon us if we give it as our opinion that the 'Letters from India' were written by his fire-side at home. Mrs. Kindersley's publication, and
others

others of the like kind, appear to have furnished him with his *genuine* description of the East. Be this, however, as it may, there is nothing in his account of the country that can boast the smallest pretension to novelty; all that is to be found concerning it in the present publication having been related by other writers, and in a much more pleasing style.

Art. 36. *Reuben, or the Suicide*. 12mo. 2 Vols. 5s. sewed. Swift. 1787.

'The Author never intended these private Letters to be sent into the world for public observation: they were wrote from the *heart*, and not from the *head*.'—'But observe, *Gentlemen Reviewers*, that REUBEN can receive no gratification from sublunary opinion, as he is united with the dust from which he was taken, and is now equally insensible to censure or applause.'

EDITOR'S ADVERTISEMENT.

Thus has the Editor of *Reuben* shut the door against criticism. But if the Author of the Letters in question never intended them for the public eye, why have they been presented to that public? The publisher perhaps can tell.

Art. 37. *The History of Lady Emma Melcombe and her Family*. By a Female. 12mo. 3 Vols. 7s. 6d. sewed. Robinsons. 1787.

This female, if we may judge from her lessons in virtue and morality, which she strongly endeavours to inculcate, is in possession of a very excellent heart.

To tell her, however, that she can write well, were to deceive her in an eminent degree. It were to resemble the *cruel kindness* of a parent who indulges his children in their untoward humours, and who even allows them to proceed in their error till they are wholly beyond the reach of check or controul. We will act more generously by the Lady in question. We will tell her that her novel, in point of style and grammar, abounds with faults; and this we are the rather induced to do, as she appears to be of a good and ingenuous disposition, and one who is likely to profit by our hint.—When acquainted with the rules of composition, and when her judgment shall be ripened, she may possibly produce a better work than the *History of Lady Emma Melcombe*.

Art. 38. *The Curse of Sentiment*. 12mo. 2 Vols. 5s. sewed. Robinsons. 1787.

A very simple tale, and told in a particularly simple manner. The story, indeed, is much too ridiculous for us to enter into an examination of it. We shall therefore content ourselves with laying before the Reader some few passages from the work, by which we shall be fully enabled to appreciate its several *excellencies*, as well with respect to style as sentiment.

SENTIMENT.

'Let not man say, "I am a superior being." A dog, call *them* not brutes—is in few respects his inferior, in many his equal, and in some his superior.'

'I sent my servant to my friend's to learn if he (his dog) had returned, which I found to be the case, and that he was quite easy and contented. Account for this ye stoics, atheists, and philosophers,

phers, if ye can! *And ye females of feeling, take a lesson from an animal which in sensibility is your superior.* "Fye on't, O fye!" Good Sir, think again.

"How happy would it be, if mankind were satisfied with the productions of the earth, without encroaching on the tranquillity, or destroying the lives of its innocent and harmless inhabitants! Refinement has almost produced the contrary extreme. We are fast approaching to absolute brutality, and *before long we shall want variety in the practice of cruelty, unless we commence Cannibals, a circumstance not improbable.*" Mercy on us! this is terrible news indeed!

"This divine woman!—On every occasion Adelina stands alone—in her presence all others appear fools." Nay, nay, we will, if you please, acknowledge Adelina to be *divine*;—but why must every other woman be considered as a *fool*?

STYLE.

"On the first alarm of her illness almost the *whole females* of the village ran, &c."

"When his senses returned, and after *laying* quiet for some time, &c."—"I turn to another that *lays* by his side."

"Every Sunday we used to *learn* each other to read, &c." Such are the *beauties* of this production—*cum multis aliis quæ, &c.*

The *Curse of Sentiment* is written for the most part in the form of letters—toward the close of the performance, however, we meet with the following advertisement from the Editor:

"The Editor, in order to give the Reader as clear and perfect a view of the sequel of this sad history as possible, finds it necessary to continue it in part by occasional narration, which he selected and gathered from the letters in his possession of the parties interested."

"This *sad* history." The Editor speaks ingenuously. The epithet is perfectly just.

Art. 39. *Louisa; or the Cottage on the Moor.* 12mo. 2 Vols. 6s. sewed. Kearsley. 1787.

A not unpleasing, but rather improbable tale.

—"In all you say or do,

Ever keep probability in view,"

says a celebrated didactic poet; and this is a rule, for the observance of which we have ever been, and ever must be sticklers. If, however, we admit that the incidents of this Novel may possibly come within the line of natural fiction, as our author calls it, the fable is then intitled to praise, as it is woven with no little degree of art. The narrative, some few passages excepted, is prettily written.

Art. 40. *The Convent: or the History of Sophia Nelson.* By a young Lady. 12mo. 2 Vols. 5s. sewed. Wilkins.

Long and painful have been our wanderings in the misty * regions of fiction and romance. A performance like the present, therefore, has nearly the same effect upon us as the splendid luminary of the

* The reader of the modern Novel will, we think, admit the propriety of the epithet.

heavens upon the weary and dejected traveller ; it cheers, enlivens, and encourages us to pursue our way.

The story of this Novel is natural and well imagined. The characters, though not original, are nicely discriminated and ably sustained. The incidents, for the most part, grow out of each other, and are managed with a considerable degree of skill. The diction is easy, and sometimes elegant ; and the sentiments do honour to the Author's heart.

This production, however, is not without its faults ; but where the general merit is so great, it might appear invidious to point them out.

The fair Writer has evidently taken the Author of *Cecilia* for a model. Could she have chosen a better ?

Art. 41. *An Arabian Tale*, from an unpublished Manuscript ; with Notes Critical and Explanatory. Small 8vo. 4s. sewed. London. 1786.

Though there are in this work too many ideas and sentiments of European growth, to admit of its passing for a translation of an Eastern manuscript, the piece has all the wildness of Eastern fable : we will add, too, that it preserves the peculiar character of the Arabian Tale, which is not only to overstep nature and probability, but even to pass beyond the verge of possibility, and suppose things, which cannot be for a moment conceived. For example, this mighty Caliph VACHEK had an eye which, when he was angry, became so terrible, that no person could bear to behold it, and the wretch, upon whom it was fixed, instantly fell backwards, and sometimes expired ; and he was visited by a stranger who brought with him slippers that enabled the feet to walk, knives that cut without

P O E T R Y.

Art. 43. *Lines*, addressed to Mrs. Jordan. 4to. 1s. Becket. 1787.

The poet passes high compliments on this favourite Actress; accompanied with candid and just acknowledgements of the transcendent merit of Mrs. Siddons, in tragedy.

Art. 44. *A Probationary Ode for the Laureateship*, by George Keate, Esq; written in 1785, with *Notes* critical and explanatory, by the Editor. 4to. 2s. Kearsley. 1787.

A gross misapplication of wit and humour.—Mr. K. holds a respectable rank in the republic of letters.—This satire on him, and on his writings, seems to have been dictated by private spleen.—We never can approve these personal attacks. They are an intolerable abuse of the liberty of the press.—If they have any literary merit, *so much the worse*.

Art. 45. *The Progress of Music*: an Ode, occasioned by the Grand Celebration at the Abbey. 4to. 1s. 6d. Kearsley.

Unluckily, this poem came into our hands just after we had, by mere accident, been taking a comparative view of Dryden's and Pope's two celebrated odes on the same subject—the Praise of Music.—Under the impression made on our minds, by the beauties of those 'Mighty Matters,' it might be somewhat unfair to speak of the merit of the present performance:—which, therefore, we will lay on the shelf, till that impression is become a little fainter.

Art. 46. *The Satires of Juvenal*, translated into English Verse; with a correct Copy of the original Latin on the opposite Page; cleared of all the most exceptionable Passages, and illustrated with marginal Notes from the best Commentators. Also, Dr. Brewster's *Perfius*, with the Original on the opposite Page, and Notes from Caufabon, to illustrate the Design and Method, as well as Scope of the several Satires. By E. Owen, M. A. Rector of Warrington, and Master of the Free School in that Town. 8vo. 2 Vols. 7s. bound. Lowndes. 1785.

Though, as much friends to decorum as Mr. Owen, we cannot say that we wholly approve of mutilating ancient Authors, and presenting them to the public by piece-meal; and though we think Dryden's translation not sufficiently accurate in some passages; yet the force and spirit of it have not been equalled in any later essay; and we suspect that the public will not be sufficiently grateful for Mr. Owen's attempt while Dryden's is in their hands.

We say not this to depreciate the merit of the present work. It is, on the whole, a laudable performance. The translator is evidently a man of learning, genius, and taste: and though we might find errors, if we diligently sought for them, yet it is as free of inaccuracies as could have been expected in a work of this nature—where the difficulties originally were not a few, and where our Author's plan, instead of lessening, tends rather to increase them.

'If he sometimes' (as he elegantly expresses it) 'dilates or embellishes a thought, it must be remembered that he had an English ear to please: and that, if he sometimes wants the ease and grace of an original, he had his author's thoughts and images to preserve.

The first is like that civil versatility of manners which every man owes to the varying customs of the age in which he lives; but the other is like that integrity and strictness of principle which never bends to fashion or convenience at the expence of one single virtue.'

The notes, at the bottom of the page, and those at the close of the second volume, will be of great use to the young learner.

On the whole, we must bear our tribute of applause to Mr. Owen for his well-meant and ingenious performance; and we sincerely wish that he may meet with such indulgence from the public, as may be a reward for his merit and industry.

M E D I C A L.

ART. 47. *A Synopsis of a Course of Lectures on Anatomy and Physiology.* By Basilic Harwood, M. B. F. R. S. Professor of Anatomy in the University of Cambridge. 8vo. 2s. 6d. Cambridge, Merrill; London, Cadell. 1787.

A performance useful only to the anatomical class at Cambridge. The arrangement seems to be judiciously formed, and we doubt not that the course of lectures, of which this is the outline, will be profitable to the students in physiology and anatomy.

ART. 48. *Nosologia Methodica Oculorum*, or a Treatise on the Diseases of the Eyes; selected and translated from the Latin of *Francis Boissier de Sauvages*. By George Wallis, M. D. 8vo. 4s. 6d. Boards. Robinsons.

Dr. Wallis hath here given us a methodical arrangement of the diseases of the eyes, compiled from the admirable Nology of Sauvages, a work the merit of which is universally acknowledged.

- Art. 49. *Thesaurus Medicus*, five Disputationum in Academia Edinensi ad Rem Medicam pertinentium, a Collegio instituto ad hoc usque Tempus, dilectus à Gulielmo Smellio. Tom. III. & IV. 8vo. 7s. each. Boards. Edinburgh, Elliot. London, Robinsons. 1785.

These two volumes are a continuation of the collection of theses published at Edinburgh, which we noticed in our Review, vol. lix. p. 305. The dissertations contained in the third volume are, *De Chinchona*, Pultney. *De Vermibus*, Palmer. *De Rachitide*, Nooth. *De Actione Musculari*, Smith. *De Febre Bengalense*, Lind. *De Febris arcendis*, Monro-Drummond. *De Muscicis*, Odier. *De Cyanace*, Crawford. *De Perspiratione Insensibili*, Hamilton. *De Cystirrhæa*, Parnham. *De Vino*, Wainman. *De Morbis Cœli Mutatione medendis*, Lillie. *De Arteriarum et Venarum Irritabilitate*, Dennison. *De Hominum Varietatibus*, J. Hunter. *De Physiologia Plantarum*, Bell. *De Alimentorum Concoctione*, Stevens. *De Rabie Canina*, Heysham.

The fourth volume contains, *De Fœtus Nutrimeto*, Evans. *De Attractione chemica*, Kier. *De Nutritione*, Wade. *De Igne*, Cleg-horn. *De Hydrocephalo interno*, Quin. *De Consuetudine*, Hen. Cullen. *De Frigore*, Arch. Cullen. *De Cerebro*, Nihell. *De Systematis Nervosi Officiis*, Stuart. *De Vasis absorbentibus*, Winterbottom. *De Syncope*, Hare. *De Aeris Effectibus*, De Butts. *De Tetano*, Gul. Monro. *De Contagione*, Owen. *De Somno*, Cleghorn. *De Evaporatione*, Paterfon. *De Leucoplegmatia*, Unthank. *De Aere fixo*, Emmet. *De Sanguinis Putridine*, Ferris. *De Submersis*, M'Donnell.

EDUCATION, &c.

- Art. 50. *Recreation for Youth: a useful Epitome of Geography and Biography*. By John Paterfon Service. Small 4to. 3s. 6d. bound. Kearsley. 1787.

In this compendium, we have a general view of the several kingdoms, &c. of the globe, in alphabetical order, and the author concludes the first part of his work with what he calls 'a Treatise on Natural Geography.' He divides geography into two parts, natural and artificial; natural geography, he says, 'respects the globe in its real and natural state.' Under this head Mr. S. considers continents, islands, promontories, &c. The second part is a biographical dictionary, abridged, as the Author acknowledges, from the large work under that title, in twelve volumes*. Mr. Service's publication may be useful to those who do not possess larger works of a similar kind. That division of the geographical pages in which the productions, arts, government, &c. of each country, are described, will afford much information to many readers.

MILITARY AFFAIRS.

- Art. 51. *General Regulations and Orders for his Majesty's Forces*. 8vo. 1s. 6d. Walter.

These regulations are drawn up, at his Majesty's command, by Adjutant General Fawcett; and are a foundation for establishing among the troops that uniformity and system in the performance of all exercises and movements, which are essentially requisite for mi-

* See Review for March last, p. 210.

litary operations, and which constitute the chief excellence of every well regulated army.

ASTROLOGY!

Art. 52. *The New Astrology*; or the Art of predicting and foretelling future Events by the Aspects, &c. of the Heavenly Bodies. By C. Heydon, Jun. Astro-Philo. 12mo. 2s. 6d. Kearsley. 1786.

Art. 53. *An Astrological Catechism*, wherein the Principles of Astrology are fully demonstrated by way of Question and Answer. 12mo. 1s. Kearsley. 1786.

Solomon says "there is nothing new under the sun." We, by long experience, have determined never to be surprized at any thing. It must however be acknowledged, that these two publications are very unfit characteristics of the country and age in which they have made their appearance.

THEOLOGY, &c.

Art. 54. *The Pilgrim's Progress from this World to that which is to come*. By John Bunyan. A new Edition, divided into Chapters. To which are added, *Explanatory and Practical Notes*. By G. Burder, Minister of the Gospel at Coventry. 12mo. 3s. 6d. bound. Matthews. 1786.

As Bunyan's *Pilgrim* is certainly a masterpiece in its kind, we are glad to see an edition of it well printed on good paper, and adorned with neat copper-plates. The Editor hath prefixed the *Life of the Author*, written, like the former accounts, in a strain perfectly congenial with honest John's own pious spirit, and godly mode of ex-

The Lord lessen their number daily, by the light of his glorious gospel.'

From the above quotation, the reader will be apt to infer that our Editor is a Methodist; nor can we think otherwise, though he writes in a better style than some of that persuasion. But whatever be the religious denomination under which he would be classed, his expositions of Bunyan's allegories will strongly recommend his edition of the Pilgrim's Progress to the Antinomians, and rigid Calvinists in general. They are given at the end of every chapter*, somewhat in the manner of Doddridge's *improvement* of Scripture passages, in his Family Expositor.

Art. 55. *An Essay on the Goodness of God*, as manifested in the Mission of Jesus Christ. Published in pursuance of the Will of the late Mr. Norris, as having gained the Annual Prize instituted by him in the University of Cambridge. By Edward Pearson, A. M. Fellow of Sydney-Sussex College. 8vo. 1s. Rivington. 1786.

It is not, perhaps, to be expected, that, in an exercise of this kind, much new light should be cast upon a trite subject. It is a sufficient recommendation of the piece to say, that it is written with a degree of good sense, perspicuity, and elegance, which entitle the Author to a higher reward than the Norrissian Prize.

Art. 56. *Gospel Experiences*, and Memoirs of the late pious and reverend Gabriel D'Anville, V. D. M. including several Anecdotes of some of the most celebrated Preachers in the Metropolis: with a concluding Address to the Junior Clergy, and more especially to the Students of Oxford and Cambridge. 12mo. 2 Vols. 5s. sewed. Bew. 1786.

Gabriel D'Anville takes his name from his father's profession—which was nothing more nor less than that of a *blacksmith*; and any other name in the shop would have suited the character equally well; for it is *forged* out of the lowest ore, and *hammered* into form by the most bungling Cyclops of the trade.

This lamest and most insignificant of all Vulcan's offspring becomes a methodist, and of course (according to his biographer) a hypocrite; for hypocrisy and methodism are, it seems, only two different words for the same thing. It is no part of our business to enquire whether this convertibility of terms be right or wrong. The Author's acquaintance with the subject is so superior to our own, that we must give him credit for the truth of his assertions. He appears to have been in the secret; but what prompted him to disclose it to the world, is a point which we leave to be decided by those *whom it concerns*.

It concerns not us whether Gabriel d'Anville's picture be drawn from the life; or whether it be the caricature of imagination, where spleen held the pencil, and impiety supplied the colours. Let those determine the truth or falsehood of it, who think it worth their while to write or to talk of *Gospel experiences*, whether in earnest or in jest; for

Stulti in contraria current!

* Mr. Burder has divided the two parts of the Pilgrim into 35 chapters. A third part, usually printed in the common editions, does not appear in this volume. We suppose it was not written by Bunyan; and if so, Mr. Burder was right in omitting it.

Art.

Art. 57. *Commentaries and Essays*: published by the Society for promoting the Knowledge of the Scriptures. No. IV. 8vo. 2s. and No V. 1s. Johnson. 1786.

These numbers contain a numerous collection of 'critical notes upon detached passages of the Old Testament,' which will very well repay the attentive perusal of the biblical scholar:—'An Inquiry into the Evidence which points out Christ to have been only a Creature of the Human Race, invested with extraordinary Powers from God, as it arises from his own Declarations, and those of the Apostles and Evangelists;' in which the main arguments for the Socinian System are brought into a narrow compass, and clearly stated:—'Observations on Part of Daniel's Prophecy;'—and a gleanings of remarks on Mr. Travis's Attempt to revive the exploded Text of 1 John v. 7.

RELIGIOUS.

Art. 58. *An Elegy on the Nature and Glory of the Gospel of Jesus Christ, the Nature and Consequences of Spiritual Blindness, and of Divine Illumination.* By Joseph Bellamy, D.D. New England. 12mo. 1s. 6d. Mathews.

Disputes are endless: this little volume relates to some religious controversies which have prevailed in America. It opposes Antinomian tenets, and is itself Calvinistical. The book will probably be acceptable to some readers, particularly to such as are acquainted with, or interested in, the circumstances of the debate to which it refers. We observe that the writer seems in one place to suppose that virtue and goodness appear odious to a wicked, or, as he terms it, an unregenerate man; as Jesus Christ appeared to the Pharisees,

T H E
MONTHLY REVIEW,

For JUNE, 1787.

ART. I. *The History of Athens politically and philosophically considered, with the View to an Investigation of the immediate Causes of Elevation and of Decline, operative in a free and commercial State.* By William Young, Esq. *. 4to. 15s. Boards. Robson. 1786.

IT has been justly remarked, that different persons, and even the same person at different periods of life, will read the same book with very different kinds and degrees of information, according to the direction of their former inquiries, or the particular object of their present attention. There is so much meaning and truth in this observation when applied to the subject of history, that we can never conclude the instruction contained in its more brilliant pages, how frequently soever they may have been read and commented upon, to be entirely exhausted.

The rise, progress, and decline of the Grecian States, and particularly of Athens, is one of the most fertile topics that can invite the attention of the philosopher; and, notwithstanding all that has hitherto been written concerning them, there is doubtless still room for useful speculation respecting their religion, policy, and manners.

Mr. Young seems to have been very sensible of the value of the Grecian history, as a subject of philosophical discussion; and has industriously brought together many particulars of the Athenian State, instructive both to the statesman and the moralist, and deduced from them many important maxims and observations. He appears to have undertaken and prosecuted his design with manly views and a liberal spirit. But we are sorry to observe two essential defects in the execution; the first, that the materials of the work are not so perspicuously arranged, as to bring into one connected view the several documents of political and moral wisdom; the second, that the philosophical part of the work is almost universally expressed in language which has

* For Mr. Young's former work, entitled, *The Spirit of Athens*, see Rev. vol. lvi.

been stiffened, by laborious composition, into enigmatical obscurity. One good effect of this mode of writing is, that it obliges the reader to think; in return, however, the writer should be careful to repay his reader's pains with a large portion of sterling sense. How far this is done in the present work, a few extracts will shew.

Almost every chapter opens with a train of general reflections, suggested by, or in some sort connected with its subject. From these we shall select the remarks with which Mr. Young introduces his account of the first Persian war:

' Under certain points of view, and in a certain degree, it is a just axiom of Lord Verulam's, *That man is, but what he knows*: the extent then of his knowledge, is that of his excellence, to the attainment of which opportunities must coincide with the capacity thereof; and it is not alone the primary circumstances of birth, the peculiar rareness of the spirits, or quality of their channels, or what else to be ascribed upon by climate, or other natural contingency, that can singly elevate the human character; but a further and more refined combination of influences is requisite; of influences, originating not from the material, but mental world, not from the temperature of soil or air, or even temperament of parents; but from the pre-established order of society, the prescriptive objects of its ingenuity, study, emulation, and esteem.

' The advantages of *country* in a *physical* sense, it will readily be granted, are not alone equivalent to those of *country* under the *political* purport of the word: it yet remains for consideration, how far these may agree? whether the vertical suns, which, according to

seek shelter from the distress of employ, and pain of thought, under torpid submission to a despot.'

The following passage is an apology for the custom of banishing great men by ostracism:

'The subtilty of intellect, or spirit of enterprize, or what else may enter into the composition of those we vulgarly term "great men," are particularly to be guarded against in popular governments: ascendancy of private character may discompose the union, or corrupt the virtue of the people; favour to particular men may beget factions in the state, and social love recoil from the extent of patriotism to the narrow circle of a party; then is it retreated midway to domestic and to self-interest; self-interest in its turn will quickly sway, and the commonwealth be distracted with various and private influences. Even a virtuous man too much distinguished and exalted above his peers, may open this sluice to the ruin of his country: let us draw a character more dangerous, as more fitted for self-elevation; let us delineate the hero of Salamis: his mind was of a sublimate and active spirit, that pervaded, in a momentary course, the past, the present, and the future; and had a command of experience, subtilty, and foresight, for the exigencies of the hour, or for the protraction of policy; quick in thought, and tardy to execute; or dilatory in purpose, and immediate and bold in perpetration, as juncture necessitated, or as season required: no scheme was too deep for his capacity; no enterprize too hardy for his courage; he had not the winning softness, but he had the force of eloquence; his tongue was not persuasive but commanding; its art was the simplicity of truth: when he spoke, it was not a plausibility of address, it was not a specious show of argument, or an appeal to the pathetic, that drew the favour of the assembly; but a something comprehensive, intuitive, prophetic, a something of genius that rivetted the attention, and on the self-diffidence of the hearer raised an uncontrollable command; the minds of the audience were amazed and daunted into acquiescence, even when not argued into conviction; and the artful rhetor forgot his act, and the opinionative were abashed before him! such and like pre-eminence of character was fatal to the commonwealth of Athens: Miltiades prepared the way for Themistocles; Themistocles for Pericles: crouching to the successive ascendancy of their great men, the people were habitually brought to consider their popular state as dependant; and rather to confide their public weal to the abilities of a statesman, than to the wisdom of the constitution: they insensibly deviated from the sound and simple principle of conduct adopted by their forefathers, and to a free progress in the strait road of virtue, preferred a leading string in the maze of politics: they were then often led to injustice, often bewildered in ruinous practices, often betrayed to bloody and useless expeditions; at length inured to subserviency, they were at times the means of glory and power to the ambitious, tools to the crafty, wealth to the avaricious, dangerous to good men, and a subterfuge to the criminal. We shall find other causes co-operate, but much of these evils is imputable to the ascendancy of great men: let not the ostracism be reprobated, for were it not for that weapon, with which the leaders of the people buffeted and depressed each other, the republic of

Athens had not long withstood the meanest pretender to usurpation.'

On the manners of the Athenians, and the state of the republic at the close of the Persian wars, Mr. Young thus writes :

' Considering the commonwealth as instituted by Solon, and as re-established by Clisthenes, it hath been observed that whatever general denomination may have been given to its form of government, undoubtedly the larger mass of the people had but little influence and authority, though they were in possession of general freedom and privileges: opulence, however regulated by agrarian and sumptuary laws, and pretensions of family, however obliterated by general and equal claims under the spirit of the constitution, separated the noble and wealthy few from the many, who, necessitated to seek subsistence from the menial arts, were contented to forego public occupation and consequence; and from the bent and habits of life coincided with the intentions of their legislator to entrust the great functions of state exclusively to those, from whom the exacted qualification of property warranted a more perfect sense of responsibility: nor did this forbearance imply a disregard of the commonwealth, whilst that responsibility was to the people at large.

' At the period we are now arrived at, such moderation could no longer be supposed to distinguish the commonalty, whom the circumstances of the times had approximated to the higher classes (or rather had mingled all classes together), whilst the Persian wars stamped with honour every name inscribed on the trophy of Marathon; and whilst the spoils of Salamis and Plataea devolved hereditary opulence on the family of almost every combatant in those memorable conflicts.

' The riches of the conquerors flowed from the triple source of military prize, of territory, and of captives; and the latter employed in the meaner handicrafts and trades, allowed leisure and disengagement, as well as competence to each citizen; who, buoyed up with national pride, and the elevation of his country, chose to mingle in her councils, with the self-consequence of having fought her battles, and conduced to those victories, which encreasing her empire, encreased the subjects of public business, and importance of employ.

' The work-shop being given up for the assembly, more citizens crowded into action, more individuals became public men, and the state of Athens became more democratic.

' The growing taste of the people for political interference, was flattered and promoted by those leaders, who sought to purchase their favour and applause; the obstacles to popular ambition were removed by successive decrees, annulling ancient distinctions, founded in the old system of landed interest, and in the policy of Solon, who sought to temperate the democracy with institutions suggested by more partial governments. To these causes of change in the constitution of the republic, Plutarch adds that of the long walls built by Cimon to connect the upper city with the Piræus, before separate and fortified apart: " These walls (says he) taking within the common circuit of the city, the residence of the commercial and seafaring populace, they thenceforward more readily mingled in the public assemblies; ever joined, and often originated, the clamour of the day, and

and abetted alternately the designs of a favourite, or furious resentments of the commonalty." The dangers hence to be apprehended were the greater, as whilst Aristides opened the highest offices of state to the claims of the poorest citizen, Ephialtes degraded the dignity of the Areopagus by introducing the custom of frequent appeals from that jurisdiction to the assemblies; and thus enlarged at once their sphere of ambition, of policy, of favour, and of justice. The evil effects of laying so many new powers, and of bringing so much new matter before the commonalty, were not instantaneous, nor enter into the scene of government now before us. New powers are ever at the outset administered with virtue and moderation; a Plebeian consul at Rome, and a Plebeian archon at Athens, on the first admission of their respective pretensions, were in either state uncommon instances of the people's availing themselves of the rights they had been most earnest to attain; nor doth it appear that the ultimate resort of justice was conducted otherwise than with modesty and with rectitude. It is an observation of Isocrates, that in these times, "it was as difficult to make office acceptable to any, as in his time to find a man who did not solicit it." If we may credit the reference of the Greek sophists and orators to this happy period,—what liberty had gained, good government had not lost: its administration was yet firm and consistent, the decrees of the state wise, their execution prompt, and obedience to them so implicit, that it warranted Plato to assert, "that the people were at once masters of, and slaves to the laws;" and this spirit of subordination he places to account of the dangers which menaced them from the stupendous invasion of the Persians, which instilled a sense of union among themselves, of adherence to their institutions, and of acquiescence in their regulations, and in the command of those they entrusted and empowered, as their sole resource of strength adequate to so great occasion. The pride and love of glory, resulting from the consequences of those wars, for a time sustained that spirit which had been the means of success, and made the citizens just and disinterested in the exercise of their republican power, as they had been bold and zealous in asserting their pretensions to it; and in defending it, as well against usurpers within their state, as against foreign invasion.

The effect of public habits on the domestic demeanour of the Athenians would alone afford some grounds of enquiry; but further, the genuine sources of information, respecting the subjects of manners and of morals, lay in the simple theories of the human mind and passions; in the investigation of facts which may be presumed to have an uniform connection therewith, and, finally, in a speculative combination of men and things: or, reverting from consequences to their causes, they are to be searched out in the assumption of taste from the objects of predilection; and in the assumption of social conduct from the effects which we are acquainted with, and which can be presumed to have originated from no other source, than the actual manners of the age. Can we read the sublime tragedies of Æschylus, and particularly that of the *Persæ*, nor suppose them penned in conformity to an enthusiastic spirit of virtue, patriotism, and renown; which dignifying the audience, incited the poet to touch such passions, as

being most general and interesting, as awakening attention, and as ensuring applause? When we read those of Sophocles, who quickly followed the father of the drama, and who flourished too in these times, can we entertain a doubt, that the people who generally attended and were enamoured with such representations, and who bestowed successive gratuities and honours on such writers, were of no frivolous character, but impregnate equally with the taste of poetry, and with the sense of glory; which never accompany mean habits of selfishness, low debauchery, and idle gratification? The pomp of their festivals, bespeak equally the magnificent spirit of the people; and it, from their attention to such subjects beyond other nations, ought else is to be deduced, it is a superstition that drew at least the attention of the citizens still further from dissolute vices and degrading pursuits: nor was this superstition intolerant; but, whilst in its splendor it drew to itself and circulated the articles of commerce, it bore with all the nations and sects which commerce attracted to its *empire* of Athens. We are warranted in affixing to this æra of manners, national pride connected with philanthropy; and in painting the strict republican character, as endowed with the complacent virtues of hospitable intercourse, when we advert to the reception of strangers, and even to the treatment of slaves. The dominion of the seas, and the connections of trade, must have habituated many citizens to foreign excursions; many too, from other countries, became their guests in return; national prejudices were thus broken in upon; the minds of men became more knowing and enlarged; and the people were taught to comprize others, as well as Greeks, within the circle of their benevolence: their very slaves partook of that be-

it rose too high, was beaten down and destroyed;—we might almost be led to consider the Athenian state, in its interior policy and management, as transcending the perfections of united systems, which recluse politicians have imagined in their visionary models of government:—but that we already descry bursting from the sod those seeds of corruption and ruin, which the wealth of Persia so widely disseminated. The accumulated riches of the state, and of its citizens too individually, however, lay not hidden in coffers:—private temperance as yet rejected their abuse; but private thrift threw the superfluities from æconomical management into funds for aggrandisement of the state, or splendor of the city.

Domestic parcimony is no ways incompatible with public magnificence: the citizens of Athens had yet the feelings of patriotism, were yet capable of sympathizing with the glory of the commonwealth, and of sacrificing thereto some portion of more private interests, and more selfish concerns: *their forefathers* loved their country, *they* were proud of it; and pride for a time propped up that fabric which virtue had raised. The first suitors of the fair mistress, Athens, were sentimentally attached to the soul (as Isocrates emphatically terms the spiritual tenor of the political institution); their successors too were yet constant to the fair; but it was a grosser passion for the sensible object, and was no longer displayed by a brave and knight-like assiduity of service, and a subserviency of morals to the pure and correct pattern of the republic, but was shown in a prodigality of ornament and a profusion of wealth, corruptive of, and ruinous to, the very patriot-love that lavished it: for an attachment to sensible objects passes almost with the novelty, and further the mind degenerates into a vicious levity.²

In the passages we have quoted are certainly many just notions and sentiments; but they are frequently buried under a confused heap of words, ill-chosen and awkwardly arranged.

Mr. Young has devoted a chapter to the subject of the state of the arts in Greece, written with the same singular combination of real meaning and obscure language: from this we shall select the following short passage, on the priority (in the order of time) of statuary to painting:

‘At the time when sculpture was at the highest pitch, then painting began to emulate its excellence; much it was to seek without the pale of imitation, but much too it was to borrow from the prior art; colour, and its contingencies of light and shade, it was to seek for in nature, but the precise outline it could more readily copy from the correct, and unvarying models of a Phidias or Alcamenes: from attention to such finished performances, design soon attained a degree of perfection, which no modern work can be supposed to give a just idea of: when Pliny says, that, “*Ambire debet se extremitas, et sic desinere, ut promittat alia post se, ostendatque quæ occultat;*” I confess my eye is but ill satisfied even with the Sistine chapel. Whilst we allow the superiority of design to the ancient painters, let us not extravagantly deal them out every accomplishment of the profession: from the old poets, and from the antiquarians Ælian and Pausanias, and from Lucian and others, I think it may be gathered

that the ancient painters delighted much in single figures, and that their single figures had all the animation which colour and design could produce; but their more crowded pictures seem to have been of a frigid, or of an extravagant turn of composition; they knew not the technical propriety and disposition of planes; nor do they appear to have been well acquainted with *the beauties of effect modulated on the varieties of the aerial medium*: in the picture of the battle of Marathon, besides a very particular delineation of all that passed in that memorable field, the Persian fleet too was descried from afar, and Cinagyrus retaining the vessel with his teeth. Their characters must generally, I think, have been better in the detail, than in the group, and each figure, rather than the picture, have been the object of admiration. Though a passage is cited from Vitruvius, mentioning a scene as old as the times of Æschylus, drawn *apparently* on just principles of optics, and on which Anaxagoras wrote a *treatise*; and though Eupompus (we are expressly told) was of opinion, that a knowledge of geometry was necessary to an exact delineation of the objects in nature; yet cannot I coincide in the idea, that the ancients were masters of a regular and systematic perspective. Particular instances belong rather to the side of exception than of rule; when we are told of one particular scene, I should imagine it to have been singularity which recommended it to notice; when we are told, that one Eupompus was of such or such an opinion; it implies, I think, that the generality were not of that opinion.

Beside the peculiarities and inaccuracies already marked, we must give a few examples of quaintness and oddity of expression. Our Author speaks of "*history having recondite in it*," &c.—"*a*

We wish that we could extend our indulgence to those which are at a greater distance from it; but, though Phœbus is the god of Poetry, as well as Physic, yet it doth not follow that, because he inspires a man with the knowledge of the latter, he must of course bestow on him a genius for the former.

We think it sufficient barely to enumerate the contents of this miscellaneous publication; leaving the reader, who wishes for a better acquaintance with the various subjects treated in it, to seek for satisfaction in the work.

The Duellist; a Fragment; in three Parts: with this significant motto,

But Custom, Tyrant Custom, will have BLOOD.

Miscellaneous Reflections on several Passages in classical and historical Writers, connected with and derived from the Structure of the Body; together with a few Observations on Physioly.

These are mostly insignificant; the Author displays much learning to little purpose.

The Character of Eudoxus; a Dialogue; with the Beauties of the Turkish Spy.—Select passages from that admired work.

Tyrociniū Anatomium; or an Introduction to Anatomy.—This seems to have been the introductory lecture to the Professor's Course of Anatomy.

*An Enquiry into the Structure of the Human Body**, relative to its supposed Influence on the Morals of Mankind.

Determinatio Medica, utrum perutilis sit in salutem viventium, apertio cadaverum morbo extinctorum. A college exercise.

Medicina Politica †; or Reflections on the Art of Physic, as inseparably connected with the Prosperity of a State.

Moral and Medical Dialogues ‡.

Explanatory Remarks on the great Utility of Hospitals for the Sick and Poor.—A letter written to a friend at the time when county hospitals were establishing in several parts of the kingdom.

Alphonso; or the Hermit: a Poem §.

Happiness; an Epistle to a Friend ||.

and educated at Bury school, and afterwards admitted a pensioner of Trinity College, Cambridge, in 1743; after a short residence there, he visited France and Holland, spent some time at Leyden and London, and finished his medical studies at Edinburgh. On his return to Cambridge, in 1748, he obtained the degree of Bachelor of Physic, and was elected Professor of Anatomy in 1753. In 1754 he was created Doctor of Physic. In 1779 he was appointed Deputy Regius Professor of Physic; and in 1783, Professor of Medicine in Downing College. He died Oct. 1, 1785.

* See Review, vol. xxxi. p. 335.

† See Review, vol. xxxiv.

p. 75.

‡ Review, vol. xli. p. 355.

§ For our account of this poem, see Review, vol. xlviii. p. 159.

|| Review, vol. xxx. p. 324.

Messiah; a Sacred Poem.

A specimen of the Doctor's orthodoxy and poetry (and never were two things better matched!—Dr. Priestley would say) shall conclude the present Article:

‘ IN NAZARETH, a town of mean report,
Where pomp and splendor never kept their court,
There liv'd an humble maid, to fame unknown,
Tho' her descent she trac'd from Judah's throne;
Betroth'd of late, so Providence decreed,
To Joseph, also sprung from David's seed:
While yet apart each led a blameless life,
The plighted husband, and the virgin wife,
One morn, as wrapt in holy thought profound
She mus'd, uncommon splendor shone around,
A form angelic to her sight appears,
Gabriel, whose words thus dissipate her fears:
“ Blest Mary, hail! for God himself is thine,
“ And thou, above thy sex, ordain'd to shine:
“ O highly favour'd! confidently raise
“ Thy soul to rapture, and thy voice to praise;
“ For know, from thee the Son of God shall spring,
“ The PRINCE of PEACE, and Judah's promis'd King,
“ Destin'd the throne of David to ascend,
“ Whose universal empire knows no end.”
When Mary, long with admiration dumb,
“ How can this blessing to a virgin come?”
To whom the angel—“ By no common way.

ART. III. *The American Philosophical Transactions*, concluded: See our last, p. 393.

NAVIGATION, &c.

A Description of a Machine for measuring a Ship's Way through the Sea. By F. Hopkinson, Esq.

SEVERAL attempts have been made to improve the method of measuring the velocity of a ship under sail, but without success. The machine here described is an ingenious invention, yet we think it not easily reducible to practice. It will, no doubt, greatly impede the ship's way; and on that account it seems objectionable.

As it would be difficult to give a satisfactory idea of this invention, without the assistance of the *plates*, we must refer the curious reader to the article at large.

An easy and accurate Method of finding a true Meridian Line, and thence the Variation of the Compass. By Robert Patterson.

This method is by observing the azimuth of the Polar Star. The Author has added a table of the Pole Star's azimuth for every 20 minutes of its diurnal motion, which greatly facilitates the method.

On an improved Sea Compass. By Bernard Romans.

The intention of this improvement is to overcome the motion of the card, occasioned by the violent pitching of the ship; experience and practice must determine whether the construction here described will answer the proposed end.

Sundry Maritime Observations. By Benj. Franklin.

This paper contains a collection of remarks on different subjects, but especially those relative to shipping and navigation.

The first subject here treated, is the position and form of sails, —a subject of no very easy investigation. Our Author begins with a censure of those mathematicians who have, in their calculations for finding the form of a solid of the least resistance, considered a ship as a body moving through one fluid only, namely, the water; and have given little attention to the circumstance of her moving through another fluid, the air. 'I waver, at present,' says the Doctor, 'the consideration of those different degrees of resistance given by the air to that part of the hull which is above the water, and confine myself to that given to the sails.' We had at first some difficulty to comprehend how a sail, which is impelled by the force of the wind, could also be resisted by it; but the difficulty lies only in the terms which our Author uses. A sail receiving the wind in a direction perpendicular to its plane is impelled by the whole force of the wind; but a sail receiving the wind obliquely is impelled by a force which is to the whole force of the wind, as the sine of the sail's obliquity to the direction of the wind is

to radius: now the difference of these forces constitutes what our Author calls the resistance of the air against the sails. His method of overcoming it, is to divide the sail into a number of smaller ones; this part of the present inquiry wants the support of mathematical demonstration; it is indeed illustrated by some experiments on the vanes of a smoke jack; but the circular motion of the vanes of a smoke jack being different from the rectilineal motion of a ship's sail, the illustration loses much of its force.

The second remark of our Author is on the breaking of the cable in weighing anchor during a brisk gale, or while there is a considerable swell on the water. When this misfortune happens, the cable generally breaks at the hawse hole; on which account he recommends a large pulley, or wheel, to be fixed there, round which the cable being gradually and equally stretched, would be better able to bear the many jerks and strains to which it is subject.

The Doctor next turns his thoughts to the consideration of leaks. He thinks that the danger of a ship sinking, in consequence of having sprung a leak, is not so great as is generally imagined; and that ships are often abandoned by their crews, without sufficient cause.

Oversetting, another cause of the loss of a ship, next engages our Author's attention. Here the present form of the hull is censured, which the Doctor says, 'seems as if calculated ex-

should she, in that distance, meet with a lee shore, she may be lost.' To prevent this driving to leeward in deep water, our ingenious and inventive Author recommends the use of a swimming anchor, which he describes and illustrates with several engravings. It is made of canvas, and formed on almost the same principles as a paper kite, and is used in the same manner in water as a kite in the air, only with this difference, that the swimming canvas anchor descends in the water, as the other rises in the air; this instrument, thrown out at the ship's head, will undoubtedly keep the ship with her head to the wind, and by resisting every tug, it will prevent her driving so fast as she might do, were her broad side exposed to the weather and nothing to hold her back.

Vessels are sometimes retarded and sometimes forwarded in their voyages by currents at sea, which are often not perceived. This subject engages much of our Author's attention. He describes in a particular manner the current in the Atlantic, called the *Gulph-stream*, and gives a chart of that ocean, with the gulph-stream engraved on it; he has also annexed directions for crossing the Atlantic so as to avoid falling in with this current. A true philosopher does not content himself with the bare observation of a phenomenon;—he investigates the cause of it. Accordingly, we find Dr. Franklin pointing out, with great sagacity, the several circumstances which co-operate toward producing this very extraordinary current.

The paper before us, which concludes with a journal of several voyages made by our Author across the Atlantic, is a very valuable collection of useful remarks. We do not remember to have often seen so much good information in so small a compass, and while we admire it for the utility of the doctrine it contains, we are no less struck with the view it affords us of the inventive genius of its Author.

MISCELLANEOUS PAPERS.

On the Causes and Cure of Smoky Chimnies. By Benjamin Franklin, LL. D. &c.

After a brief consideration of the nature of smoke, and the manner of its ascent in a chimney, our Author proceeds to enumerate the several causes which impede the passage upward. These, being wholly different from each other, require different remedies, and are separately treated.

We are sorry that it is not in our power to lay the particulars of this useful and ingenious paper before our Readers. Any abridgment of it would be defective for want of the plates, which illustrate the principles of the theory and practice here recommended.

As a smoky house is a most disagreeable domestic circumstance, such methods of its prevention and cure, as these before us, that are founded on rational and philosophical principles, cannot be
unacceptable

unacceptable to the Public.—Why hath Mr. Whitehurst so long withheld from us his promised publication on this subject?

Description of a new Stove for burning Pit-coal, and consuming all its Smoke. By B. Franklin.

For the description of this stove we must refer our Readers to the book itself, since any account of it without the engravings would be almost unintelligible.

The advantages of this ingenious contrivance are many and great:—the chimney never grows foul, nor needs sweeping; for as no smoke enters it, no soot can be formed in it:—the air heated by common fires instantly quits the room, and goes up the chimney with the smoke; but in this stove, it is obliged to descend in flame, and pass through long, winding, horizontal passages, communicating its heat to every part of the room, and thereby preserving an equal warmth throughout the whole:—but the most considerable advantage is the vast saving of coals, which, in a country where fuel is dear, is a very material object.

Letter to Dr. Franklin, on Smoky Chimnies. By Dr. Ruston.

The method of preventing smoky chimnies, here recommended, is founded on ascertaining the proportion between the flue or size of the chimney, and the tightness of the room.

On preserving Parsnips by drying. By the Rev. Jeremy Belknap.

The parsnip is universally allowed to be a most useful root, especially in cold countries, for it will endure the severest frost, and may be taken out of the ground in the spring, as fresh and as sweet as in the autumn. Mr. Belknap has here related another excellent property that he has discovered in this vegetable, viz. that it may be preserved, by drying, to any length of time. ‘It never occurred to me,’ says he, ‘till this winter, when one of my neighbours put into my hands a substance, which had the appearance of a piece of buck’s horn. This was part of a parsnip, which had been drawn out of the ground last April, and had lain neglected in a dry closet for ten months. It was so hard as to require considerable strength to force a knife through it cross-wise; but being soaked in warm water, for about an hour, became tender, and as sweet to the taste as if it had been fresh drawn from the ground.’

This is a valuable discovery, and may suggest a method of preserving to pleasant and wholesome a vegetable for the use of seamen in long voyages, or the accommodation of others, who have not the opportunities of procuring a supply of fresh vegetable food.

An improved Method of quilling an Harpsichord. By F. Hopkinson, Esq.

The quills, in the common mode of applying them, do not retain their elasticity for any length of time, but require frequent repairs;

repairs; they are also very apt to break, close to their insertion into the tongue; for, since they are too short to yield and act properly as a spring, they bend only at the place where they issue out from the tongue, and work backward and forward as on a hinge. To remedy these defects, Mr. Hopkinson has substituted leather and wooden pins, which are acted on by wire springs, fixed on the back of the tongues. The construction of these can only be understood from the figures; they seem well adapted to obtain the desired end, and our Author says, 'they produce a body or quantity of sound with a purity of tone much resembling the diapason stop of an organ.'

Mr. Hopkinson has added some curious remarks on the tuning of harpsichords; and given some plain directions that much facilitate the business.

Memoir on the Discovery of America. By Mr. Otto.

Mr. Otto has endeavoured to collect, from a number of German and Spanish historians, such arguments as he thinks are sufficient to support the opinion that Martin Behem, or Behe-nira, discovered the continent of America before Columbus.

* * As the first volume of the Philadelphia Transactions hath been long out of print, and not to be procured at any rate in England, it may be acceptable information to many of our Readers, to learn that a new edition of that volume will be given, in the course of the present year.

ART. IV. *A new literal Translation, from the Original, of the Apostle Paul's First and Second Epistles to the Thessalonians*: with a Commentary and Notes. By James Macknight, D. D. one of the Ministers of Edinburgh, and Author of a Harmony of the Gospels, &c. 4to. 7s. 6d. Boards. Printed for the Author, and sold by Robinsons, Cadell, &c.

IT is a circumstance which we have remarked with some surprise, that, among the great variety of valuable publications which North Britain has produced, within the present century, in almost every other branch of learning, so very few works, of any distinction, have appeared from this quarter, in the walk of biblical criticism. Leaving our Readers to amuse themselves with inquiring into the causes of this singular fact, we are happy to have it in our power, again to bring forward to public notice, as an exception to this general remark, the respectable name of Dr. Macknight. The learned world has long ago ranked him in the class of judicious and able scripture critics, on account of his *Harmony of the Gospels*, published in the year 1756; a work to which we had, at that time, the satisfaction of giving our suffrage of approbation, in concurrence with the public voice *.

Rev. vol. xiv. p. 37.

From

From the present publication we learn, that Dr. Macknight has been, for many years past, pursuing the same track of study, and has written a work, concerning which the Author's well known abilities will lead the Public to form considerable expectations—*A literal Translation of all the Apostolic Epistles, with Commentaries, Notes, and Essays*. Of this work, the volume now before us is an ample specimen.

In the *Translation*, Dr. Macknight's chief object appears to have been, to make his version as exact a copy of the original as the nature of the two languages would permit. He has preserved, as nearly as possible, the original order of the words; and in those elliptical expressions where words must necessarily be supplied to make out the sense, he has, for the most part, taken these words, either from the clause which goes before, or from that which follows, whence his translation is at once more literal and perspicuous than the common version. Where any doubt remained concerning the translation of a passage, the Author has subjoined the reasons of his choice in the notes. He very justly remarks, by way of apology for the necessary want of elegance in a literal version, that a free translation is in reality a paraphrase, and therefore can never have that authority in determining matters of faith and practice, which a translation of the Scriptures ought to have.

Opposite to the translation, in a separate column, the Doctor gives a *Commentary*, or explication of the text, in which the words of the translation are inserted, and in which the text is interpreted, by supplying from the context the particulars necessary for shewing the scope and connection of the passage.

Under the translation and commentary, *notes* are placed, in which the translation, where it was judged necessary, is supported, by comparing it with the manner in which the same word or phrase is used in other passages of Scripture, and in the best Greek authors, or from other considerations. In these notes, the text is also occasionally illustrated by an account of the manners and customs alluded to by the sacred writers, and pertinent practical reflections are sometimes suggested.

To give the reader a clear idea of the method of each Epistle, and the connection of its several parts, the Author has prefixed a *View and Illustration* of the principal matters treated of in each chapter. A *Preface* is also given to each Epistle, in which are considered at large the circumstances that gave occasion to the Epistle, the character of the persons referred to, the time and place at which it was written, and other particulars. Beside this, the work is enriched with *Essays*, wherein the Author gives his view of points of Christian faith deducible from the text, or treats of other subjects nearly connected with the Christian revelation. By thus judiciously detaching the controversial part

of the work from the Commentary and Notes, Dr. Macknight, notwithstanding his bias toward the orthodox system, has adapted his performance to general use.

The more particular examination of the merits of this publication, we shall postpone till the whole comes under our inspection. In the mean time, we must express our entire approbation of the undertaking, which no one, who is aware of the difficulties that, after all the labours of commentators, still attend the explanation of the Epistles, can think unnecessary: we must also add, that the specimen here given of the Author's learning and judgment assures us, that the whole work will be executed in a manner, which will render it acceptable to all who are desirous of understanding the Apostolical writings.

ART. V. *A System of Divinity*, in a Course of Sermons, on the Being, Nature, and Attributes of God; on some of the most important Articles of the Christian Religion, in Connection; and on the several Virtues and Vices of Mankind. By the Rev. William Davy, A. B. of Moretonhampstead, Devon. 12mo. 6 Vols. 11. 1s. sewed. Exeter printed, and sold by Wilkie in London. 1786.

"*SPARSA coegi*," Mr. Davy says, in the title-page; signifying, by this motto, the nature of his work, and offering some reason or apology for the attempt. He has collected materials, which were scattered in a number of different volumes; and he presents them to the Public under a proper modification and arrangement. Selection, in this way, has not been uncommon in the present age, and it must be acknowledged that such compilations, especially when conducted with judgment and ability, have proved acceptable, and may have been found useful. Sermons, however, we apprehend, are compositions which will as little admit of this sort of transmutation as most kinds of literature that can be mentioned. There is great danger, even on similar subjects, of bringing together materials of an heterogeneous nature, which no labour or art can consolidate into any proper or consistent union: yet attempts of this kind have been made in our time with a greater degree of success, than could, perhaps, have been expected.

Our present Editor professes that "his chief aim is, to represent the fundamentals of our religion the same by his explication, as they had always been represented to be by others the most judicious expositors, whom therefore he hath made his teachers, being in no way ambitious to say new things, but only carefully to enforce, in a more useful way, old truths, and to bring together, in one body, the detached works of the best authors; that what hath hitherto been the entertainment of a few only,

REV. June, 1787.

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might be set forth for the benefit of the world at large; and every one be supplied with a system of practical divinity, in every way suited to the advancement of family devotion.' Farther, he expresses his hope, 'that a compilation, made from the best sense of different authors on the same subjects, properly connected, with improvements, might be more serviceable than the confined sense of one author only.'

The subjects of these discourses, as well as the discourses themselves, seem to be judiciously chosen. The reader might expect from the word *System*, somewhat merely conformable to creeds and articles of faith. But our Editor does not pursue this method; he rather directs his aim to what is really important and beneficial to mankind. On looking over the volumes, we observe many good and useful sermons: and most of them are very *short*; a circumstance which, we doubt not, will peculiarly recommend them to various readers, and hearers,—especially the *younger* ones. There is, no doubt, some inequality; and in a few instances, the scattered passages, when brought together, may not, perhaps, unite with all the facility that might be wished; yet on the whole, the reader will find this to be a practical, and we think, acceptable collection. In one or two places, the Editor seems to appeal to '*Mother Church*;' but in the general strain of the discourses, he does not, though a Trinitarian, appear greatly solicitous about *her* articles and notions. We observe a discourse on John, vi. 53, &c. *On eating the flesh, and drinking the blood of Christ*, in which this passage is applied to the Lord's Supper. Now, as all persons must acknowledge such application to be at least dubious, and as the more intelligent will easily be convinced that no such reference was designed,—we are persuaded that this judicious compiler would not, on farther consideration, have admitted such a sense of the passage into his collection; because it tends to favour those ignorant, superstitious, and false notions on the subject, which it is the duty of wise and good men to discountenance.

Mr. Davy does not mention the names of those authors to whom he had recourse for his materials, in compiling these volumes; but we think they should have been specified, as such information might have afforded considerable gratification to his readers.—For this omission, however, he has offered some apology in his Preface; to which we refer.—To the work is prefixed a respectable list of subscribers, chiefly among the clergy.

ART. VI. *A Collection of Theological Tracts.* By Richard Watson, D.D. F.R.S. Lord Bishop of Landaff, and Reg. Prof. of Divinity in the University of Cambridge. Large 8vo. 6 Volumes. 1l. 11s. 6d. sewed. Cambridge printed, sold in London by Evans. 1785.

THE intention of the learned and pious Bishop, in regard to the present publication, is 'to afford young persons of every denomination, but especially students in the Universities, and the younger clergy, an easy opportunity of becoming better acquainted with the grounds and principles of the Christian religion than there is reason to apprehend many of them at present are.' How far the present collection is likely to answer the laudable views of its benevolent publisher, our judicious readers, who are conversant with our best and most rational writers in theology, &c. will easily perceive, from a recital of the tracts, and books of acknowledged worth, that compose these volumes.

The Preface, which breathes the true spirit of Christian benevolence, and abounds with a variety of liberal sentiments, does the highest honour to its Author. The following extracts will sufficiently confirm our opinion :

'If any thing can revive a sense of religion in the higher classes of life ; preserve what still remains of it among men of middling fortune ; and bring back to decency of manners and the fear of God the lowest of the people ; it must be—the zeal of the clergy. But zeal, in order to produce its proper effect, must be founded in knowledge : it will otherwise (where, from some peculiar temperament of body or mind, it happens to exist at all) be unsteady in its operation ; it will be counteracted by the prejudices of the world, the suggestions of self-interest, the importunities of indolent habits ; or it will be tainted by fanaticism, and instead of producing in every individual sober thoughts of his Christian duty, it will hurry into dangerous errors the ignorant and unthinking, and excite the abhorrence or derision of men of sense. I have, therefore, in selecting the works which compose this publication, not so much attended to the discussion of particular doctrines, as to the general arguments which are best adapted to produce in the clergy, and in others who will consider them, a well grounded persuasion that Christianity is not a *cunningly devised fable*, but *the power of God unto salvation to every one that believeth*.

'A young man destined to the church, who thinks that he has completed his education as soon as he has taken his first degree in arts, and quitted the walls of his college, is under a very great mistake. His memory may have been stocked with a great abundance of classical knowledge ; his mind may have been expanded by a general acquaintance with the several branches of natural philosophy ; his reasoning faculties may have been strengthened by mathematical researches ; the limits of his understanding may have been in some degree ascertained by the study of natural religion ; in a word, he may have been admirably fitted to become a divine ; but if, after

this preparation, he stops short, giving himself up to rural amusements, mis-spending his time in idle avocations, blunting his faculties by sensual indulgencies, indolently or arrogantly acquiescing in the knowledge he has acquired, he will never be one.*

His Lordship recommends not only to students designed for the church, but also to young men of rank and fortune, the practice of setting apart some portion of their time for religious inquiries, and after enforcing with the greatest earnestness and sincerity the necessity, and shewing the advantages, of such a practice, he observes, that,

* Our mode of education, as to religious knowledge, is very defective; the child is instructed in its catechism before it is able to comprehend its meaning, and that is usually all the domestic instruction which it ever receives. But whatever may be the negligence of parents in teaching their children Christianity, or how forcibly soever the maxims and customs of the world may conspire in confirming men in inidelity, it is the duty of those to whom the education of youth is entrusted not to despair; their diligence will have its use; it will prevent a bad matter from becoming worse; and, if this *perfection of preaching*, into which I have been betrayed on this occasion, has but the effect of making even one young man of fortune examine into the truth of the Christian religion, who would not otherwise have done it, I shall not repent the having been *instant in season*.—

* In recommending this collection to the careful perusal of the younger clergy, I would not be understood to vouch for the truth of every opinion which is contained in it; by no means; there is no

of every sect, ought to learn from its perusal, is—Moderation. Want of genuine moderation towards those who differ from us in religious opinions, seems to be the most unaccountable thing in the world. Every man, who has any religion at all, feels within himself a stronger motive to judge right than you can possibly suggest to him; and if he judges wrong, what is that to you? To his own master he standeth or falleth; his wrong judgment may affect his own salvation, it cannot affect your's; for, in the words of *Tertullian*—*nec alii obest aut prodest alterius religio*; this you must admit, unless you think it your duty to instruct him; but instruction may be given with moderation, and, considering that the Bible is as open to him as it is to you, you ought not to be over-certain that it is your duty to press your instruction upon him; for what is, ordinarily speaking, your instruction, but an attempt to bring him over to your opinion? This principle should be received with great caution, or it may do much mischief; for it is on this principle that the Roman Catholics light up the fires of the inquisition, and compass sea and land to make a profelyte—a profelyte! to what we Protestants believe to be the delusion of Satan, the very canker of Christianity, the grand apostacy from the Gospel foretold by *St. Paul*. The Catholics, however, in this point act consistently; for believing in the infallibility of their church, they have a plea for their zeal in bringing every one within its pale; which can never be urged by Protestants, with any shadow of justice and propriety.'—

* Rash expositors of points of doubtful disputation; intolerant fabricators of metaphysical creeds and incongruous systems of theology!—Do you undertake to measure the extent of any man's understanding except your own; to estimate the strength and origin of his habits of thinking; to appreciate his merit or demerit in the use of the talent which God has given him; so as unerringly to pronounce that the belief of this or that doctrine is necessary to his salvation?

After reasoning thus through several large and well-filled pages, his Lordship adds,

* Some one will think that I here speak too freely, and accuse me, probably, as an encourager of sceptical and latitudinarian principles.—What! shall the church of Christ never be freed from the narrow-minded contentions of bigots; from the insults of men who know not what spirit they are of, when they would stint the Omnipotent in the exercise of his mercy, and bar the doors of heaven against every sect but their own?

We shall take leave of this excellent Preface, by quoting the two following paragraphs:

* This intolerant spirit has abated much of its violence in the course of this century amongst ourselves; we pray to God that it may be utterly extinguished in every part of Christendom, and that the true spirit of Christianity, which is the spirit of meekness, peace, and love, may be introduced in its stead. If different men in carefully and conscientiously examining the Scriptures should arrive at different conclusions, even on points of the last importance; we trust that God, who alone knows what every man is capable of, will be merciful to him that is in error.—If any one thinks differently on the subject, I will have no contention with him; for I feel no disposition to
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profelyte others to any opinion of mine : esteeming it a duty to speak what I think, I have no scruple in doing that ; but to do more, is to affect a tyranny over other men's minds ; it is to encounter not only the reason, but the passions, the prejudices, and the interests of mankind ; it is to engage in a conflict in which Christian charity seldom escapes unhurt on either side.

'The books and tracts I have here printed are all of them so well known, that there is little need to give a long account of any of them. I have chosen them out of a great variety which suggested themselves to my mind, but I have no expectation that every one should be pleased with the choice which I have made. I once knew a divine of the church of England, of great eminence in it, and deservedly esteemed a good scholar, who having accidentally taken up, in a friend's apartment, a book written by a Dissenter, hastily laid it down again, declaring, that "he never read dissenting divinity." I ought to apologize to men of this gentleman's opinion, for having made so much use of the works of the Dissenters in this collection ; but the truth is, I did not at all consider the quarter from whence the matter was taken, but whether it was good, and suited to my purpose ; it was a circumstance of utter indifference to me, whether it was of *Paul*, or *Apelles*, or *Cephas*, provided it was of *Christ*.'

The first volume contains, I. *A Scheme of Scripture Divinity*. By J. Taylor, D. D. of this performance we gave an account in our Review, vol. xxvii. p. 254. II. *Reflections on the Books of the Holy Scripture to establish the Truth of the Christian Religion*. By P. Allix. The Author of this work was a French refugee, of

Christian Revelation. By Sam. Clarke, D.D. III. *A Discourse on Prophecy*; taken from a volume of Sermons by John Smith of Queen's College, Cambridge, published in 1656. IV. *An Essay on the Teaching and Witness of the Holy Spirit*; taken from Lord Barrington's *Miscellanea Sacra*. V. *An Essay on Inspiration*; from Dr. Benson's Paraphrase and Notes on St. Paul's Epistles. VI. *An Essay on the Unity of Sense, &c.* from the same.

The fifth volume contains, I. *The Truth of the Christian Religion.* By David Hartley, A.M. II. *The Truth of the Christian Religion.* By Joseph Addison, Esq. III. *An Argument for the Truth of the Christian Religion.* By Dr. Lardner. This is the third chapter of the first volume of *Jewish and Heathen Testimonies of the Truth of the Christian Religion*, for an account of which see our Rev. vol. xxxii. p. 1. IV. *All the Actions recorded in the Gospel are probable*; taken from Macknight's *Gospel History*, of which see an account in our Rev. vol. xxx. p. 190. V. *An Argument for the Truth of the Christian Religion*, from the same. VI. *An Essay on the Man of Sin*, from Benson's Paraphrase on the Epistles. VII. *Observations on the Evidence of Christ's Resurrection.* By Gilbert West.

The sixth contains, I. *Eight Charges delivered to the Clergy of the Diocese of Oxford.* By Tho. Secker, Archbishop of Canterbury. Of this work we gave an account in our Review, vol. xli. p. 316. II. *A Treatise on the Causes of the present Corruption of Christians.* By J. F. Osterwald. III. *The Design of Christianity.* By Ed. Fowler, D.D. Bishop of Gloucester.—In the Appendix we have a considerable catalogue of the most approved books on theological subjects. The intention of it is to point out to the young divine such writings as are more essentially necessary for his perusal, or for occasional consultation. His Lordship, apologizing for the recommendation of books that contain doctrines opposite to the church of England, says,

‘ I am sensible that I have omitted in this catalogue the mention of many books, which other men would have introduced into it; but so I should have done, though I had made it twice as long as it is; and yet it is so copious, that, I believe, there are few subjects in divinity, on which the student may not find sufficient information, by consulting some or other of the authors here enumerated. It is probable too, that some may find fault with me for having introduced books which they would have omitted; I mean those books especially, which maintain doctrines opposite to the Articles of the Church of England. But I intreat them to consider, whether we were not members of the *Church of Christ*, before we were members of the *Church of England*; and again and again to reflect, whether we can promote the interests of the Church of Christ, by stifling the arguments of those who think, that as the Church of *Jerusalem*, *Alexandria*, *Antioch*, and *Rome* have erred, so also the Church of *England* hath erred, not only in their living and manner of ceremonies,

but also in matters of faith. If in this point they think amiss, their arguments will be overthrown and produce no effect; but if they think rightly, God grant that they may produce their proper effect—the prevalence of Gospel truth,—and whether they think rightly or amiss, can never be so clearly known, as by encouraging them, on the most liberal principles, to publish to the world the result of their critical inquiries into the meaning of Scripture language.

Such is the publication with which his Lordship hath obliged the young divines. He hath afforded, in a moderate compass, and at a small price, a collection of theological writings, which ought to be well known by every student in divinity. The scarcity of the originals, and the circumstance that many of them are only parts of large and expensive works, were often the means of rendering these valuable productions totally inaccessible by the persons who of all others had the greatest occasion to peruse them. These impediments are now removed, and we sincerely congratulate the Public, as well as the student in divinity, that a benevolent Prelate hath not thought the office he hath undertaken derogatory to his dignity. His intention will be doubly answered, for he hath not only by this publication rendered these valuable tracts accessible, but by his recommendation of them he hath extended their circulation, and enforced their perusal.

ART. VII. *Asiatic Miscellany, N^o II.* For the Account of N^o I. see our last Month's Review, p. 423.

Art. 1. *Mujnoon, or the distracted Lover. A Tale. In Imitation of Jovini.* By Capt. William Kirkpatrick.

THIS tale may have some merit, as an *Imitation of Jovini*; but the expression "More sinn'd against than sinning," taken from an English poet, should not have been put into the mouth of a citizen of Baghdad:—it is, however, marked with quotation commas.

Art. 2. *The History of the World continued,*

Contains short accounts of the prophets Seth, Enos, Canan, Mahalaleel, Jared, Enoch; of the beginning of idolatry among the sons of Adam; of the prophet Noah, of Ham, Shem, Heber, Shedad, and Shadad; of the tribe of Simud, and the mission of the prophet Saleh.

Art. 3. *The Voyages and Travels of Caesar Fredericke, Merchant of Venice, into the East Indies, and beyond the Indies.* Translated from the Italian by M. Thomas Hickocke, and printed in London, in the Year 1598.

Though this extract may be curious in itself, and though the intelligence it contains may be of importance to him who wishes

to compare the state of manners in different ages, and to trace the changes which European commerce and policy have, in the space of two centuries, gradually introduced into the East; yet we venture to pronounce, that to the mere English reader, the perusal of it will afford little gratification. Indeed, he must be endued with more than common patience, who, without any particular object in view, can toil through descriptions, which in themselves contain little to invite or amuse curiosity; and which are rendered still more disgusting by the harshness of an uncouth and antiquated dialect.

Art. 4. *Hymn to Serefwaty.*

In the system of Hindoo mythology the Goddesses are uniformly represented as the subordinate powers of their respective Lords.—Thus Serefwaty, whose husband is the Creator Brehma, possesses the powers of imagination and invention, which may justly be deemed creative. She is therefore adored, as the patroness of the fine arts, especially of Music and Rhetoric; as the inventress of the Sanscrit language, and of the sciences, which writing perpetuates; so that her attributes correspond with those of *Minerva Musica* in Greece and Italy, who invented the flute, and presided over literature. Under this character, she is addressed in the following Ode, and particularly as the Goddess of Harmony; since the Indians usually paint her with a musical instrument in her hand: the seven notes, an artful combination of which constitutes music, and variously affects the passions, are feigned to be her earliest production.

The Author's name is not mentioned: but, if we are not mistaken in our conjecture, it is the work of the same elegant pen with the Hymns to Camdeo and Narayena. It is however liable to the same objection with them; the frequent recurrence of Indian names, and allusions to Indian mythology, however harmonious, and however beautiful they may be to the Orientalist, certainly have a tendency to lessen the general effect. The influence of music on the passions, as well as the passions themselves, are very elegantly and poetically described in the 2d stanza, which, together with the first, we shall therefore transcribe:

‘ Sweet grace of BREHMA’s bed!
Thou, when thy glorious lord
Bade airy nothing breathe and bless his pow’r,
Sat’st with illumin’d head,
And, in sublime accord,
Sev’n sprightly Notes, to hail th’auspicious hour,
Led’st from their secret bow’r:
They drank the air, they came
With many a sparkling glance,
And knit the mazy dance,
Like yon bright orbs, that gird the solar flame,

Now parted, now combin'd,
Clear as thy speech, and various as thy mind.

‘ Young passions at the sound
In shadowy forms arose,
O'er hearts, yet uncreated, sure to reign;
Joy, that o'erleaps all bound,
Grief, that in silence grows,
Hope, that with honey blends the cup of pain,
Pale Fear, and stern Disdain,
Grim Wrath's avenging band,
Love, nurs'd in dimple smooth,
That ev'ry pang can soothe;
But, when soft Pity her meek trembling hand
Stretch'd, like a new-born girl,
Each sigh was music, and each tear a pearl.’

Art. 5. *The enchanted Fruit; or the Hindoo Wife.* An antediluvian Tale. Written in the Province of Bahar.

We have already allotted so much room to the Asiatic Miscellany, that we are obliged to dismiss the present article with this recommendation only, viz. that we ascribe it (whether justly or not, time perhaps will decide) to Sir William Jones. It is too long to admit of analysis, and too elegant to be exhibited in partial quotations. Let those who have a taste for delicacy, as well as sprightliness and vivacity, gather the fruit for themselves.

Art. 6. *A short Account of the Marratta State.* Written in Persian, by a Munshi, that accompanied Colonel Upton on his Embassy to Poona. Translated by Wm. Chambers, Esq.

The title of this article is sufficient to recommend it to the attention of our Readers. It describes the present situation of a people, who have lately been the formidable enemies of this country, and at a time, when Indian affairs are an object of general curiosity, will, no doubt, be perused with avidity. We have only time to extract the following particulars concerning Ragonauth Row.

‘ RAGONAUTH Row (who is commonly called Raghobah) is a chieftain of great eminence, and the only survivor of note in the family of Baujee Row. He formerly signalized himself by very considerable military achievements; for it was he that wrested the half of Guzerat from the hand of Daumaujee Kayekvaur, and that afforded such important assistance to the Navaub Gauzy ud Deen Khan in the war with the Jauts, in the time of Ahmed Shah. It was he, too, that marched at the head of 100,000 horse against the son of the Abdaulee Shaw, drove him from Lahore, and planted the Marratta standards as far as the shore of the Attock. The Abdaulee Shaw was then engaged in a war on the side of Khorasan; but the year following he entered Hindostan with a large army to chastise the Marrattas, at a time when the Navaub Gauzy ud Deen Khan was in the country of the Jauts, and under their protection. On receiving news of this event, the Paishwah, Baulaujee Pundet, told his son,

son, Ragonauth Row *, that he expected he would take upon him the charge of this expedition also against the Abdaulees; to which Ragonauth Row replied, that he was not averse to it if he would grant him a supply of twenty † lack of rupees for the pay of his troops. But his cousin Sadashevah, being present, observed that the Marrattas were a privileged people; that wherever they went, the country and its revenues might be considered as their own; and then asked Ragonauth Row what grounds he had for so extraordinary a demand? To this Ragonauth replied by making him an offer of the commission, which Sadashevah Row accepted; and having taken the command of an army of 90,000 horse, he first moved with this force against Salaubet Jeng, the brother of the present Navaub Nizam Aly Khan. But that Prince having been reduced to great straits since the death of the late Navaub Nasir Jeng, had but a small body of horse to oppose to them; and having been surrounded by the Marrattas on all sides, he was obliged to give up to them the forts of Burhaunpoor and Asfair, with a country of sixty-five lack of rupees *per annum*, besides considerable sums of ready money. Thus enriched, Sadashevah Row took his way towards Hindostan ‡; and on his arrival in the neighbourhood of Dehly, laid claim § to the empire and the throne; but his pride was offensive to the Most High, by whose providence it happened that he was, in a short time, hemmed in between two formidable armies, that of the Abdaulee Shaw attacking him in front, and that of the Navaub Shujaa ud Dowlah and the Rohillas falling at the same time upon his rear. Here ensued that famous battle, of which those who were eye-witnesses report that it was the greatest ever fought in Hindostan: for the Marrattas being beset with enemies in front and rear, saw no possibility of flight, and therefore resolved to sell their lives as dear as they could. Eighty Marratta chiefs, that rode on elephants, were killed on the spot; but concerning Sadashevah Row himself, there are different accounts, some asserting that he was killed in the engagement, and others as confidently affirming that he escaped alone from the field of battle; and that having reached Poonah, disguised as a private soldier, he waited privately on Baulaujee Row, who, in wrath for what had happened, ordered him secretly to prison in the Fort Poorenhur; and there, say they, he lives to this day: and yet it is pretended that this is so carefully concealed, that Parabatty Bauee, his wife, who is still living at Poonah, and even bears a part in the councils of the Marratta chiefs, knows nothing of the matter; which surely gives this story a great air of improbability; for how can it be credited that so considerable a man should thus be shut up in prison, and the circumstances not transpire?

* After these events, Malhâr Row marched to the side of Hindostan, and fixed his quarters a long time at Kaulpee, whence he afterwards moved to Korajehanabad, to succour Shujaa ud Dowlah; but General Carnac engaged him there, and gave him a total de-

* "His brother," it should be. † Others say "sixty lack."

‡ Meaning from the Decan to Hindostan proper.

§ He did not pretend to sit on the throne himself, but set up Javân-bachi.

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fest. Malhâr Row is since dead, and has been succeeded by his son, Tokkojee Holker, and his wife, Ahaleeah Bauee, in possession of the Soobah of Endour, which was his jageer. They have 50,000 horse at their command, and are of the Dhanker cast.

‘The next army the Marrattas sent into Hindostan was that commanded by Mehdejee Sendheeah, and Beesaujee Pundit, who placed Shah Aulum upon the throne of Dehly; a great subject of boasting to the Marrattas, who say the Emperor of Hindostan owes his kingdom entirely to them. But it is well known, that when Colonel Champion marched to Mehendee Gaut, after his success against the Rohillas, he engaged this very Sendheeah, and put him and the whole Marratta army to flight; so that having crossed the Ganges and Jumna with great precipitation, they have never from that time ventured over either of these rivers again. At present, indeed, Ragonauth Row's revolution has produced such dispersion among the Marratta chiefs, and thrown their affairs into such confusion, that Rajah Himmut Bahaudur, Rajah Dhalanceah, the Rajah of Gohud, and other, have united to take advantage of this crisis, and now collect the revenues of all the countries between Kaulpee and Narwer. The Marratta chiefs, however, meditate an invasion into those parts, whenever matters shall be perfectly settled in relation to Ragonauth Row.’

Art. 7. is a continuation of the Poem of Yusef and Zelekha, of which the former part was published in the first number.

* * * We have passed one or two articles without any review, as not being, in our estimation, of sufficient importance; espe-

the second value its first two terms $a - b$, the next value its first three terms $a - b + c$, and so on; having found a sufficient number of these successive sums of the series, interpose between these values a set of arithmetical mean proportionals; between these mean proportionals interpose a second set of mean proportionals; between these a third set, and so on as far as it will go, or as far as you please. By this process our Author determines the true value of any proposed series: when it has a determined rational value, the last set of arithmetical mean proportionals will be *all equal*, and this last arithmetical mean will be the sum required; but when the series has no determined rational value, then the last arithmetical mean will always be a nearer approximation to the sum required than the preceding mean. Thus to find the sum of $1 - 4 + 9 - 16 + 25 - 36$, &c. *ad inf.* the successive sums are $1, - 3, + 6, - 10, + 15, - 21$, &c.; the arithmetical means between each of these sums are $- 1, + 1\frac{1}{2}, - 2, + 2\frac{1}{2} - 3$, &c.; the means between these are $+\frac{1}{2}, -\frac{1}{2}, +\frac{1}{4}, -\frac{1}{4}$, &c.; and lastly, the arithmetical means between these are $0, 0, 0$, &c. so that the sum of the proposed series $= 0$. In like manner the sum of $1 - 8 + 27 - 64 + 125$, &c. is found to be $-\frac{1}{2}$. After demonstrating the truth of his method, our Author gives one general formula by which the value of the series may be approximated. This form may be applied to various uses (as the finding the lengths of curves, tangents, areas, &c.), and, what is singular enough, it approximates nearer to the truth in proportion as the terms a, b, c, d , &c. of the proposed series approach nearer to equality; this property is not only curious, but renders the form of vast utility, because it is in slowly converging series that these approximating forms are chiefly wanted, and in the investigation of which our greatest mathematicians have mostly laboured. The universality of this method is another recommendation of it, for it equally suits a converging, a diverging, or a neutral series.

The *third tract* contains a method of summing a very slowly converging series $a + bx + cx^2 + dx^3$, &c. where the signs are all positive. Our Author assumes $\frac{a^2}{D} =$ the given series, whence $D = \frac{a^2}{a + bx + cx^2, \&c.}$ he then expands this fraction into a series which converges extremely quick, so that its sum may easily be obtained; and a^2 divided by this new series gives the sum of the series proposed.

The *fourth tract* is an investigation of some general rules for extracting *any* root of a given number. The labours of Newton, Raphson, de Lagney, Halley, &c. on this subject are well known to all mathematicians; but, on account of its universality, the theorem here investigated is preferable to any of the inge-

nious contrivances formerly communicated to the Public. Dr. Hutton's theorem approximates, with great ease, any indefinite possible root whatsoever, whether its index be rational, irrational, fractional, simple, compound, &c. N being the given number, n the given index, and a an assumed quantity nearly equal to the

required root, then $\frac{n+1}{n-1} \cdot \frac{N + n-1 \cdot a^n}{N + n+1 \cdot a^n} \times a = \sqrt[n]{N}$. For the

investigation and demonstration of this we must refer our Readers to the work, since any abridgment of it would be unintelligible.

The *fifth tract* shews a method of finding in general and finite terms, the near values of the roots of high equations whose signs are $+$ and $-$ alternately as $x^n - px^{n-1} + qx^{n-2} - rx^{n-3}$ &c. $= 0$. Though we are already possessed of several methods for determining the roots of higher equations, yet in many respects this is better than the old ones. It elucidates the nature of equations in general, and displays several properties of numbers, which, beside their curiosity, may be of singular use in many particular cases.

The *sixth* is a demonstration of the truth of the Newtonian binomial theorem in the general case of fractional exponents: The Author shews the insufficiency of all former demonstrations of this theorem on account of the series which is usually assumed, viz. $1 + ax + bx^2 + cx^3$ &c. being of too limited a nature, where the form of it with respect to the powers of x had been taken for granted. Doubting therefore the form of the terms themselves, increasing by the regular integral powers of x when the index is fractional, Dr. H. assumes $\sqrt[n]{1+x} = 1 + A + B + C$ &c. where A, B, C , &c. represent the whole of the *2d*, *3d*, *4th*, &c. terms, both coefficients and powers of x , whatsoever they may be. In this tract our Author gives a history of the various demonstrations which several mathematicians have given of this useful theorem, and shews that Newton, as is generally supposed, was not the first inventor of it, but that it was well known to Briggs and others long before Newton's time. The curious reader will be much entertained with this treatise.

The *seventh tract* contains the demonstrations of some curious properties of the sphere, deduced from contemplating the nature of the common sections of a sphere and cone. This paper is purely geometrical; and since the several propositions it contains are intimately connected with, and depend on each other, it cannot be abridged. Ever since the time of Archimedes, the cone and sphere have been fruitful sources of geometrical speculation, and we doubt not but that these will be acceptable to the admirers of ancient geometry.

The *eighth* is a solution of a problem first publicly proposed by Mr. Lawton at the end of his *Dissertations* in the year 1774.
To

‘To divide a circle into any number of parts, which shall be as well equal in area as in circumference.’

The last, which is the most important, tract, contained in this volume, is the description and result of several experiments instituted at Woolwich for the sake of improving the theory of gunnery. Any description of these experiments which we could give would be very imperfect without the plates explanatory of the extensive apparatus and machinery used in making them. We shall therefore confine ourselves to the bare enumeration of the results, and the conclusions made from them, only acquainting our Readers that the method for determining the velocity of the ball was twofold; 1st, by observing the vibration of a pendulum against which the ball was fired, according to Mr. Robins; and, 2dly, by observing the recoil of the gun, which was for that purpose suspended, with its axis horizontal, on a pendulum. The calculations, for reducing the velocity of the ball to feet in a second of time, are intricate and of curious investigation.

From the results of these experiments, it is concluded that the velocity of the ball is directly as the square root of the weight of powder, as far as to the charge of 8 oz. and this proportion would hold good were the gun of an indefinite length; but as the length of the charge bears a greater proportion to the length of the gun, the velocity is decreased, and consequently falls short of the proportion above mentioned. It appears, that the velocity of the ball increases with the quantity of the charge, until that quantity arrive at a certain point peculiar to each gun, where the velocity will be the greatest; and if the charge be increased beyond this point, the velocity of the ball will be continually decreased until the bore be quite full of powder.

The charge for producing the greatest velocity of the ball (the determination of which is most undoubtedly a matter of the utmost consequence in gunnery) is greater as the gun is longer, but not in the direct proportion of the length of the gun; for the part of the gun filled with powder bears a less proportion to the whole length of the bore in long guns than it does in shorter guns. The greatest velocity is given to the ball, when the length of the charge (*i. e.* the part of the bore filled with powder) is in the reciprocal subduplicate ratio of the length of the empty part.

An increase of the length of the gun increases the velocity of the ball; the velocities being in a less ratio than that of the square roots of the lengths, and greater than that of the cube roots of the lengths, Dr. H. therefore takes the mean ratio between the two.

With respect to the range, it is found to increase in a much less ratio than the velocity, or, the gun and elevation being the

same, nearly in the ratio of the square root of the velocity. When this is compared with the ratio of the velocity and length of the gun, it appears that very little is gained in the range by an increase of the length of the gun, the charge remaining the same. Dr. H. concludes the range to be nearly as the fifth root of the length of the bore, which is a very small increase, for, according to this ratio, a double length of gun only increases the range about a seventh part of the whole. In making the observations on the ranges, it was found, that the gun and elevation being the same, the time of flight of the ball was nearly as the range, so that the time of flight is not much increased by the length of the gun.

The velocity and range were not found to be at all varied by changing the weight of the gun, nor by the use of wads, nor by different degrees of ramming, nor by firing the charge of powder in different parts of it. The common received opinions, concerning wads and ramming, are therefore to be exploded. We should have expected tight ramming would lessen the velocity of the ball, since a considerable force must be applied to overcome the resistance of the wadding and the friction it must consequently make on the inside of the bore.

The variation of the velocity arising from the different degrees of windage is very considerable. It appears that in a windage of $\frac{1}{10}$ th of the caliber no less a quantity than $\frac{1}{7}$ ths of the charge is lost. And since balls are in general smaller than the intended size, it frequently happens that one half of the powder is lost by the unnecessary windage. This is surely a circumstance of vast weight!

It appears that the resistance of wood, against which balls are fired, is not always constant. The depths penetrated by the balls are nearly proportional to the logarithms of the charges, that is to the squares of the velocities. This is perfectly agreeable to the resistance of bodies moving in any medium.

Lastly, from the observations made on the ranges, it appears that the balls were greatly deflected from the direction in which they were projected, some of them nearly to an angle of about 15 degrees. The reason of this is not given.

Such is the general outline of the conclusions made by Dr. Hutton. The experiments have determined many circumstances which may serve as a basis for a practical system of gunnery, a work which will require for its true foundation, beside the facts here obtained, a few others that are to form the subject of a future volume.

Though the subject of this tract is wholly adapted to the principles of gunnery and projectiles, yet the nicety of the experiments, and the reasonings on the results of them, together with the Author's remarks on the various appearances that presented

sented themselves, will be acceptable to the natural philosopher, who will meet with several circumstances, that occur in this treatise, which tend to elucidate and explain many of the first principles of physics.

ART. IX. *Gulielmi Bellendeni, Magistri Supplicum Libellorum Augusti Regis Magnæ Britannicæ, &c. De Statu Libri tres.* Editio secunda, longè emendatior. Londini. 8vo. 12s. Boards. Deighton. 1787.

THE scarcity of books, intrinsically excellent, and once eminently known, is to be ascribed to various causes. The noblest monuments of human industry and genius, have sometimes been suddenly destroyed by the fury of the elements, by the mean and narrow jealousy of priests and politicians, or the blind rage of illiterate and brutal conquerors. They have perished under enemies, more ignoble, indeed, but not less fatal, than the Caliph Omar, and the Emperor Leo Isauricus. They have silently sunk into oblivion, through the negligence of heirs, the prejudices of party, the fickleness of public taste, the languor of literary curiosity, or the petty vanity and selfishness of collectors. While, however, we lament the loss, which learning may have sometimes sustained, we must reflect with satisfaction on the general good sense of mankind, through the operation of which, many frivolous and pernicious books are forgotten, only because they do not deserve to be remembered. But we mean not to extend the invidious part of this observation to the work which is now before us. We were interested by its contents, and we rejoice in its republication.

Bellendenus was master of the pleas to James I. He was a man of extensive reading and refined taste. He had collected great stores of political knowledge from the writings of Cicero; and during his residence at Paris, where, through the bounty of his royal patron, he seems to have enjoyed the *otium cum dignitate*, he presented the rich and abundant fruits of his studies, in various forms, and at various periods, to the literary world. The *Cicero Princeps* appeared first. It was succeeded by the *Cicero Consul*. These tracts were afterwards republished by their writer, and the value of the collection was increased by the addition of an elaborate and masterly enquiry into the religion and philosophy of the *Prisci Orbis*.

The posthumous work of Bellendenus, *De tribus Luminibus Romanorum*, is in the hands of some few scholars, and we are glad to find, from the inspection of catalogues, that the copies of it have been, of late years, multiplied in this country: but his three books *De Statu* are seldom * mentioned in the conversation

* There is no complete copy of the work, now republished, either in the Bodleian, or in the King's Library, or in the British Museum.

or writings of learned men. Within the circle of our own acquaintance, we have never met with any person, who professes to have read them.

The present edition is printed with a very neat type, and is said, by the Editor, to be far more correct than the edition which Bellendenus himself superintended in its progress through the press. It is adorned with beautiful engravings of Mr. Burke, Lord North, and Mr. Fox, to whom the three treatises are now respectively dedicated. The collectors of *rare* or *fine* books will be eager to purchase this work: the politician, and the man of taste, will read it with pleasure; and our brethren of North Britain will exult in seeing the precious remains of their illustrious countryman rescued from obscurity,—we had almost said, from oblivion.

In the little work which Bellendenus himself prefixed to his three treatises, and which he calls "*Tractatus de processu et scriptoribus rei politicæ*," there is a rich vein of masculine sense and fervent piety. The origin of our errors in religion, and of our defects in policy and morals, is traced out with considerable accuracy and learning. But while the Author condemns the monstrous tenets of ancient idolatry, and the gross corruptions of philosophy, he bestows many just encomiums on the wisdom and the patriotism of some ancient legislators. He informs us, that, among the Greek theorists, there is no systematic work on the science of politics at once comprehensive in its principles, and applicable to real life. He acknowledges, that much useful information may be gathered from the writings of Xenophon, and the fragments of Solon, Charondas, and Zaleucus. On the authority of Cicero, he represents Demetrius Phalereus as the first person, who united the practice of politics with a correct and profound knowledge of the art. He allows, however, very great merit to Plato, to Aristotle, to Theophrastus, and other imitators of Hippodamus, who, it seems, was the first writer on the subject of government without being personally * concerned in the administration of it. He then speaks with becoming and warm admiration of Cicero, and enumerates the political works of that writer which are come down to us,—those that were published by him, but are now lost, and those which he intended to draw up, at the request of Atticus.

To preserve the memory of every composition which flowed from the pen of Bellendenus, the Editor has inserted an Epitha-

* Bellendenus seems to assert this on the testimony of Cicero, which we shall confirm by that of Aristotle: *πρώτος τῶν μὴ πολιτικοποιούντων ἀρχηγὸς τῆς περὶ πολιτικῆς ἐπιστῆς τῆς ἀρίστης.* De Rep. l. 2. cap. 8. In this chapter the political opinions of Hippodamus are stated and discussed.

lamium on the marriage of King Charles I. and a *Panegyricum Carmen* on the embassy to Spain. These verses were found in the British Museum, and are placed, in this edition, immediately after the *Traclatus de processu rei politicæ*.

The book intitled *De Statu Prisci Orbis*, though placed first by the Author himself, and by his present Editor, was, as we have already observed, last in the order of publication, and dedicated to Charles, Prince of Scotland and Wales. The *Cicero Princeps*, which first appeared in 1608, and the *Cicero Consul*, which followed it in 1612, were dedicated to Prince Henry. Before their republication, in 1616, this Prince was dead; and from that event, Bellendenus takes occasion to pay the following compliment to the surviving brother:

—*Uno avulso NON DEFICIT ALTER
Aureus, et simili frondefcit virga metallo.*

The politician may dispute the justness of this eulogy, but the man of feeling will be captivated with its elegance and pathos.

The book *De Statu Prisci Orbis*, contains fifteen chapters, *Cicero Princeps*, twenty-four, and *Cicero Consul*, fifty-six. In the second and third books, we meet with the opinions of Cicero, in Cicero's own words, on topics of the highest importance to the character of princes, to the duties of subjects, to the preservation of vigorous and uncorrupt government, and to the general interests of society. In the first work, we seem to read Bellendenus's own expressions; the sentiments are certainly his own; yet we perceive, that he embraces every opportunity of interweaving the most choice and proper phraseology from his favourite author, Cicero. The historian, the scholar, and the politician will find equal information and entertainment in this most valuable book. We will not, however, anticipate the pleasure of the Public by quotations from a work, in which our own eye has every where met with diction that must please the most fastidious critic, and with matter that must interest the most curious enquirer.

The anxiety of learned men has been in no common degree excited by the contents, and their industry employed in searching out the writer, of a long and very singular Preface. In respect to ourselves, we confess, the subject is not yet determined by any evidence which we have heard; and, therefore, we shall remain in quiet suspense, till this secret is made known through the restless inquisitiveness or loquacious vanity of those, to whom the discovery of it may be more important, than it seems to us.

The Preface contains some judicious criticisms on the style of Bellendenus, and a perspicuous account of the order in which his three treatises appeared. The Editor has added some curious information concerning the posthumous book of Bellendenus, *De tribus Luminibus Romanorum*. He explains the full import of the title, which was involved in some obscurity from the scattered

and defective state of literary anecdote, relative to this unfinished work. He avows his firm conviction, that Middleton, in his celebrated history of Cicero, was much indebted to the writings of Bellendenus, whose very name he has studiously, and, it should seem, disingenuously omitted in his Preface. A suspicion of this kind had long been entertained; but the fact is we think determined by the testimony of the Editor.

He observes that the Scots were once far superior to the English in Latin composition, and he refers his readers to Morhof's treatise *De pura dictione Latina*, which Mosheim republished in 1725. We admit the justice of the preference given to the Scots: but we hope to be pardoned, either for our national, or for our literary prejudices, if we insist a little on the exceptions which may be made to the general position. Morhof says, "*In Anglis ne unus quidem succurrit, qui puræ Latinae dictionis genium expresserit.*" To this harsh and unqualified censure, we cannot accede.—The men of Cambridge will zealously contend for the merits of Thomas Watson, of Sir Thomas Smith, and Sir John Cheke *, and they will be joined by a formidable and illustrious band of Etonians, when they apply the proudest language of panegyric to the taste and erudition of Walter Haddon. Morhof, who gives a cold and slovenly kind of praise to Ascham, passes over in silence the distinguished merit of Ascham's friend. This omission, we are persuaded, is to be ascribed rather to want of information, than to want of candour. But we shall endeavour

do justice to the character of an English scholar, who held a similar office in the preceding reign of Elizabeth. Haddon's works were collected and published by Dr. Hatcher. We think them worthy of attention from every scholar, and we particularly recommend the masterly reply to Olorius, and a charming speech, which Haddon delivered before the Eton boys, and which Mr. Upton has inserted in his excellent edition of Ascham's "Plain and perfect Way of teaching the learned Languages." We have heard with pleasure, and sometimes with admiration, the annual speeches at Eton school, and we beg leave to suggest to the very learned master, that the oration, which we have been commending, might, with great effect, be pronounced on some public occasion. It contains, like the introductory verses of Dr. Barford on the peace of 1762, not general or trite sentiments, but such as are marked by their peculiar and local propriety. It abounds with the most exquisite Latinity, the most judicious observation, and the most salutary and pathetic instruction. It will animate the honest emulation of those young men, who are now exercising their genius, and forming their principles in this noble seminary. It will gratify the finest sensibilities of every intelligent hearer, and especially of those luminaries in the Church and State, who with enthusiastic fondness revisit the delightful scenes, which Gray has described, and amid which they were themselves formerly trained to the attainment of every literary excellence, and to the practice of every social virtue. Catching a generous sympathy from Haddon, they will recognize and feel,

— *quid mens ritè, quid indoles*

Nutrita faustis sub penetralibus

Possit.

HOR. L. 4. Od. 4. 25.

The political part of the Preface neither contains, nor professes to contain, any profound research or elaborate reasoning. It is of the declamatory, rather than of the argumentative kind. It is written in a style of perspicuous and nervous Latinity. Considered as a mere declaration of the writer's political opinions, or, as we should call them, his prepossessions, it is very copious, very spirited, and will both amuse and interest those readers whom it may not convince. The Editor sometimes points his attacks with the keenest wit, and sometimes assumes a tone of the most impetuous and servid indignation. The energy of his diction, and the violence of his feelings, seldom forsake him, whether he be speaking of friend or foe. But his praises are profuse without adulation, and his reproaches are vehement without scurrility.

We have observed, that the Editor several times introduces a marked usage of *illis quidem* followed by *sed*. Now the same kind of phraseology seems to have been in high favour with

Tully, at some particular periods, and occurs more frequently in some of his works, than in others; not, as it should seem, from any peculiarities in the subjects themselves, but from the mere fondness which the writer felt for this phraseology at the precise moment of using it. The same kind of temporary partiality toward this or that mode of expression, may be traced in many other eminent writers. We shall establish the justness of our remark upon Cicero, by adding, that the phrase, of which we have been speaking, occurs rarely in the three books *De Oratore*, that in the *Orator* it is found *five* times, and in the *Brutus* sixteen.

In the Preface, we did not observe any Anglicisms; but we are sensible, how many expressions incur this reproachful appellation, which may be justified by examples from the best Roman writers. Henry Stephens has collected many instances, in which the French idiom coincides with the Latin. Vossius has done the same in regard to the German language, and we should be happy to find that a similar work respecting the English were undertaken by some countryman of our own. We have lost, it is true, a Markland, a Toup, and a Tyrwhitt; but the cause of literature will yet find the most able supporters in those who are still living ornaments of the age; and whose modesty we will not on this occasion wound, by presenting their names to the Public.

The Editor seems to be not less familiarly acquainted with the writings of Cicero, than was Bellendenus. He sometimes applies passages from the Epistolary and Philosophical works of that writer. He frequently draws expressions from the Orations:—but his chief source seems to be the Rhetorical writings. Our Editor does not however confine himself to Cicero; but readily admits any expression suited to his purpose, in Cæsar, Sallust, V. Paterculus, Quintilian, and other approved Roman authors.

Though the Editor has derived his phraseology from poetry as well as prose, and from writers who flourished in what is called the silver, as well as the golden age of Latinity, yet he has preserved a very becoming uniformity of style. On him who writes in languages no longer spoken, the practice of drawing expressions from writers of different degrees of merit, is imposed by necessity. It is warranted by the example of scholars, who prefer real perspicuity to false elegance. It has been vindicated by the pointed raillery of Erasmus, and the solid reasoning of T. F. Picus, Politian, and Budæus. It cannot therefore be arraigned at the tribunal of manly and liberal criticism. The present Editor, perhaps, does not stand in need of this defence. But we have written it in opposition to those puerile and pedantic opinions, which the German scholars of this century have industriously

ously combated with great variety of erudition, and with soundness of argument yet greater.

In the application of brilliant passages from Greek and Roman authors, the Editor is often happy. His allusions to striking facts and marked characters, recorded by the writers of antiquity, are numerous and apposite. He has, with great propriety, apologized for inserting so much Greek in a Latin text, and we are disposed to pardon this motley appearance, for the sake of the intrinsic beauties which shine in the quotations, and of the consummate judgment with which many of them are introduced.

On political topics we allow to all writers that freedom which we ourselves exercise, in judging of public men and public measures. We do not, however, discover, either in Mr. Pitt, or his associates, those defects, which our Editor so acrimoniously condemns; nor do we believe his favourite triumvirate possessed of that unsullied and transcendent merit which he so highly extols. But it falls not within the limits or the plan of our Review, to controvert every political tenet to which we do not entirely accede. It is not our wish to dispute the sincerity or the disinterestedness of the Editor, in forming his own opinions. But it is our duty and our right to express some disapprobation of the fierce and imperious spirit, with which those opinions are sometimes maintained.

Whatever may be the eccentricities of this unknown writer as a partizan, he certainly is intitled to much praise as an editor and as a scholar. The stubbornness of his political prejudices, and the asperity of his personal invectives, are, in a great measure, compensated by his candour toward the failings of learned men; by his admiration of their talents; and by his endeavours to perpetuate the memory, and to extend the utility, of their works.

ART. X. *Sermons*. By Samuel Charters, Minister of Wilton. 8vo. 5s. Boards. Edinburgh, printed for Creech, &c.; sold in London by Cadell. 1786.

LIKE the celebrated *Sermons* of Dr. Whichcote, these valuable discourses seem to be only hints, on which the preacher delivered himself more at large from the pulpit; but, like them too, they contain many good thoughts, which may serve as materials for more regular compositions. Of the author's manner a short specimen may suffice to give a competent idea.

In enumerating the sources of *evil-speaking*, he mentions ignorance, idleness, wit, and pride. Of *wit* he says:

'One who has wit is often so enamoured of it, so captivated with the attention the praise and the courtship it procures him, that he

cannot allow himself to moderate or correct it; he goes on indulging it in that train which takes best and raises the loudest laugh. There is so much of ill-will and self-conceit in the world, as gives a relish to ill-natured jokes. There is often in the characters of wits themselves such a defect in more material accomplishments, and so much envy as to bend their own inclination to the malicious abuse of their talent. On these accounts it is no wonder so much scandal is spoke in the form of wit. Much of that which may seem innocent is not so. The moment one is held forth in a ridiculous point of view, a prejudice springs up against him. Wit embitters an evil report, and is a mean of spreading it. Thoughtless people spread it for the sake of a laugh.

* One of the first liberties which the witty assume, when they give way to evil speaking, is to break in on the limits of truth. They often find this necessary to make their story palatable. The mirth which it excites reconciles them to the impropriety of it, or rather diverts them from thinking it at all improper. The most of us are too apt to fall in with this; to consider the wit of a story that is false, and the mirth which it occasions as an apology for its falsehood; forgetting that truth is sacred, and that a good name is sacred.

* Another liberty which they assume, in process of time, is to turn virtue itself into ridicule. They are happy to ridicule that virtue which they cannot imitate, and which is a perpetual reproach. The modest and diffident, who are thus evil spoken of on account of their virtue, may be tempted to conceal or to abandon it.

* It were easy to show how the witty, who give way to evil speaking, are gradually betrayed into the worst kind of it, and how it

ART. XI. *The Elements of the Science of Ethics*, on the Principles of Natural Philosophy. By John Bruce, A. M. Professor of Philosophy, and Fellow of the Royal Society at Edinburgh. 8vo. 5s. Cadell. 1786.

MORALITY, being a subject of great importance, has always engaged the thoughts of the learned; and has produced, in every age and country where philosophy has been cultivated, many curious and ingenious speculations. To the universal desire of becoming acquainted with the nature and faculties of our own mind, we owe the valuable productions of a Plato, an Aristotle, and a Cicero, among the ancients; a Locke, a Clarke, a Hutcheson, and a Smith, among the moderns. It is no wonder that the subject should have engaged the attention of these great men, since it is in itself a pleasing enquiry, and an investigation which must ever be productive of singular benefits to mankind, independent of that natural propensity and laudable curiosity, which incites the inquisitive mind to explain the many and apparently insurmountable difficulties, with which the subject of Ethics has been surrounded.

The Author of the present performance has followed a different path from that which has been pursued by any of his predecessors. He has endeavoured to reduce the science of morals to the same certainty that attends other sciences. He has attempted to dissipate the clouds which obscure it, by subjecting it to the same rules that are observed in natural philosophy.

The science of Physics has always proceeded on a natural history, or analysis of phenomena; and by a scientific use of experiments and evidence, conclusions and inductions have been established which describe the laws of nature relative to material objects. Thus, experiment and observation were the means by which attraction was first discovered; and a careful attention to various phenomena led the contemplative philosopher to form a system agreeable to the laws of nature, and to establish a science on the same basis as that on which nature herself is founded, namely on the immutable and everlasting principles of truth.

Mr. Bruce, considering the different situations of these two sciences, and that the subject of each of them is nature, was induced to attempt applying the method of studying natural philosophy to the science of ethics.

He begins with explaining the objects of philosophy, and, observing that they are all to be found in nature, he marks out the specific distinctions of each, and shews how the objects to which ethics relate, may be observed with as much certainty and advantage, as those of the material world, which engage the attention of the natural philosopher.

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The first part of this work is employed in giving a history of ethics. Our Author, considering ethics as an art, is induced to treat largely on art in general, which he defines to be 'the application of rules to the purposes of life.' It would be in vain, he thinks, to seek for the origin of arts in the defaced vestiges of antiquity; he therefore traces the origin of arts from the characters of the human mind in the progressive situation of man from rudeness to refinement. The love of life, of pleasure, and of novelty, are, in his opinion, uniform propensities in the mind, which impel it to the invention and improvement of the arts. These propensities are separately treated, and the progressive methods, by which they create or improve, respectively, the *necessary*, the *fine*, and the *liberal arts*, are pointed out. Mr. Bruce then shews how these same propensities produce the *etbi-cal arts*, or those which regulate our conduct; these he divides into *necessary*, *useful*, and *liberal*. The first appearance of ethics, as an art, is visible in the rude forms of subordination and jurisdiction; ethics, as an art, he thinks, is observable in the proverbs and maxims of every early and rude people, but more especially in those collections of proverbs, made by wise men and distinguished characters, and in the instruction given by allegories and fables; but above all, in the arrangement of the

versally allowed that natural philosophy, in all its branches, owes its present perfection to the accuracy with which it hath been treated by late philosophers; who have been convinced, that, in order to make their writings intelligible, it was necessary to affix certain and determinate ideas to certain terms, so that the same words or expressions might always convey the same ideas. Mr. Bruce has involved himself in no little obscurity by using, in this part of his work, the same word in different significations; for the word *method*, in the phrase 'Method in the study of nature necessary' (which is the title of the first section of chap. i. part ii.) being used without the article *a*, signifies *order*, in which sense we took it; but we were surprized at finding in the next paragraph that *method* is used by Mr. Bruce to signify *manner*, *way*, or *means*, when he says, 'The human mind has but two obvious methods of acquiring the knowledge of nature.' But we shall proceed with the Author's plan.

'The human mind,' says he, 'has but two obvious methods of acquiring the knowledge of nature.'

'1st, It is addressed by some general rule or principle, under the authority of which it is to explain every particular phenomenon or case.'

'2d, It is to observe particular phenomena or cases, and from their coincidence in qualities and relations, it is to deduce the rule or law of nature by which they are distinguished.'

These methods of Mr. Bruce do not essentially differ from those of the old schools, *à priori* and *à posteriori*. He prefers the latter, which he terms the *method of science*: he here treats largely of science in general, and of the science of *analysis* and of *induction*, in particular; analysis is subdivided into *analysis by composition*, and *analysis by decomposition*. These subtilities confuse the subject without any necessity, not to mention the contradiction in the term, *analysis by composition*!

In the third part, Mr. Bruce attempts to adopt those methods which he had before explained. He is desirous of introducing analysis and induction into the science of ethics, and from the uniform and regular appearance of certain phenomena, to establish fixed and determinate rules. In this part, however, we think he has failed. The plan is ingenious, but the execution is imperfect. Nevertheless, the very laudable endeavours which our Author has made to remove the difficulties, and illuminate the obscurities to which ethics has long been subject, intitles him to gratitude; and we should be happy to see his future attempts crowned with better success. The following hints may, perhaps, not be unworthy the attention either of Mr. Bruce or any other ingenious person, who may be desirous of pursuing this important subject, or of making any future attempts to reduce morality to sure and certain principles.

The

The precision and accuracy which mathematicians have introduced into the study of natural philosophy, appears to be the chief, if not the only reason why that science has been brought to so great a state of perfection by the moderns. From analogy then, moral philosophy can never receive greater improvement than by introducing mathematical precision into the study of it. Let moralists use no terms but such as are defined, and have determinate significations annexed to them: and we hesitate not to pronounce that moral philosophy will be much improved, and wear a very different aspect from that which she hath been accustomed to assume. Let no proposition be advanced that cannot be fully and clearly demonstrated: this precaution will effectually prevent contradiction in principles, since nothing contradictory will then gain admission into the system. Above all, let the writers on the subject be men of universal learning, and well versed in mathematical knowledge, for in vain may they attempt to apply to any other science, the principles or methods of one, in which they have made little or no proficiency.

We must not conclude without observing, that we have seldom seen a book in which impropriety of expression and provincial idiom so frequently occur as in the present performance: the language is in general obscure, and betrays haste or negligence in the Author. This we are the more surprised at, since, in some parts of his work, he has given proofs of elegance of style, propriety of diction, and justness of sentiment.

ART. XII. *The Anatomy of the Absorbing Vessels of the Human Body.*
By William Cruikshank. 4to. 12s. Boards. Nicol. 1786.

WE find in this work more than the title promises; for, beside the anatomy of the lymphatics, the whole doctrine of absorption is here amply explained, the objections against it are answered, and the opinion of former physiologists is overturned. That the lymphatics are the only absorbent vessels, is the fact that Mr. C. throughout his whole performance, is desirous to establish. His arguments, which are chiefly those of the late Dr. Hunter, must however be examined, and only such conclusions admitted as can be supported by strict reasoning, founded on observation, and the known laws of nature.

Our Author begins, not with describing the parts, as is usual with most physiologists, but with treating on absorption in general, which he defines to be 'A property in certain vessels of the body, by which they take up the fluids in which their orifices are immersed, and propel them forward to the blood-vessels.' Whether it is a *property* may be doubtful; it is certainly an *action*. Absorption necessarily supposing the presence of a fluid in some cavity, or at least so situated as to be in contact with the mouths

mouths of the absorbents, leads Mr. Cruikshank to enquire how the fluids, found in the several cavities, are there deposited. The opinion of Albinus, Haller, Mekel, and other eminent anatomists, who think the fluids, or the finer and thinner parts of them at least, soak or transude through the coats of the arteries and the integuments inclosing them, is not admitted by our Author, who maintains that 'all parts of the living body are impervious but by vessels.' This is mere logomachy;—for a fluid, passing through the side of an extreme artery into an adjoining cell, or cavity, may be said to pass through a vessel whose length equals the invisible thickness of the fine coat of the small artery; this very short vessel may surely, without any impropriety, be called a pore, and Mr. C.'s opinion will be found to be the same with that of the gentlemen above mentioned, there being no other difference between them than the terms in which they have expressed their ideas. Our Author's first argument against transudation is, 'If fluids get out of vessels by transudation, they may get into them by the same means; and the first step, at least, in absorption might thus depend on animal porosity.' The fallacy of this reasoning is evident from the supposition that the pores are valvular, and Mr. C. has not proved that they are not so:—the objection is equally valid against the Author's opinion of evacuation through vessels; if fluids get out of cavities by passing through vessels, they may get into them by the same means.

After a few general arguments, he proceeds to particulars:

'The sweat, or fluid found on the surface of the body, and which comes more immediately under our observation, is found in greater quantities at one time than another. This increase of quantity is evidently connected with the greater force in the heart and arteries propelling the fluids, as we see after violent exercise. Now these facts correspond better with the theory which supposes organized orifices, or that the mouths of the exhalent arteries terminate on surfaces; for as the force is greater which propels the fluids, these orifices must be in proportion distended; and the fluid being also propelled with greater velocity, we can easily conceive how the secretion should be increased.'

This is still no argument against pores. With respect to the transudation of secreted fluids, as the bile, urine, &c. through the coats of their respective receptacles or bladders, we perfectly agree with Mr. Cruikshank, not on account of the arguments he uses in support of his assertions, but because, as he himself justly observes, appearances in living animals, or those lately dead, most clearly evince, that, in a sound state of those membranes, no transudation ever takes place. The appearances, in bodies long (suppose two or three days) dead, are deceitful, because the parts are then in a state of putrefaction, and the solids, approaching to dissolution, are permeable by the contained fluids. 'That there is no transudation,' says Mr. C. 'through the

the cuticle, I am perfectly certain. Vesications from burns or blisters afford us an opportunity of being convinced of this fact.* We cannot allow this argument to be a just one, because the action of the fire, or a corrosive, as cantharides, destroys the natural structure of the skin, and no conclusion can be drawn from the appearance, since it is the consequence of an injury, or violence, offered to the sound parts.

Having determined against all transudation, Mr. Cruikshank proceeds to the history of the subject in which he is engaged. He shews what opinions the ancients maintained about absorption; and though they universally taught all absorption to be performed by vessels, yet they thought these vessels no other than the arteries and veins. He then relates the experiments made by several anatomists to prove the truth of the doctrine of venous absorption, as delivered by Hippocrates and his commentator Galen. Mr. Cruikshank, however, points out the fallacy of their experiments, and justly refutes their arguments, both by reasoning, and by a number of curious experiments, clearly demonstrating that the red veins do not absorb. Having proved this fact, he determines that the lacteals and lymphatics, to which he gives the general name of absorbent vessels, are the only vessels that do absorb.

We next meet with descriptions of the different methods which anatomists have used for discovering the lymphatics and lacteals. With these we suppose most of our anatomical readers to be sufficiently acquainted; and as we do not observe that they are materially different from the practice of some of the best anatomical schools in Europe, we shall proceed to our Author's chapter on the lymphatic glands.

Anatomists are divided in their opinions about the structure of the substance of the glands; some affirm them to be made up of convolutions of the *vasa inferentia*, while others strenuously contend that they are a congeries of cells totally distinct from the lymphatic vessels. Mr. C. after reviewing the arguments on each side of the question, concludes:

* From what has been said, it will appear, that it is no easy matter to unravel the structure of the lymphatic glands. I shall faithfully relate what has occurred to me, having been very much occupied in injecting these glands with quicksilver. If the glands are completely injected, and then examined in the microscope, it is certainly true, as Professor Meckel hath observed, that nothing but convolutions of lymphatic vessels are to be seen in many instances; but it is as true, that after the most successful injections of these glands, the cells have been seen perfectly distinct. I have injected many glands where there was not the least appearance of a convoluted vessel, and where the radiated branches of the inferens and efferens, with intermediate cells only, were to be found; but I never injected a lymphatic gland, where I did not see some cells, particularly
if

if I was attentive to the mercury just as it entered the gland. Accordingly, one of the best methods of shewing these cells, is stopping the injection after the gland is half filled; the cells are then exceedingly evident. But if the injection goes on, the cells are covered over with ramifications of finer vessels, entering those cells, and injected contrary to the valves.'

Mr. Cruikshank then proceeds to describe the appearances of these cells, and their connection with each other, and the vessels opening into them: of this valuable part of the work we can make no extract for the entertainment of our curious reader, on account of the impossibility of doing it justice for want of the elegant, and, we think, accurate engravings with which it is accompanied.

The first part of the performance concludes with some general observations on the functions and uses of the lacteals and lymphatics. In this account there is much ingenuity, and some hypothesis; yet, though we admire the Author as a diligent and quick-sighted anatomist, we have some difficulty in allowing him the praise of an accurate logician. It requires great abilities, and all the powers of persuasion, joined with a perfect knowledge of facts, in order to convince old anatomists that the theory of which they are possessed, and which cost them much application and time in acquiring, is a false one, and founded on no better basis than the *ipse dixit* of a professor. The difficulty is increased when a new theory is to be demonstrated, for beside pulling down the old building, a new one must be erected in its place, liable to the united attacks of the possessors of the former. All this we think Mr. Cruikshank's performance has effected; and though we are convinced of the truth of his doctrine in general, and have long been so, yet many arguments, much more forcible than those which he uses, might have been brought for its support.

The second part of the performance before us contains a description of the absorbent glands, with their situations, number, and form; it also describes the particular distribution of the absorbing vessels throughout the human body, with the methods best adapted for tracing them in their various ramifications and divisions. This being merely anatomical, cannot be abridged. Great merit is due to the very elegant figure of the whole system of absorbents with which their anatomy is illustrated.

We shall only add our opinion, that Mr. Cruikshank's labours will ever be esteemed a valuable addition to the libraries of anatomists.

ART. XIII. *Poems on various Subjects.* By Henry James Pye, Esq.
Ornamented with Frontispieces. 2 Vols. 8vo. 12s. Boards.
Stockdale. 1787.

MOST of the poems in this collection have been published separately, some of them with, and others without, the Author's name.

The first volume contains several small pieces, as Odes, Songs, Elegies, &c ; which are followed by some larger and more important poems, that were noticed in our Journal at the time of their publication. Among these are, *The Triumph of Fashion* ; *Shooting* † ; *The Aeropharion* ‡ ; and *A Translation of Six of Pindar's Olympic Odes*, omitted by Mr. West §.

The pieces in this volume which are new to us, confirm the opinion we had formerly entertained of Mr. Pye's poetical talents. We shall entertain our Readers with the following extract from the poem entitled, *The Parsonage improved* :

‘ Here erst a simple fabric might you see,
The peaceful mansion of the parish Priest :
Though unadorn'd with costly symmetry
No splendid portal woo'd the noble guest,
Yet from his lowly door the gentle breast
Was never by unfeeling menace driven,
While Charity, in robe of ermine dress'd,
Beheld her scanty offerings freely given ;
Nor shall the smallest boon escape the eye of heaven ;

p. 488; *The Progress of Refinement*, for which see Review, vol. lxi. p. 282, and *The Art of War*, translated from the French of the King of Prussia, which we commended in our sixty-fifth volume, p. 285. The second edition of this translation was presented to the King of Prussia, with the following verses:

‘IMPERIAL BARD! if while my humble strain
Thy precepts sung to *Albion's* warlike train,
Her critic ear approving caught the sound,
And favouring smiles my finish'd labour crown'd,
Her plaudits to thy glowing verse belong,
But faintly imaged in my ruder song.
Then as the *MUSE* to thee assiduous pays
This honest tribute of *BRITANNIA's* praise,
Tho' *FAME* has cull'd from *PHOEBUS's* sacred tree
The Poet's and the Victor's wreath for thee,
And History shall twine around thy brow
Eternal crowns of her unfading bough,
Forgive the officious zeal that interweaves
This transient blossom with thy laurel leaves.’

The Translator confesses, in his Preface, to have deviated frequently from the letter of the royal original; but he has nevertheless faithfully preserved the spirit and sentiments of his Author.

ART. XIV. *The Poems of Mr. Gray*: with Notes by Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. 3s. 6d. Boards. Kearsley. 1786.

A Classical Poet undoubtedly ought to have a classical Commentator. That Mr. Gray was the former, no one can question: that Mr. Wakefield is the latter, sufficiently appears from the quotations with which his former Commentary on *Matthew*, and the present work, abound. As far as an intimate acquaintance with the ancients, and a wonderful facility in bringing together parallel passages, qualify a man to be a critic, few have a better title to the character than the present Editor. We will add too, that in a quick discernment of beauties and faults, Mr. Wakefield appears by no means deficient; for his works abound with strong expressions of admiration, and of disgust, which seem to be dictated by real feeling. Yet after all, there are several particulars in which, according to our judgment, he falls far short of the merit of a good critic. Deliberation and coolness in judging, candour in censuring, and modesty in asserting (qualities which a critic ought doubtless to possess), we look for in vain in this writer. Extravagant commendations, and violent censures, make up so large a part of this publication, that we cannot give our Readers a perfect idea of the kind of entertainment he is to expect from it, without laying before him some specimens of each.

REV. JUNE, 1787.

M m

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In the style of panegyric, Mr. W. says, concerning his Author, that 'he is not inferior to Milton himself, when he exerts his powers with the most success on a favourite subject.' The *Ode on Spring* he calls, 'the choicest specimen of classical composition, that modern times can produce.' Of particular passages he thus expresses himself: 'Poetry never produced a more delightful picture:—'language itself has not in store more graces and greater magnificence of diction:—'these are noble images, and the true breath of inspiration.' Milton (to whom Gray was said not to be inferior) our Critic pronounces to be 'the source of every thing that is sublime and beautiful.' Pope's *Eloisa* he calls 'the first of Poems.' Quintilian's remarks upon Demosthenes and Cicero, and Dr. Johnson's estimate of Dryden and Pope, he looks upon as 'the finest specimens of elegant composition and critical acuteness in the world.'

Notwithstanding this last encomium, Dr. Johnson falls under Mr. Wakefield's severest indignation. The refutation of his strictures upon Gray, he thinks a necessary service to the Public, without which they may operate with malignant influence upon the public taste. At the close of the notes upon the *Ode on Spring*, he has the following general remarks upon Dr. Johnson's critical talents:

—'If a vigorous understanding, a comprehensive knowledge, and a capacity of sound judgment, were sufficient qualifications for a work of genuine criticism, no man was ever better furnished than he for such an undertaking. But a certain inelegance of taste, a frigid churlishness of temper, unsubdued and unqualified by that melting sensibility, that divine enthusiasm of soul, which are essential to a hearty relish of poetical composition; and, above all, an invidious depravity of mind, warped by the most unmanly prejudices, and operating in an unrelenting antipathy to cotemporary merit, too often counteracted and corrupted the other virtues of his intellect. Nor am I under any apprehension of being charged with an unjustifiable partiality in this opinion of him, when I make no scruple to declare, that, notwithstanding some very exceptionable passages, infinitely disgraceful both to his understanding and his heart, I esteem his *Lives of the English Poets* to be the noblest specimen of entertaining and solid criticism, that modern times have produced; well worthy of ranking on the same shelf with the most distinguished of the ancients, *Aristotle* and *Quintilian*.'

On Dr. Johnson's remarks upon the appeal to Father Thames, in the *Ode on Eton College*, he says, 'The very attempt to refute such execrable criticism were an insult to the taste and understanding of the reader, if the character of its author might not possibly give it credit.' 'Dr. Johnson's animadversions on *The Progress of Poetry* betray (says our Critic) such a blindness to poetic beauty, and such an insolent illiberality of spirit, that it were a degradation of criticism, too great a token of respect to

his

his petulance, and an insult to the judgment of the reader, to call them to a distinct examination.' On another occasion, he pronounces his remarks to be to the last degree wretched and insipid. Dr. J. is guilty, at another time, of 'an impropriety of the grossest kind, which *neither gods nor men* (as one expresses himself), nor any language under heaven, can endure.'—What is the heinous offence which the good Doctor has committed? Has he stained his hitherto spotless page with ribaldry, prophane-ness, sedition, or heresy? No such thing: but he has said—'shew a rhyme is sometimes made'—he has omitted the relative *that*. What is such vehemence on such an occasion, but the rant of criticism? But beware, gentle Reader, lest thou say, 'I think it is so;' for in saying this, thou wouldst thyself commit an offence which neither gods nor men could endure.

The inconsistency between our Author's praises and censures of Dr. Johnson is too obvious to need pointing out: we shall therefore proceed to take notice of some of his strictures upon his favourite poet.

We perfectly agree with Mr. Wakefield in his general idea (though we should not choose to adopt his mode of expressing it), that Dr. Johnson was not possessed of delicate sensibility; and to this cause, as well as to his political and religious prejudices, we are inclined to impute the coldness with which he applauds some of our best writers. Mr. W.'s general design with respect to Mr. Gray, we entirely approve; and we are of opinion that, in many of his notes, he has exhibited the beauties of his Author in a striking point of light, and made very pertinent and judicious observations. Of this kind are the following:

'To Contemplation's sober eye.

"While insects from the threshold preach," &c.

Mr. Green in the Grotto, Dods. Miscel. vol. v. p. 161.—Gray.

'Contemplation, invited by the busy hum of the surrounding multitudes.

"There flowery hill Hymettus with the sound

Of bees' industrious murmur oft invites

To studious musing."

Par. Reg. iv. 247.

In the *second* of these verses we may observe an elision similar to that at the beginning of this ode:

Fair Venus' train appear:

which is somewhat harsh indeed, but unavoidable in words of such a termination.

'I will venture to affirm, that this stanza furnishes the most curious specimen of a *continued metaphor*—the happiest intermixture of the *simile* and the *subject*—that the whole compass of poetry, ancient and modern, can produce.

'To Contemplation's sober eye

Such is the race of man:

And they that *creep*, and they that *fly*,

Shall end where they began.

M m 2

Alike

Alike the *busy* and the *gay*,
 But *flutter* through *life's little day*,
 In Fortune's *varying colours* dress'd:
Brush'd by the hand of rough *Misfortune*,
 Or *chill'd* by *Age*, their airy dance
 They leave, in dust to rest.

* *Life's little day*—the *Ephemeras* of the *Naturalists*, and the *passion*—i. e.—and *down*—men—of *Æschylus*.

* *Varying colours*—"Spartique coloribus alas." *Virg.*—"Variantesque colores." *Lucret.*

* It is, however, an act of justice to Thomson, to acknowledge, that Mr. Gray is indebted to him on this occasion; though the original, grand and beautiful as it is, must, in my opinion, yield to the imitation. When Mr. Gray condescends to imitate, he recovers his level at least by some new thoughts, some dignity of verse, or some luminous embellishments of diction.

"Thick in *yon stream of light*, a thousand ways,
 Upward and downward, thwarting and convolv'd,
 The *quivering nations* sport; till, tempest-wing'd,
Pierce Winter sweeps them from the face of day.
 Ev'n so *luxurious men*, unheeding, pass
 An idle *Summer-life* in *Fortune's shine*,
 A *season's glitter*! thus they *flutter* on
 From toy to toy, from vanity to vice!
 Till *blown away* by *Death*, *Oblivion* comes
 Behind, and strikes them from the book of life."

*Summer.**

On the Ode on Eton College, ver. 44, 'Less pleasing, when possessed,' &c. Mr. W. justly remarks, that there is an impropriety; for though the *object* of hope may be truly said to be less pleasing in possession than in fancy; yet *Hope* in person (of which the poet is speaking) cannot possibly be possessed.

The notes on this Ode conclude with the following passage; in which (excepting only a few violent expressions) we heartily agree with our Author:

"The *Prospect of Eton College*," says *Dr. Johnson*, "suggests nothing to *Gray*, which every beholder does not equally think and feel."

* By this confession then the *sentiments* are *natural*, and consonant to the feelings of humanity: and surely this property is no discredit to any composition, but, on the contrary, the greatest recommendation of it. What indeed is poetry, but an ornamental delineation of *natural objects* and of *human passions*? The only remaining question then is this: Whether Mr. Gray has given this exhibition with perspicuity of method, and in elegant, intelligible, and expressive language? And this, I think, no man will have the effrontery to dispute.

* Our critic proceeds: "His supplication to father *Thames*, to tell him who drives the hoop or tosses the ball, is useless and puerile. Father *Thames* has no better means of knowing than himself."

* Just so, when *Virgil* invokes the river *Arctusa* to aid his last pastoral song—

"Extremum

"Extremum hunc, Arethusa, mihi concede laborem"—
we might say: This invocation of *Arethusa* is *puerile* and *useless*: she could not hinder him from writing this pastoral if he chose; nor give him any assistance, if he did write it.

* Or, when we read those elegant verses in the *Musæ Anglicanæ*—

"At vos, qui Etonæ colitis camposque virentes
Frondeſque ſimul ſilvas, felicia rura!
Dicite (vos et amant musæ, et vos carmina noſtis)
Dicite (vicino nam veſtros alloit agros
Flumine) quos crebrò gemitus dabat inclytus amnis;
Edidit infelix quæ tunc lamenta ſub undis—"

But ye, who Eton's verdant plain frequent
And groves umbrageous, happy ſoil! tell ye,
O! tell, ye highly-favour'd of the nine!
What ſighs, what groans ſent forth the neighb'ring ſtream,
What lamentations from his oozy bed.

If we were deſirous of being ridiculous and abſurd, we might remark, that this enquiry into the groans and lamentations of Father *Thames* was fooliſh, and of no uſe. Of no uſe, becauſe they knew no more of the matter than the poet knew: and fooliſh, becauſe Father *Thames* neither groaned nor lamented at all on this occaſion.

* Indeed the very attempt to refute ſuch execrable criticiſm were an inſult to the taſte and underſtanding of the reader, if the character of its author might not poſſibly give it credit.

* His epithet *buxom health* is not elegant: he ſeems not to underſtand the word:—

* The primitive meaning, to be ſure, ſeems to have been *obſequious* or *yielding*: but the *Doſtor* bears witneſs againſt himſelf, when he explains the term by *gay—lively—brisk*, from *Craſhaw*; and by *wanton—jolly*—from *Dryden*.

* Gray thought his language more poetical as it was more remote from common uſe."

* Indeed! and I will venture to maintain, that this rule in general will be no bad criterion of poetic language, if it be not carried to the exceſſes of obſcurity and tumour. *Horace* was of the ſame opinion, who excluded his *ſermoni perſiora* from the claim of poetry for this very reaſon; and makes the *os magna ſonaturum—leſſy expreſſion*, remote from the familiarity of common converſation and popular phraſeology, to be of the eſſence of poetry, and indeed characteriſtic of it. The *MORTAL taſte*, I preſume, which occurs in the ſimple enarration of *Milton's* ſubject, is very remote from common uſe: but is it not poetical? And could it be otherwiſe flattened into proſe, than by the ſubſtitution of ſome familiar and frigid epithet?

* Finding in *Dryden*, *Honey redolent of Spring*, an expreſſion that reaches the utmoſt limits of our language, Gray drove it a little more beyond common apprehenſion, by making *gales* to be *redolent of joy and youth*."

* That elegant, luminous, and magnificent diſtion, which gives *Mr. Gray* the ſuperiority, in point of language, over all other poets; *Dr. Joſephſon* could neither reliſh in others nor attain himſelf. His

ideas were grand, but his taste was bad. No man has ever exceeded in sublimity his lines on *Shakespeare* :

" Each change of many-colour'd life he drew :
Exhausted worlds, and then imagin'd new.
Existence saw him spurn her bounded reign,
And panting *Time* toil'd after him in vain."

But his poetical pieces, were they rigorously examined, would be found to consist of language seldom elevated, often harsh and mean, and commonly prosaic. He might be capable of producing—

" Their lot forbade: nor circumscrib'd alone
Their growing virtues, but their crimes confin'd :
Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind:"—

But this were far beyond his powers—

" But not to one in this benighted age
Is that diviner inspiration given,
That burns in *Shakespeare's* or in *Milton's* page ;
The pomp and prodigality of heaven !"

In short, he had *the thoughts that breathe*, but by no means *the words that burn*.

The following remarks on Pindaric poetry, introductory to the Notes on *The Progress of Poetry*, and *The Bard*, are excellent :

" These two *Pindaric Odes* of *Mr. Gray* have a much greater resemblance to the *Odes* of the *Theban* bard, than any thing of the kind in our own, and probably in any other language. Wildness of thought and irregularity of verse had usually been esteemed the only way to resemble *Pindar*. The characteristic excellences of *Pindar's* poetry are sublimity of conception, boldness of metaphor, dignity of style, rapidity of composition, and magnificence of phraseology. If a fair judgment can be formed upon those few specimens, which the desolations of time have spared, in grandeur of imagery and regularity of thought he is surpassed by *Mr. Gray* ; as, on the other hand, he may justly claim a superiority from the moral dignity of his compositions.

" These sublime and elaborate productions of genius chastised by learning, and of learning invigorated by genius, are from their nature by no means calculated to please the generality of readers, especially upon a slight acquaintance. A frequent and diligent contemplation of them is necessary to an adequate perception of their beauties ; and, perhaps, no small tincture of that erudition, which enabled the author to produce them. Indeed, that spirit of lyrical inspiration, which they breathe—that divine glow of pathos, which at the same time melts and inflames the reader—cannot operate with their full effect, but on a congenial soul, attuned to the bold vibrations of enthusiastic poetry. The motto justly proclaims—

Φωτιστὰ ἀνέλεον" εἰ

Δι τὸ πᾶν ἱερὸν καλεῖται.

To wisdom's ear 'tis sense and sweetness all :
Darkness and dissonance to vulgar minds.

" He,

* He, who can continue amidst the blaze of splendour, that bursts around him—amidst the torrent of sublimity, that pours along—sedately speculating upon petty blemishes, is certainly a stranger to those sensations, which animated *Pindar* and *Mr. Gray*: and deserves for the punishment of his malice that poetical curse denounced by the pathetic *Collins* upon all those, which could reflect on the author of the *Seasons* without emotions of benevolence and concern:

“ With him, sweet bard! may fancy die,
And joy desert the blooming year.”

We shall add the following criticism on ver. 92 of the *Elegy*:

* *Verse 92.* E'en in our ashes—

“ Ch' i veggio nel pensier, dolce mio fuoco,
Fredda una lingua, et due begli occhi chiusi
Rimaner droppo noi pien di faville.”

Petrarch, Son. 169. Gray.

* *Mr. Mason* expresses himself dissatisfied with this line, and prefers the reading of the first editions:

“ Awake and faithful to her wonted fires.”

Now, in the first place—*wonted fires*—thus unconnected, is but a very clumsy phrase; and, in the next place, what sort of an idea is being *faithful* to a *fire*? It is inconsistency and nonsense. And the line which he proposes, by way of explanation, is but insipid, though there is no incongruity of *metaphor*:

“ Awake, and faithful to her first desires.”

But whence arises his discontent with the verse as it now stands? There is, it seems, “ an appearance of *quaintness*,” from the *antithesis*, I presume, of *ashes* and *fires*. Now this censure betrays great want of taste and judgment: for the allusion is extremely beautiful and unexceptionably just. It is founded upon a very familiar appearance;—of a *fire*, seemingly *extinct*, still latent and vigorous beneath the *ashes*. *Horace* says:

“ ——— incedis per ignes

Suppositos cineri doloso.”

You tread on *fire* beneath the *ashes* hid.

Virgil:

“ ——— cinerim et sopitos fuscitat ignes.”

Awakes the *ashes* and the sleeping *fires*.

And *Theocritus* in the same manner—

——— ὑπο σποδῶν ἀκαμύλον πυρ. *Id. xi.*

But, says our ingenious editor, (who will excuse this freedom in behalf of his friend)—“ He means to say, in plain prose, that we wish to be remembered by our friends after our death, in the same manner as when alive, we wished to be remembered by them in our absence.”

* I suppose, it were hardly possible to give a more meagre and inadequate account of the poet's meaning in this divine passage. Let the context speak his explanation for him.

* Perhaps, says he, the pride of greatness and the conceit of philosophy, may fancy these humble swains to have been strangers to the common feelings and passions of humanity. No: even they wish

some memorial of their existence, however rude, to be erected over them: still anxious to interest themselves, as far as possible, in those scenes and pleasures, with which they have once been so fondly conversant. For who ever resigned his existence without regret? Who ever left his friends and kindred without a wish to continue longer with them? These anxious attachments stick to us to the last:

These travel through, nor quit us when we die:

The *voice of nature* still *cries* from the tomb, in the language of the epitaph, inscribed on it, which still endeavours to connect us with the living:—the *fires* of former affections and enjoyments are still *alive* beneath our *ashes*."

"The reader, I hope, will look with indulgence upon this weak attempt to explain in flat prose one of the happiest and boldest flights that poetry has ever taken."

On ver. 8, of the Ode on Eton College, *Whose turf, whose shade, whose flow'rs among*—our Author remarks, that the structure of this verse is a peculiar artifice of composition, which in the hand of a skilful poet is neither inelegant nor useless, as it frequently prevents a superfluity of expression. Among other similar passages, he quotes the following line from Shakespeare:

"The courtier's, soldier's, scholar's, eye, tongue, sword."

The word *eye*, in this quotation, led our Author, by a very natural association to think of *eye-brow*; and that image brought into his mind the following passage of Shakespeare:

"——— And then the lover,
Sighing like furnace, with a woful ballad
Made to his mistress' eye-brow:"

which he *steps aside* to explain.

"So the passage (says he) is pointed in all the editions and quotations, that I ever saw: but surely nothing can be more erroneous. For whoever heard of a *ballad made* to another? It is nonsensical and absolutely indefensible. A *comma* should be put at *ballad*, in order to connect *made to his mistress' eye-brow*—with the *lover*, who is the proper subject of the passage. *The lover, made to his mistress' eye-brow*—obedient to her *nod*—subservient to her *wink*—depending upon her *eye*: as submissive as even the world itself was to the *widow*:

"The world depend upon your eye,
And, when you frown upon it, die."

Of this criticism, if we were disposed to imitate our Author's style, we should say, that it is the most far-fetched and absurd construction that ever *Warburtonian* ingenuity started. Who ever heard of such a phrase, as 'a lover *made* to his mistress' eye-brow? The phrase appears to us 'nonsensical and absolutely indefensible.' Nor can we perceive the least necessity for departing from the common interpretation of the passage; for it seems as natural and easy, to say, that a lover made a ballad to his mistress's eye-brow, as that Anacreon made a song to Cupid's arrows, or that Mr. Gray made an Ode to Adversity.

The

The similar passages, quoted from various authors, ancient and modern, which make up the principal part of these notes, discover extensive erudition, and are selected with taste and judgment. But, if it were not that we look upon a similarity of phraseology as a doubtful proof of imitation, we should question, whether the numerous parallel places which are here adduced, would not, contrary to Mr. Wakefield's intention, lower the public idea of the originality of Mr. Gray's genius. To say the truth, we cannot perceive that any great advantage to learning or taste is to be expected from heaping together such a pile of "*disjecti membra poetæ*," as we commonly meet with in the writings of this learned and industrious critic. If half the time which he spends in collecting these fragments, were employed in original writing, or in poetical versions from the ancients (for which task, from some specimens interspersed in these notes, Mr. Wakefield appears to be well qualified), the public would reap more benefit, and probably the Author obtain a higher degree of reputation, from his labours. As the opinion of an ancient philosopher may perhaps have more weight with Mr. W. than that of a modern Reviewer, we shall take our leave of this work with the following passage from Seneca (*Ep.* 33.), on the subject of quotations—"Pueris et sententias ediscendas damus, et has quas Græci *χρηται* vocant:—viro captare flosculos turpe est, et fulcire se notissimis et paucissimis vocibus, et memoriâ stare. Sibi jam innitatur: dicat ista, non teneat."

The text of this edition is by no means elegantly printed: the verses ought to have been numbered by figures in the margin, that the notes and the text might be the more easily compared.

ART. XV. *A Letter to a Friend on the reported Marriage of his Royal Highness the Prince of Wales.* By Mr. Horne Tooke. 8vo. 2s. Johnson. 1787.

WE are here presented with a performance of a very eccentric nature. The circumstance, true or false, to which the Author alludes, will, hereafter, be interwoven with our history. It cannot fail to be recorded in the Journals of Parliament, that in the year 1787, Mr. Alderman Newnham (one of the representatives of the city of London) gave notice, in the House of Commons, of a motion, which, at the desire of the Minister, he explained as follows: "To address his Majesty, requesting, that he would take into his consideration the affairs of his Royal Highness the Prince of Wales, and if his Majesty would be graciously pleased to order the Prince's debts to be paid, the buildings at Carlton House to be finished, and an addition to be made to his Royal Highness's revenue, that the House would make good the same."

The motion, thus intended, was considered by the members present as having no precedent, and as being, in its consequences, highly alarming. Mr. Rolle (member for Devonshire) declared, "That there were reports, of a tendency to affect the constitution of this country, in CHURCH and STATE, and till those reports were cleared up, and certain explanations given, he should not be for voting a single shilling." Several members, Mr. Powys, Mr. Hussey, Mr. Brook Watson, and others, stood up in their places, all deeply impressed with the magnitude of the business, and deprecating the motion. The Minister, likewise, appeared adverse to a motion so novel, and so much against all form and precedent; adding, that however painful it might prove, he must discharge his duty to the Crown, without wanting, at the same time, due respect for the Prince. On a subsequent day, Mr. Fox went to the House, and declared, that "he had the best authority to contradict all reports *in toto*." What those reports were, was not mentioned, in direct terms, by Mr. Rolle, and men were left to their own conjectures, as to the specific matter denied by Mr. Fox. The pamphlet before us ascertains it with precision; and as this business must, hereafter, form a portion of our history, we think it not improper to give the following abstract of what Mr. Horne Tooke has said on the occasion:

This "Letter to a Friend," is dated April 1787, and purports to have been written while the business was depending in parliament. The points, which the writer has in view, are three: That the Prince was actually married to Mrs. Fitzherbert; That such marriage is good and legal; and lastly, That it cannot be affected by the Act of Settlement. Mr. Horne Tooke sets out with an opinion, that the question, then before the House of Commons, would be *blinked* on both sides: from the Ministerial side he did not expect a sincere discharge of duty to the King, nor, from the Opposition, a more firm attachment to his Royal Highness. The *Ins* would, most probably, do enough to keep in, without hurting their future interests; and the *Outs*, having a regard to nearer, and of course dearer, contingencies, would not go the whole length in their adherence to the Prince. Both parties would act with a double prospect, and between both, the truth would be kept concealed, without affording to the people at large any useful or solid information.

In order, therefore, to dispel the mist, the letter-writer tells us, in plain terms, that he concludes "Mrs. Fitzherbert to be, in all respects, *legally*, really, worthily, and *happily for this country*, her Royal Highness the Princess of Wales." This, he says, has been so circulated through the nation, that it were a ridiculous affectation to be any longer delicate about the matter; and, therefore, Mr. H. Tooke says, it is *believed by him, on solid grounds*,
that

that the Prince of Wales is married to (the late) Mrs. Fitzherbert; that the measure, while it was yet in contemplation, was known to him, on good authority; and that he has felt much joy in its completion.

We are not told the grounds upon which his belief is founded; but the fact now stands roundly asserted. He wonders that the friends of his Royal Highness stood aloof, affecting to disbelieve the story, or to keep it secret, whereas the honour of all concerned required, that it should be made as authentic and public as possible.

The marriage, he admits, has been held both *improper*, and *legally impossible*. Improper, because the lady was an English subject, and not descended from a sovereign house. To this he answers, that such marriages, at all times within memory, were in use with the sovereigns of this kingdom, uninterrupted till the accession of the present family on the throne. He observes, that Queen Elizabeth, the two immediate predecessors of George the First, and the house of Stuart itself, with the very sovereign under whom the house of Hanover claims, were all the issue of such a match. Five sovereigns of the house of Tudor were the issue of such matches, and no mischief ever did, or could arise to this country. He will not admit the idea that a beautiful English woman is unfit to be the companion of an English prince; and the ladies, no doubt, will be obliged to him for so polite an argument. The policy, he says, is new, and imported into this kingdom with the house of Hanover. By the law of succession in Germany, the issue of an unequal match, namely, of a sovereign married to a subject not descended from a sovereign house, is excluded from the inheritance; and for this reason, the children of Prince Louis of Wirtemberg, eldest nephew of the reigning Duke, will be postponed to the issue of a younger branch. We are further told, that the rule is now adopted in England, to secure the succession of the King of Great Britain to the Electorate of Hanover. It was with this view, he says, that the ridiculous notion of *impropriety* was introduced into this kingdom. Mr. Tooke thinks that the Prince, who should by an improper match separate Hanover from Great Britain, would do a public service to both countries: the event, he says, is much to be wished for, and the obligation would be great to English beauty and merit. By this view of the business, he flatters himself that the people of England will be reconciled to the marriage, when, like himself, they shall know it to be true.

The validity of the marriage is his next consideration. By the 12th of the King, such a match is declared to be illegal, since it is thereby provided, that (excepting the issue of *Princesses*, who have married, or may marry with foreign families),

"No

"No descendant of the body of George the Second shall be capable of contracting matrimony without the King's consent under the great seal, and declared in council; provided nevertheless, that after the age of twenty-five, if any such descendant shall give notice to the King's Privy Council of an intention to contract a marriage, then, at the expiration of twelve calendar months, it shall be lawful to contract such marriage, unless, in the mean time, both Houses of Parliament shall declare their disapprobation." Such is the substance of the act, and consequently the marriage in question (which Mr. Tooke asserts to be founded in fact) must in point of law be null and void. Before the Prince's age of twenty-five, the King's consent under the great seal was not given; and since that age, no such intention has been notified to the Privy Council, so that Parliament might take cognizance of it. A lawyer would therefore declare the marriage void. But Mr. H. Tooke contends for its validity. The *Act of Parliament*, according to him, is null and void. It encroaches on natural rights. You cannot give a lease of a pump, without the right to draw water. No Act of Parliament can restrain our eye-sight, hearing, eating, or digestion. The statute in question is worse than castration: it condemns to celibacy, *without a limited period*, unless the King, like the Pope, shall grant a dispensation to restore the dignity of manhood, and give leave to use the natural rights of an animal. From these premises it is inferred that the Act of the 12th of the King is no more than a *sham law*. Mr. H. Tooke adds, that 'their Royal Highnesses (as he believes their marriage to have been solemnized) may rest assured that the honourable union between them is not only in *conscience*, but in *law*, firm, good, valid, and legal.' On this matter we shall not hazard any opinion. It is not for us to settle either the law or the fact. Should the question ever arise, the lawyers of the day will discuss it, and the statute book will be dogs-eared throughout the kingdom.

The third part of Mr. Tooke's argument still remains. The Act of Settlement stands in his way. By the *1 W. & M. Stat. 2, cap. 2, sect. 9*, it is enacted, that "Every person, who shall profess the Popish religion, or *marry a Papist*, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the crown of this realm and Ireland, and the dominions thereunto belonging; and in all such cases, the people are absolved from their allegiance." This Act is further confirmed by the *12 and 13 W. III. c. 2*, by which the crown was settled in the house of Hanover.

To these laws Mr. H. Tooke makes no objection. On the contrary, the people, he says, were well authorised (for it is their natural right) to fix and determine upon what conditions they will accept a sovereign. He thinks that Mr. Rolle, alarmed as
he

he was for the safety of *Church and State*, [why do we always put the Church first?] behaved in Parliament with an open, manly, and independent spirit, which certain small wits have endeavoured to decry. But though wits may flatter themselves that they have sterling talents, Mr. Rolle seems to have that about him which is better than genius, and in the long-run will leave his adversaries at a distance behind. Manly as it was in this gentleman to avow his apprehensions for the Constitution, Mr. H. Tooke has no such alarm: his answer is, 'Whatever religious opinion Mrs. FITZHERBERT may or may not have formerly contracted (a matter perfectly indifferent)—her ROYAL HIGHNESS is *not a Papist*.' He does not object to the clause, which excludes all of that religion, but wishes other passages in the Act of Settlement were as strictly observed;—in particular that which provides, that no person holding offices or places of profit under the King, or receiving pensions from the Crown, shall be capable of a seat in the House of Commons. This, he says, was basely surrendered to Queen Anne, within five years after it was enacted. For the restoration of this clause, he is willing to barter the Papist marriage, being more willing to *trust the Sovereign with a Papist wife, than with a corrupt Parliament*. He concludes his letter with an inference from all that he has said, namely, that his Royal Highness's marriage is neither unusual, *improper, impossible, illegal*, nor affected by the Act of Settlement.

In this manner Mr. Horne Tooke goes through the three propositions he set out with, *viz.* That the Prince is married; 2dly, That his marriage is legal; and 3dly, Unimpeached by the Act of Settlement. But still one thing stares him in the face, and in consequence of this, he tells us, in a postscript, that since the conclusion of his letter, he has been informed, *by news-paper authority*, that the marriage in question has been formally and solemnly disavowed in the House of Commons; the very supposition treated as absurd, and the report, originating in wilful malice and vulgar calumny. But this *news-paper authority* he will not believe. It tends to lessen the character of the lady, and the Prince is not capable of such conduct. A lady's character is bartered away for money. A Prince's honour, once sacrificed, can never be retrieved. The complaint that the heir apparent was reduced to the state of a private gentleman, was the very reason why his income should not be enlarged. That state resumed would be a demand for a suitable income. But a compromise took place: the debts are to be paid, Carlton-house to be completed; and (since it is denied that the Prince is married) no augmentation of income, till he does marry. In the whole transaction, it is the opinion of our Author, that the Administration and Opposition have concurred in nothing, but *un-*
blushingly

blushingly to palm a falsehood on the world.—The pamphlet concludes with a serious wish that both King and Prince would be convinced, that neither of them can be faithfully served by their respective adherents. He therefore presumes to recommend to both, a cordial and affectionate concurrence of sentiment: disunion between them will ever be the signal for infidelity.

Thus we have laid before our Readers a brief, but full, account of this extraordinary publication. The question, to which it relates, is of importance, but whether any, and what credit is due to the proposition advanced by Mr. Horne Tooke, we leave as a point of curious speculation to more able politicians than we pretend to be. For us, we can say nothing to the great and leading problem, which may be considered as the basis of the work. The Author has thought proper to hazard himself in a business of great nicety. The grounds of his political creed are best known to himself. Without taking upon us to accuse him of rashness, we only venture to say, that the strong assertion, contained in this work, ought to be built upon the surest foundation; and, even in that case, after so public a denial, as was delivered in the House of Commons, had the pamphlet been entirely suppressed, the sacrifice to politeness would, perhaps, not have been too great. As to the Author's opinion of eventual happiness, either to THE PARTIES, or to the PUBLIC, from so questionable a transaction, it seems to be matter of PROPHECY: but of the truth or falsehood of that PROPHECY our children and grandchildren may, at some remote period of time, be the best judges.

ART. XVI. *Seduction*: a Comedy. As it is performed at the Theatre Royal in Drury Lane. By Thomas Holcroft. 8vo. 1s. 6d. Robinsons. 1787.

THE moral tendency of the piece now before us is declared to be the circumstance on which the Author chiefly values himself, and on which he wishes to build his reputation. This claim, in modern times, seems to be novel. Horace has long ago said that a play of this rational and useful cast will always, by the critic of sound judgment and the people at large, be preferred to those productions, which have nothing to boast of but the meretricious ornament of language, and the trick and cunning of the scene. Of our former dramatic writers, STEELE and CIBBER best understood and practised Horace's rule. Instructive lessons for the conduct of life are inculcated in the four comedies left by Sir Richard Steele, and the Provoked and Careless Husband, will be lasting monuments of Cibber's regard for the utility of the drama. But the example of those successful writers has been but little followed. The dramatists of our own

own day are chiefly anxious to entertain, to surprise, and to divert; and if, at any rate, they attain their object, all ends are answered: the managers of our theatres repeat their performances; the newspapers tell us that they are written and acted *with discrimination*, and the author, in the warmth of fancy, wears the laurel wreath. In the midst of this general decline of true taste and judgment, Mr. Holcroft comes forward with a manly spirit, and with sentiments that do him honour. He laments in his Preface, that 'works of rudiment, of disquisition, nay even of mere compilation, are often treated with a respect, which a comedy, or tragedy, where wit, invention, genius, and all the highest faculties of the mind have, or ought to have, been employed, seldom meets with.' He adds, 'The theatre has a most powerful influence on morals, and this influence increases with industry, and as the means of gaining admission among the lower class increase. Much time is there spent to the best, the noblest of purposes: the body's fatigues are forgotten; the mind is beguiled of its care; the sad heart is made merry; fictitious sorrow obliterates real, and the soul, imbibing virtuous and heroic principles, is roused and impelled to actions, that honour not only individuals but nations, and give a dignity to human nature.'

This is Mr. Holcroft's idea of the use and end of the drama. We are pleased to find an author who has made a just estimate of his art, and we entirely agree with him, when he says, 'It is most piteous, that not only the learned, but the political world, should treat the stage with neglect, nay, with contempt; and that they do not, on the contrary, combine, and employ the high powers which they possess, to the encouragement and perfection of an art, in its own nature so delightful, so fascinating, and, above all, capable of contributing so infinitely to the happiness, as well as to the pleasure of mankind.'

Since these are Mr. Holcroft's notions of the art which he professes, it will not be matter of wonder that he has produced a piece, which does not merely aim at the transitory diversion of two or three hours, but, more laudably, endeavours to send his audience away with a moral lesson impressed on the heart. He delivers himself, on this head, in so manly a style, that we shall introduce him once more speaking for himself: his words are, 'If I have written a comedy, which, perfectly moral in its tendency, and counteracting a *fashionable* vice, in danger of becoming a *vulgar* one, has charms sufficient to attract spectators, I am of opinion, that I have done my country an essential service. That some, who read this, may call me vain or presumptuous, is, to me, totally indifferent. The theatre is a subject of such consequence to VIRTUE, HAPPINESS, and MAN, that I cannot forbear speaking of it with a sense of feeling, which, I fear, I cannot impart.'

What author has, of late years, presented himself before the Public, in the dramatic line, with sentiments so true, so just, and so solid? Should any of his readers call him, as he fears they will,

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vain and presumptuous, we honour such vanity, and such presumption. To correct the manners, and mend the heart, is the true object of the Dramatic Muse, and he, who forgets the proper end of writing, will, in his turn, be soon consigned to oblivion.

We shall say a word or two more concerning Mr. Holcroft's Preface.

Having acquainted us with his notions of the employment he has undertaken, he proceeds to give a detail of the disappointments and difficulties, which he met with from the manager of one of the theatres. On this part of his case we shall not expatiate. It will be sufficient to say, it is to be regretted that a writer, who has so much merit in the design and scope of his piece, should not be received in the most liberal manner. If the managers wish that themselves and their theatres should stand in a respectable light with the Public, they will do well to digest Mr. Holcroft's honourable notions of the drama, and, for the future, to encourage genius, by letting it be seen that men of talents and education may dedicate their time to the service of the Dramatic Muse, without being liable to meet with trick, sophistry, and little artifices behind the scenes.

Of the comedy of SEDUCTION, it will be but justice to say, that in respect of the moral precept it inculcates, it is intitled to the praise which the Author claims. Seduction has been the glaring vice of the age, and there is no doubt, but like all other fashions, it has spread its influence to the lower classes of life. It was the praise of Augustus Cæsar that he made laws to vindicate the honour of the marriage bed. A poet has the laws of ridicule in his power; and if, by rightly employing them, he can counteract the torrent of mischiefs that disturb society, he renders a service to his country. It is with this view, that Sir Frederick Fashion is exhibited in all the colours of vice and folly. With men of his stamp and character the ruin of the weaker sex is the consummation of glory. Accordingly Sir Frederick has used all his artifices for the purpose of triumphing over the peace and happiness of Harriet: Lady Morden, if possible, must be added to the list of the wretches he has made, or wishes to make; and Emily, with a large fortune, must be carried off by stratagem, in order to marry her first, and leave her afterwards a prey to misery. From these several designs the fable acquires its complication, and its variety in the winding up of the intrigue. Lady Morden, we think, is kept too long in a very unfavourable light. She appears ready to dash into all the extravagancies of fashion; but the secret is, the appearance is only assumed. She means no more than to alarm Lord Morden, and, if possible, to draw his affections to herself. This secret, we fear, is too long kept back. It would, perhaps, have been more agreeable to the audience, were they to know, in the course of the business, that
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all her airs of folly are the pious fraud of virtue. It may be added, that, if it incidentally appeared that *Wilmot* is endeavouring to do good by stealth, in the disguise of *Gabriel* (the awkward servant from the country) the Actor's opportunity of pleasing would be fairer, and the expectation of the audience would be raised to higher pleasure. Of Lord *Morden's* character we have some doubt. He is ashamed of being jealous, that is, of vindicating his honour. Sir Frederick Fashion behaves to him, too frequently, in a style which, to a man of sensibility, would be beyond enduring. Not only the courage, but the understanding of Lord *Morden* are often too equivocal. These things, however, are but flaws in a brilliant. The play, notwithstanding, has considerable merit. The dialogue, with the exception now and then of a phrase, or a single word too scholastic for conversation, is, in general, lively, and, at times, approaching to elegance. The sentiments are, almost always, just. The wit is often happy, sometimes trite, and occasionally no better than a flash in the pan: but taking the comedy of Seduction all together, we do not hesitate to say, that it is a production of considerable value, and, upon the whole, does great credit to the Author.

ART. XVII. *An Amorous Tale* of the chaste Loves of Peter the Long, and of his most honoured Dame Blanche Bazu, his seal Friend Blaize Bazu, and the History of the Lover's Well. Imitated from the original French, by Thomas Holcroft. 12mo. 3s. 6d. sewed. Robinsons. 1786.

WE are here presented with a Tale, which, as the Editor informs us, in his advertisement, was written in or about the fifteenth century. Nothing, however, of date or authority, is brought in support of this assertion; and it is from the style and complexion of the performance only that we are to determine on its claim to antiquity.

Judging, therefore, from internal evidence, we conclude the history of Peter the Long to be of a date later than that which it is made to bear. The Author, it is true, has selected some very old and obsolete words, which he sometimes manages skilfully enough; but he not unfrequently forgets himself, and in many parts of his work we find him writing as smoothly as a member of the *Academie Française*.

But we will present our Readers with a specimen of the performance:

* Now at this time, while I a student was in the college of Navarre, being of age but six and twenty years, it came to pass that my Lord and father was chosen to be Father-guardian; in which day it so fell out, that I ran, speedily, when it I heard, to the church

REV. June, 1787.

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of the reverend fathers, to return laud unto God for the honour his bounteous providence had done our family.

'Whenas I came into the church, I fell most devoutly on my knees, in a dark corner, near unto the door; but no sooner had I my orisons, prayers, and thanksgivings began, than I felt something pull me by the arm, and heard a voice call softly, "Peter, Peter." Now I directly and forthwith knew it was the voice of my seal friend, Blaize Bazu, the best beloved companion of my studies. "Peter"—said Blaize, "my good friend, right glad am I that thou art come: yonder be my two sisters Genevieve and Blanche, and I have here been waiting, them purposely to let thee see."

'I had not looked at *Blanche* not a minute, no I am certain not a minute, before, without knowing or suspecting aught, I sighed; yea from the very bottom of my heart. Angels, out of doubt, most handsome be, and beauteous; but, no! not so beauteous, sure, as *Blanche*! Where she was, every heart in love must be! For mine own part, I certainly thought my soul would forth from my body start outright and into her bosom leap. Now and then I looked down, tried to turn away mine eyes, said my prayers more vehemently, and beat my breast hard, very hard;—and my sighs were so long and so wishful!—No, nobody can believe how I sighed.

'*Blanche* heard me, and turned, looked and marvelled at the extreme fervour of my devotion. For she believed, yea, beauteous as she was, she believed my sighs were for Heaven, and not for her.'

—*Believed that the sighs were for Heaven, and not for her—*
'Nay, then,' exclaims the Reader, 'the performance is undoubtedly of ancient date: this can never be spoken of a *Blanche*

MONTHLY CATALOGUE,

For JUNE, 1787.

IMPEACHMENT of Mr. HASTINGS.

Art. 18. *Articles of Impeachment against Warren Hastings, Esq. late Governor General of Bengal, as voted by the House of Commons, and reported by a Committee of Secrecy for being laid before the House of Lords.* 8vo. 1s. 6d. Richardson. 1787.

THE charges contained in these articles have been repeatedly laid before the Public, in the several parliamentary debates on them; and they now appear summed up in the formal narrative style, for the consideration of the high court which is to decide on their validity. Here are the first six articles delivered at the bar of the House of Lords, on the subjects of Benares, the Princesses of Oude, Farruckabad, Contracts, Fyzoola Khan, and Presents. Some others have since been added to them.

Art. 19. *True Policy; or, Helps to a Right Decision on the Principles advanced in Defence of Mr. Hastings. In Answer to a Pamphlet entitled, "An Appeal to the People of England and Scotland in behalf of Warren Hastings, Esq."** By one of the People of England. 8vo. 1s. 6d. Bell.

According to an expression used somewhere by the late Dr. Johnson, this writer encumbers us with help: for public virtue and utility would be little worth, if their nature depended upon, and could not be understood without his far-fetched and abstruse distinctions. He must certainly be embarrassed in his own conceptions, who employs a multitude of words to explain his meaning. There is something curious in seeing a small pamphlet overloaded with three dedications; one to Mr. Sheridan, one to Mr. Pitt, individually, and a third to both in conjunction! An advertisement is added to all, including a general censure of our opinion of the *Appeal*; to which we can only add, that this writer has not as yet helped us to mend it: we have indeed received, from another quarter, good information that the *Appeal* was not written by the gentleman whom we then supposed to be the probable author of it.

PHILOSOPHY.

Art. 20. *Observations on the Causes and Cure of Smoky Chimnies.* By his Excellency Benj. Franklin, LL.D. F.R.S. President of the State of Pennsylvania; and of the American Philosophical Society, &c. 8vo. 2s. Philadelphia, printed; London, reprinted for Debrett. 1787.

These observations are the same, *verbatim et literatim*, with those which form the first paper in the second volume of the American Philosophical Transactions, just published. The plate is likewise the same, only on a smaller scale than that in the Transactions.

* See Rev. April, p. 344.

Art. 21. *Experiments and Observations on Light and Colours: to which is prefixed the Analogy between Heat and Motion.* 8vo. 3s. sewed. Johnson. 1787.

This performance consists of five different papers, on the following subjects: *viz.* The analogy between heat and motion; On the light and colours of heated bodies; On the cooling power of light; On the blue colour of the sky; and, On the light of the celestial bodies.

The Author proceeds abstractedly to shew the analogy between heat and motion, and cold and rest: 'Rest,' says he, 'is a privation of motion; and cold, a privation of heat. Bodies resist an endeavour to heat them, as they do an endeavour to put them in motion.' This is the first and principal demonstration brought to support the analogy between heat and motion. What a privation of heat is we know not; nor has the degree of *absolute* cold, to which rest is said to be similar, ever been ascertained. With respect to the force of moving bodies, we think our Author has been too solicitous in proving a false doctrine erroneous. The *momentum* is universally acknowledged, from demonstration, to be as the velocity simply, and not as the square of the velocity, which hath been lately affirmed.

The second treatise shews how the colour of heated bodies advances from red to violet, as the heat is increased. This is a curious thought; and we wish the Author had prosecuted his ideas farther: several particulars respecting shining bodies might have been illustrated, which are here omitted.

More experiments, as the Author justly confesses, are wanting to confirm the power, which light is said to possess, of cooling bodies exposed to it.

The fourth paper is on a subject incapable of experimental proof. The hypotheses delivered in this and the following treatise, though ingenious, are merely conjectural, and may serve to amuse those whom they cannot convince.

In a note to the last paper, the Author claims the discoveries, 'That water was the product of inflammable and dephlogisticated airs;' and 'that phlogisticated air must be a combination of phlogiston and nitrous acid.' These thoughts were communicated, in writing, to a friend, some time before the papers which have been written on that subject appeared in Public. If this is really the case, and can be proved, why does our Author conceal his name? The Public will not readily assent to the *bare* assertions of a writer, and more especially when the writer is unknown. We do not, however, mean to express any doubt on our own part.

REPEAL of the TEST ACT, &c.

Art. 22. *Letter to a Member of Parliament, on the Case of the Protestant Dissenters; and the Expediency of a general Repeal of all Penal Statutes that regard religious Opinions.* 8vo. 1s. Faulder. 1787.

In this well written pamphlet, the paper entitled the *Case of the Protestant Dissenters*, &c. undergoes a strict investigation, and is charged with containing not only an 'evident mis-statement of facts, of which there was no need for the proper enforcement of their
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just claim, but also a disgusting illiberality of sentiment, unworthy of this enlightened and tolerant age.' This charge is advanced chiefly with a view to the Roman Catholics of this country, who are here vindicated, with every appearance of candour, as well as ability, from the reflections cast on them in the *Dissenters' Case*. In brief, the Author thinks that the late application of the Dissenters to Parliament for redress against *tests*, &c. was narrow, 'pitiful, and partial;' and that they ought, as friends to toleration, to have generously *included* the Catholics, instead of endeavouring to shut the door against their 'suffering brethren.' On the subject of toleration, the Author's ideas rise to a noble height indeed! 'The name of Christian,' says he, in his conclusion, 'is a much more ancient and more honourable, as well as a more comprehensive tie, than that of Protestant; and there is a tie still more ancient and comprehensive than either—that of humanity. The time, I trust, is not at a great distance, when the full force of this last will be understood and felt over all the polished nations of the world, when philanthropy and commutual interests will be the sole links of society, when tests and penal laws will be no more deemed necessary for the security of religion, and when Papist and Protestant, Athanasian and Arian, Lutheran and Calvinist, Trinitarian and Unitarian, will be names of mere distinction, not of reciprocal odium, and much less objects of reciprocal persecution.

'And have we not reason to hope, Sir, that the British legislature will be among the first to bring about a system so desirable, and so congenial to the British constitution? God knows we have, and ever shall have, political disputes enough to divide us: why should those of religion come in for a share? Let some patriotic and enlightened soul, then, move at once for a repeal of every penal religious statute, and every religious test: be the pledge of the fidelity of the subject in future, his ordinary oath of allegiance, and his subsequent conduct, and let him be answerable only for his own; let religious principles be no more confounded with political ones; but let every Briton, without forfeiting his birth-right, profess his own belief of the Divinity, and worship him after his own mode; and if he chooses not to worship at all, what is that to the state, if he faithfully serve it in the station he holds, or the charge he is intrusted with? In a word, let the only test of a good citizen be an obligation, to be a *peaceable subject* and an *honest man*.

'Such a motion, Sir, would do infinite honour to the mover; would be seconded and supported by every man whose heart were not callous to the feelings of humanity; and would immortalize the sovereign and the minister, in whose reign and under whose auspices, it should be adopted, and passed into a law.'

Art. 23. *An Address to the Protestant Dissenters who have lately petitioned for a Repeal of the Corporation and Test Acts.* By the Rev. Joseph Berington. 8vo. 1s. Robinsons, &c. 1787.

Similar to the foregoing tract, in design, spirit, and argument. The Reverend Author, it is well known, is a member of the Roman Catholic church, but he seems to have none of the bigotry and superstition with which the priesthood of that persuasion have for-

merly been charged. He writes with temper and good sense; and his strictures on those parts of the Dissenters' *Case*, which he apprehends to bear too hard on the 'Papists,' deserve the serious consideration of the gentlemen by whom that *case* was drawn up; especially if it be true, as we have heard, that they mean to renew their application to Parliament for a repeal of the obnoxious acts above-mentioned.

Art. 24. *Reflections on the Oaths which are tendered to the Subject in this Country.* 8vo. 1s. Debrett. 1787.

The number of legal oaths exacted under the British government, the injustice and absurdity of enforcing them in cases relative to speculative opinions (that have no connexion with matters of civil government), and all impositions of religious *tests*, are here judiciously considered, and represented in the most serious light. Indeed, the evils here pointed out cry aloud for redress, and surely it is a great reproach to this enlightened age, that such oppressions are still suffered to subsist!

Art. 25. *Curfory Remarks on the Rev. Dr. Priestley's Letter to the Chancellor of the Exchequer: containing Hints, humbly offered in favour of the Establishment, and opposed to the Principles contained in that Publication.* By a Layman. 8vo. 1s. Denis.

Dr. Priestley's letter to Mr. Pitt appeared to us, when we perused it at the time of its publication *, to be a hasty performance, containing some passages which the Doctor's cooler judgment might have induced him to alter or reject, had he allowed himself sufficient time for revival. But he seems to have struck boldly, while the iron was hot, as though his only fear was lest the metal

P O E T R Y.

- Art. 26. *The Loustiad.* An Heroi-Comic Poem. Canto II. With an Engraving by an eminent Artist. By Peter Pindar, Esq. 4to. 2s. 6d. Kearsley. 1787.

Bravo! persevering laughter-loving Peter Pindar!

Thy louse in 'epic strains shall ever live;'—

Thy wit and fun 'descend to distant times,

And rapt posterity resound thy rhimes;

By future beauties shall each tome be prest,

And, like their lap-dogs, live a parlour guest.' Vid. p. 13.

For the First Canto, see Review for Sept. 1785, art. 32. of the Catalogue.

- Art. 27. *An apologetic Postscript to "Ode upon Ode;"* or a Peep at St. James's. By Peter Pindar, Esq. 4to. 1s. 6d. Kearsley. 1787.

Peter apologises chiefly for continually making kings his theme. Eternally, says he,

* ———— Of kings I dream ————

As beggars, every night, we must suppose,

Dream of their vermin in their beds;

Because, as every body knows,

Such things are always running in their heads.'

Master Peter's apology will not much conciliate matters with those who are offended at the licentiousness of his muse; but what will perhaps better answer his purpose, it will add to the entertainment of his admirers. Here we have, among other strokes of humour, a story of the APPLE DUMPLIN and a KING, which can never fail to fet the table in a roar; but it will never procure him a dumplin in the royal kitchen.

- Art. 28. *More Odes upon Odes*; or, a Peep at Peter Pindar; or, *Falsehood detected*; or, *What you will.* 4to. 2s. 6d. Lowndes.

If this antagonist of P. P.'s does not equal him in wit, he exceeds him in grace,

"And pays due homage to the best of kings!"

He will stand a much better chance for an apple dumplin at St. James's.

- Art. 29. *A Supplement to the Pharsalia of Lucan.* Translated from the Latin of Thomas May. By the Rev. Edm. Poulter, M. A. Rector of Crawley, Hants. 4to. 1s. 6d. Cadell. 1786.

In the year 1630, Thomas May translated Lucan, and added an English continuation. But, not satisfied with the latter, he published at Leyden, in the same year, a Latin Supplement. It had indeed the good fortune of being well received; and what is still more, it hath had the honour of being incorporated with the most eminent editions of the classics, particularly those of Barbou, the Elzevirs, and Oudendorp.

In our opinion, however, May was as unworthy to follow Lucan, as Mr. Poulter to translate May.

The Latin supplement (though little known to our classical readers) may be easily procured; and we will therefore produce no extracts from it.

The following specimen of Mr. Poulter's translation will, we presume, sufficiently confirm the sentence we have passed on it; and if a farther confirmation is required, we refer to the whole work.

' The sea no longer frown'd ; safe from the waves,
 Safe from the wiles, the wrath of Egypt's slaves,
 Lo ! Cæsar on the shore indignant sat,
 Breathing revenge, with anger *fraught so great*,
 Not Pharos crush'd his vengeance would assuage,
 Nor Egypt's self destroy'd appease his rage.
 'Twas not the doubt of war unjustly *brought*,
 (Just was the cause of war) that rack'd his thought ;
 But shame and indignation urg'd his mind
 To know such cause of war was given ; to find
 The soft Canopus Cæsar's wrath *dar'd try*,
 Deserve his chastisement, his arms defy ;
 Whose vengeance Rome herself could ill sustain,
 Nor yet oppos'd, but at the heavy pain
 Of freedom hazarded, and Pompey slain.'

To mere common readers the translation would be almost as unintelligible as the original. }

NOVELS.

Art. 30. *Orlando and Seraphina: a Turkish Story.* 12mo. 2 Vols.
 5s. sewed. Lane. 1787.

When a *Turkish* story is presented to us, we naturally look for something respecting the *Porte*, and the manners and customs of the

- Art. 32. *The History of Captain and Miss Rivers.* 12mo. 3 Vols. 7s. 6d. sewed. Hookham. 1787.

This Author appears to be so highly delighted with his performance*, that we imagine he will scarcely believe us when we tell him that it is greatly wanting in *essentials*, i. e. in character, style and sentiment;—or should he even be convinced of the truth of what we say, it is not improbable but that, like Horace's enraptured citizen, who sat applauding imaginary actors, he will abuse the very friends who have kindly roused him from his reverie.

- Art. 33. *Olivia: or, Deserted Bride.* 12mo. 3 Vols. 7s. 6d. sewed. Lane. 1787.

'Hold up your head; hold up your hand;
Would it were not our lot to shew ye
The cruel writ, wherein you stand
Indicted by the name of Chloe.
You have purloin'd.' —

Yes, fair lady, you stand indicted of purloining much, very much, from the several novelists who have immediately preceded you, and that with so little taste and judgment, that we cannot even commend your talent at *selection*†. All we can honestly allow is, that *Olivia* is much better written than most of the novels of the day; though it should at the same time be observed, that the style of it is by no means perfectly elegant.

- Art. 34. *The History of Charles Falkland, Esq. and Miss Louisa Saville.* 12mo. 2 Vols. 5s. sewed. Noble. 1787.

It was formerly the practice to finish every novel with a wedding. It is now become the fashion to conclude them, generally, with a funeral.—The heroes and heroines must all be buried. In the performance now before us (which by the way is nothing more than the old and hacknied story of a violated female and an injured friend) the dead are quite as numerous as in the mock-heroics of Chrononhotonthologos, and Tom Thumb.—But the aim of the writers, we suppose, is to awaken *pity*; and they not unfrequently succeed.

- Art. 35. *Excessive Sensibility; or the History of Lady St. Laurence.* 12mo. 2 Vols. 5s. sewed. Robinsons. 1787.

'The following sheets,' says the Author of this novel, in his dedication of it to the Lady Fairford, 'are intended to exhibit a true picture of the depravity of modern manners,'—and it must be acknowledged that some of this gentleman's characters are delineated with a bold and glowing pencil, and in a manner that sufficiently indicates his acquaintance with the human heart. His moral and

* Witness his dedication to Miss Athby, in which he observes,—

'A lady of quality, who hath long honoured me with her attention, and who, from the goodness of her heart, which ever prompts her to serve and to oblige, undertook to have it printed, being previously assured by the bookseller, that it would please, and insure a good sale,' &c.

† The incidents in this novel bear, in particular, so strong a resemblance to those of *Elfrida* (see Review for April last), that we think it scarcely possible such resemblance should be accidental.

conclusion also being good, the punishment of vice, and the reward of virtue, deserves commendation, in this age particularly, when novels are so numerous; when so few have any moral at all, and when even some not only idly and unprofitably waste the time, but also leave bad impressions on the heart, of the young, unwary, and inexperienced reader. The Author's style, however, is frequently faulty and inelegant, as will be seen by the following passages—of which kind, 'Excessive Sensibility' affords a considerable number.

— 'But I forgot *to whom* I am writing, a man of fashion *to whom* all these little minutiae are above *his* consideration.'—

'The man must want taste indeed, that can ever tire *of* looking on her.'

'If I could once more inspire her with a relish for the country, *of which* she used to be *lavish of her praise*, I *would* yet expect to wean her from these follies.'

'My husband had forgot me! my parents dead! and *me* the cause of hastening them to the grave!'

Art. 36. *The Platonic Marriage.* In a Series of Letters. By Mrs. Cartwright. 12mo. 3 Vols. 7s. 6d. sewed. Hookham, &c. 1786.

This novel we think should have borne a second title,—"*or the man in love with his grandmother.*" The story is briefly as follows:

Miss Villeroy is reduced, by a train of unfortunate circumstances, from a state of affluence to that of poverty. In the height of her distress, and having an aged father to support, she commissions a faithful servant to dispose of some embroidery, the work of her hands. *They are at this time at L—— near Paris.* *The following*

dispensation is immediately procured, and Lord Edward Carteret is blessed in the arms of his grandmother.

The reader will readily perceive that there is something of novelty in the story, which is conducted with tolerable skill and address. —The work, however, is incorrectly written, and several vulgarisms are scattered through it. One lady, for example, is made to talk of being *hummed* into happiness, and another of a *skin-deep* impression, &c. &c.

Art. 37. *William of Normandy.* An historical Novel. 12mo. 2 Vols. 5s. sewed. Axtell. 1787.

A monstrous and mis-shapen birth; and such as criticism turns from in terror and disgust.

Art. 38. *The Sorrows of the Heart.* 12mo. 2 Vols. 5s. sewed. Murray, 1787.

The modern novel affords us nothing like variety. ‘Soup for breakfast, soup for dinner, and soup for supper,’ as the libertine in the comedy observes of his wife. We are very fairly tired of it.

The composition before us is an insipid mass indeed! but we will pick out a few of its ingredients, so that our readers may taste and judge.

‘Oh! my friend, that I could repress this ardor, this impetuosity of temper in every thing in which my heart has any concern! It is not by reason it is to be *calmed down*.

‘For two or three days past a lucid interval of serenity has beamed upon my mind, and my spirits are *calmed down* in a very unwonted degree.

‘He is a genteel young man, about twenty-five. My father, whose letter it seems was only in general terms, was ignorant of the motives that induced him to visit this place. In the course of conversation after dinner, he asked him rather abruptly, which threw him into the most tremulous confusion.’ Asked him what? ‘Why inquired into the motives which induced him to visit the town,’ to be sure, replies our Author. Very true—such is the meaning without a doubt. But what kind of writing is this?

—‘He still pursues me with the most unfeeling perseverance; and encouraged as he is by my parents, I fear it will not cease till I have taken refuge in his arms’—*Julia*. The lady may be right;—the *unfeeling perseverance* of her lover may very possibly cease, when once she has taken refuge in his arms.

‘O Matilda! could you but *feel* a momentary *glimpse* of the joy this letter has produced in my breast.’

—‘I flew upon the wings of impatient friendship to your house. You were gone, but had left a letter for me—I opened it, and was blasted by the baleful contents. Had you been near me, my friend, I should have wreaked my fury upon you.’ That is, had his friend been *present* he would have wreaked his fury on him for *going away*—for writing the disagreeable letter which was *left* for his perusal, Arrah! Arrah!

NATURAL HISTORY.

Art. 39. *Histoire naturelle des Oiseaux, par le Comte de Buffon, et les Planches enluminées; systematically disposed.* (And on another Title-

Title-page) Indexes to the Ornithology of the Comte de Buffon and the *Planches enluminées*. 4to. 7s. 6d. sewed. White and Son. 1786.

Mr. Pennant has here presented the Public two Indexes. The first is arranged according to the Author's own system, with the names of Buffon, Linnæus, and Latham: to these *synonyma* are added references to the *Planches enluminées*. The second Index is a mere catalogue of the *Planches enluminées*.

L A W.

Art. 40. *The Speeches of the Judges of the Court of Exchequer*, upon granting a new Trial in the Case of Captain Sutton, against Commodore Johnstone, on the 30th of June 1784; together with Baron Eyre's Speech, on the Motion to arrest the Judgment. Taken in Short Hand by Joseph Gurney. The Report of the two Chief Justices, Lords Mansfield and Loughborough, to the Lord Chancellor, on an Appeal from the Judgment of the Court of Exchequer, in the Case of Sutton against Johnstone. 4to. 1s. 6d. Stockdale. 1787.

The power necessary to give energy to military enterprizes, does not combine well with the liberal spirit of our civil institutions; there is hence little cause for surprize to find Commodore Johnstone resist the verdict of a jury against him for damages, in an instance that would disarm every Commander in Chief, and disable the country from all exertion of its strength. The chief justices truly observe, that "the salvation of this country depends on the discipline of the fleet; without discipline they would be a rabble, dangerous only to their friends, and harmless to the enemy." The reader who is interested will find many curious remarks in the speeches of the judges, on a new cause, the history of which is to be found in all the periodical prints of the time.

Art. 41. *Letters which passed between Commodore Johnstone and Captain Sutton*, in 1781, with respect to the bringing Captain Sutton to Trial. 8vo. 6d. Stockdale. 1787.

These letters are reprinted from the court martial trial, to shew that no just imputation can be fixed on Commodore Johnstone for delaying the trial of Captain Sutton, or for want of indulgence or politeness to him under the arrest.

Art. 42. *Considerations on the Question lately agitated in Westminster-Hall*, whether the Proceedings of Commanders in Chief of Fleets and Armies, acting within the Military Powers delegated to them, and in the course of Discipline, are subject to the Review of the Civil Courts of Law; with Observations on the Case which has given rise to this important Question, and on other Points which have occurred in that Cause. By William Pulteney, Esq. 8vo. 1s. 6d. Stockdale. 1787.

It is publicly known that Commodore Johnstone, under a dissatisfaction with the conduct of Captain Sutton in the action at Port Praya, caused an inquiry into his conduct to be made by a court martial for disobedience of orders: and that Captain Sutton, being honourably acquitted by proof of the disability of his ship, commenced

menced an action against Commodore Johnstone for a malicious charge and arrest; in which action he obtained a verdict for 5000*l.* damages. The Commodore moved for a new trial, which when granted, the damages were extended to 6000*l.* and on his farther motion for an arrest of judgment, on the pleas that no such action could lie against a Commander in Chief; and that if it could, the sentence of the court martial admitted the *disobedience*, by the *justification* from circumstances, which was sufficient bar to an action for malice; on June 15th 1785, the Court of Exchequer determined against arresting the judgment, and the cause was referred to the House of Lords for a final decision: The Lords, accordingly, on May 22, 1787, determined it in favour of the Governor,—who died on the 24th, within two hours after he received the news.

Mr. Pulteney justly observes, that though the public have hitherto considered the cause merely as a question between two individuals, it is really of a public nature, has never yet been determined, and is of the most serious consequence to the discipline both of the navy and army.

‘ The case of those, says our author, who serve in the navy and army, is different from that of the other subjects; they are subjected to military law and discipline, because without that sort of law they could not be effectually employed for the service of the state. They surrender, by entering into either of these services, many valuable privileges of citizens, because the public policy and necessity requires that they should do so; but, on the other hand, they are entitled to many distinguished privileges and advantages, from which the rest of the subjects are excluded. The articles of war are a complete system for the discipline and government of the navy and army, and all military offences are punishable under these laws, and not subject to any other. If an inferior officer is guilty of any military offence, it is the duty of the commander in chief to bring him to trial by a court-martial. He is the grand jury in that case to find the bill of indictment, but he cannot himself sit upon the trial. If the commander in chief is guilty of oppression in bringing any inferior officer to trial, the commander in chief is himself punishable for that offence by a court-martial.’

The consequences of land and sea officers being cramped in their discipline, by the dread or by the threats of actions at law, are well represented; and many judicious remarks are made on Baron Eyre’s speech against the motion for arrest of the judgment given on the second trial; particularly in one instance, which as well shews the extent of military power, as the remedy afforded by the martial code, when it may happen to be unduly asserted, or resisted.

‘ Mr. Baron Eyre seems in some measure to call in question also the necessity of obedience, in all cases, to the orders of a superior officer, and he puts the case of a man ordered to the mast head, who the superior officer knew was incapacitated by some bodily infirmity from doing it, and that he must infallibly break his neck in the attempt, and says, if the order was obeyed, and the man killed, the officer might be tried for murder. This doctrine, if held to be law, would be of very serious consequence indeed to the discipline of the navy and army. The articles of war require obedience only to
lawful

lawful commands. If such an order as is stated should be given and disobeyed, a court-martial would try it, and determine whether or not it was a lawful command. If it was obeyed, be the consequence what it might, there would be end of the discipline of the navy if the officer could be tried for murder; for, if he could be so tried in the worst case that could be put, he might be tried in every case, and he would be answerable to be tried for his life for any accident occasioning death that happened to any man in his ship, or under his command, in the execution of any hazardous order; nay, he might be tried, for every ship and for all the lives on board, that should be lost, by obeying any order from him. It is not sufficient to say, that he could only be convicted when he knew that the infallible consequence of his order would be, the death of the man, or the loss of the ship; because, if he can be tried in any such case, he may be tried in every case; and what an occasion would such a doctrine afford, to persons unwilling to do their duty, of obstructing the public service, by threatening prosecutions in consequence of every order, and foretelling what would happen if obeyed, having themselves in a great measure the power of fulfilling their prediction.

Rigid as this doctrine may be deemed, it is as essential to the nature of the service required, as that service is to the safety of the state; nor can it be deemed too rigid, while there is no want of men from all stations of life, desirous of subscribing to the full extent of it: in this view, no extraneous principles whatever ought to be ad-

to one, so as to give a more comprehensive view of the whole. We cannot however suppose that any abridgement, though it may be more portable, or convenient, can, in point of correctness, be preferable to the original, published by authority.

M E D I C A L.

Art. 45. *An Account of Cures*, by the Vegetable Syrup of Mr. De Velnos, in the Venereal Disease. 8vo. 6d. Sold at No. 21. Frith-Street, Soho.

Art. 46. *Hints to Families* on the increasing prevalence of Scrophulas, Asthmas, Consumptions, and Palsies, from the present Method of Treatment in the Measles and Small-pox. By Isaac Swainson. 8vo. 6d. Ridgeway. 1787.

These two publications speak, in strong terms, of the efficacy of Velnos' Vegetable Syrup, especially in scrophulous cases. As to the production of scrophula by an excessive antiphlogistic treatment of the small-pox, our sentiments are different from those of Mr. Swainson, and must remain so, until facts and experience, joined with Mr. Swainson's reasoning, confirm his doctrine. We have frequently seen glandular swellings succeed the inoculated small-pox; but these tumours differ essentially from the scrophula in being inflammatory, easy of suppuration, readily healed, &c. Mr. Swainson justly remarks, that the antiphlogistic regimen is carried to excess; a certain degree of warmth is absolutely necessary for the discharge of the morbid matter, either by means of the eruption or insensible perspiration.

Art. 47. *Narrative of the efficacy of Bath Waters*, in various kinds of Paralytic Disorders admitted into the Bath Hospital from the end of 1775 to the end of 1785; with particular Relations of 52 Cases. Published by order of the Committee at the Hospital expence. 8vo. 1s. 6d. Bath, Cruttwell. London, Dilly. 1787.

By this statement of the success of Bath waters, in cases of palsies, for 10 years, it appears, that 1102 paralytic patients were received into the Hospital; of these 237 were cured; 596 were benefited; 233 were not benefited; and 36 died. This part of the publication is an extract from the Hospital register, made by the attending physicians and surgeons; yet the principal part of the performance is a minute relation of 52 particular cases of palsy, in which the waters of Bath had been used with the particular view of determining their antiparalytic quality. It is from facts alone, when faithfully related, that the medical properties of any remedy can be ascertained. On this principle, the authors of the present publication have specified each case, and have given a particular description of the leading symptoms, before, during, and after, the use of the waters; so that their efficacy is placed in a most conspicuous point of view.

Art. 48. *The Edinburgh new Dispensatory*: Containing, first, The Elements of Pharmaceutical Chemistry. 2dly, The Materia Medica, or an Alphabetical Arrangement of the Substances employed in Medicine; with an Account of their Virtues and Uses. 3dly, Pharmaceutical

Pharmaceutical Preparations. 4thly, Medicinal Compositions. The two latter Parts comprehending the Preparations and Compositions of the last London and Edinburgh Pharmacopeias, with such of the Old Ones as are kept in the Shops; and also the most Useful of those directed in the London Hospitals and the Royal Infirmary of Edinburgh; together with the most esteemed Foreign Medicines; and a Variety of elegant extemporaneous Forms digested in a regular Method; and the different Departments enriched by the Introduction and Application of the later Discoveries in Natural History, Chemistry, and Medicine; with particular Directions for performing the various Processes; Remarks on the Properties and Uses of the several Subjects; the Means of distinguishing spurious Substitutes, and of detecting Adulterations, &c. The whole being an Improvement upon the new Dispensatory of Dr. Lewis. By a Gentleman of the Faculty at Edinburgh. 8vo. 7s. 6d. bound. Elliot, Edinburgh. Robinsons, London. 1786.

As this compilation seems to answer, very well, to the description given of it in the circumstantial title page, it must be a useful performance, and as such we recommend it, as far as we are authorised to do from a cursory inspection: A particular examination would require more time than we can allow to an article of this kind.

Art. 49. *A Treatise on Cheltenham Water*, and its great Use in the present Pestilential Constitution, &c. By John Barker. 8vo. 1s. 6d. Birmingham printed, 1786.

In this work, the Author, after considering spring water in general, treats largely on the mineral spring at Cheltenham. His chemistry, however, is not adapted to the present times. As to the Author's Medical advice, with respect to the regimen necessary to be observed during our drinking the Cheltenham water, we do not find that it contains any new thoughts. The cases which Mr. Barker has added, illustrating the good effects of the water, are the most valuable part of the work, but they would have been much better had they been barely related without the reflections which the Author has made on them.

Art. 50. *Observations on the Use and Abuse of the Cheltenham Waters*, in which are included Occasional Remarks on different Saline Compositions. By J. Smith, M. D. Savilian Professor of Geometry at Oxford. 8vo. 1s. 6d. Murray. 1786.

The Author says, in his preface, that this publication was undertaken, not with any view of recommending the waters to the attention of the public, but chiefly in order to correct some errors and abuses in the dispensation of them: He, therefore, gives no analysis of the water, but confines himself wholly to its medical qualities, and to the consideration of such maladies as may be relieved by its use. The Cheltenham water abounds with Glauber's and Epsom salts, and consequently acts as a purgative; and, containing a small portion of iron, it counteracts that relaxation which ordinary saline purgatives generally occasion.

The Professor does not however restrain himself from taking an ample and extensive view of the action of saline substances on the human

human body; he explains their mode of operation, relates the effects they produce, and examines the cases in which they may be administered with success.

MISCELLANEOUS.

Art. 51. *Enquiries concerning Lettres de Cachet; the Consequences of arbitrary Imprisonments; and a History of the Inconveniencies, Distresses, and Sufferings of State Prisoners.* Written in the Dungeon of the Castle of Vincennes by the Count de Mirabeau. With a Preface by the Translator. 8vo. 2 Vols. 12s. Boards. Robinsons. 1786.

In the Appendix to our LXVIIth volume, page 537, we gave a circumstantial account of the *original* of this work, soon after its publication at *Neuchâtel*; we shall therefore refer our Readers to that article, adding, that the translation is well executed, and more free from Gallicisms than the generality of works that are translated from the French.

Art. 52. *An Address to Tradesmen, particularly Shop-keepers, brought out the Kingdom: containing, Observations on the Mischiefs and Obstructions to the Prosperity of fair Trade, from the evil Practices of Hawkers, Riders, Smugglers, &c. with Propositions for Remedy thereof, and for a further Amendment of the Shop Tax.* By a Tradesman. 8vo. 6d. Richardson. 1786.

This pamphlet is evidently the production of some man in business; and is a sensible, but rambling performance: for when men, not used to express their minds on paper, undertake such a task, they generally exhaust their subject, or, more properly, snatch the opportunity to give their thoughts on all subjects they can introduce and connect with the professed one. When the legislature have cleared their hands of the regulations of foreign commerce, ample work is here cut out for the reformation of abuses in our internal trade.

Art. 53. *The Children's Friend.* Translated from the French of M. Berquin. Complete in four Volumes. Ornamented with Frontispieces. 12mo. 8s. Stockdale. 1787.

'We flatter ourselves (says the translator), that we shall offer no unacceptable present to the public, in giving a complete translation of all the works of the admired M. Berquin. As to the accuracy of the translation, it becomes us to be silent; nor do we pretend to any higher merit than that of being faithful imitators of a great original.' The present translator has judiciously thought it right to take some liberties with his original, and where he has confined himself to merely altering the language and idioms, he has generally succeeded, and rendered those parts more suitable to an English reader; but where he has altered whole scenes in the dramas, and formed new incidents, we think he has not been so happy in every instance, though sometimes he has succeeded in adapting the original to the manner of this country. We wish we could demonstrate the truth of this observation by some proper extracts; but as we have more than once before mentioned M. Berquin's works, we can now only notice them in a cursory manner.

We here and there meet with Scotticisms or Irishisms; and the language is sometimes reprehensible on the score of inelegance, as, 'it is they,'—'I am *the liker* my little musician,' &c. &c. The translator has, however, been very judicious in some of his alterations, where the persons represented are clowns, &c. by suiting the names and phraseology to the manners and customs of the English rustic; and his poetical translations of the French verses are far from contemptible.

When we consider it altogether, we think that this work, notwithstanding the errors that are to be found in it, certainly has a considerable share of merit, and will be an acceptable present to children who cannot as yet read the original.

Art. 54. *The Antiquities of Stamford and St. Martin's.* Compiled chiefly from the Annals of the Rev. Francis Peck. With Notes. By W. Harrod. 12mo. 2 Vols. 7s. Boards. Stamford, printed by the Author, and sold by Lowndes in London.

Four reasons are assigned for this publication: The first is 'The scarcity of the present histories of Stamford.' II. 'The length of time elapsed since their publication.' III. 'That by methodizing and pruning the redundancies of former writers, a history less exceptionable than the preceding might be obtained.' The last, though, says our cheerful Editor, not the least, is—'my own private comment.' Yet he adds, 'as egotism is a figure of speech which no reader is fond of, and myself being as little fond of it as any reader, I shall not dwell on this, but insist on the three former heads only.'

It sufficiently appears that a work of this kind was wanting. Mr.

Art. 56. *Advice to a young Rider; or Travelling Tradesman.* In a Letter from a Mother to her Son. 8vo. 6d. Johnson. 1786.
A sober moral exhortation, that may be read with profit by all young tradesmen, whether they travel the country, or attend business at home.

Art. 57. *The Candour and Liberality of one of his Majesty's principal Secretaries of State, exemplified in the Case of Edward Morfe, Esq. many Years Chief Justice of Senegambia, in Africa.* 4to. 1s. Ridgeway. 1787.

It appears that Mr. Morfe was appointed chief justice of Senegambia in 1772; that in 1773, being very ill, and obliged to come to England, the province was in great distress from the mal-administration of the Lieutenant Governor, and that, though still in a very bad state of health, Mr. M. was sent to quell the disturbances; which having effected, he again returned to England in 1777; that though Senegambia was taken by the French in 1778, his salary continued to be paid up to the 25th of December 1780; that from this time till two years and a half after, the salary was suspended, but on presenting memorials to the Commissioners of the Treasury, it was paid up to June 1783; and that Mr. M. has not received 'the smallest compensation' since that time.

That in the same year he 'drew up and delivered to Lord Sydney a plan for erecting a colony in the territory of the river Gambia;' that the plan being adopted, he was appointed chief justice of the intended new colony, but that his Majesty afterward abandoned the undertaking; that on Mr. Morfe complaining of this disappointment to Lord Sydney, that nobleman acknowledged that the case "was an hard one.—and that he would take the earliest opportunity of providing for him;" that after such like repeated promises from Lord S. during several years, Mr. Morfe was at length told by Mr. Nepean, as from Lord Sydney, that "he was not to expect any kind of provision from Government, for that his case did not appear to be so hard as it was thought to have been." By these disappointments, Mr. M. and his family have been reduced to the greatest distresses, as the newspapers have frequently informed the public.

Such is the abstract of this case, which is written in a plain and modest manner, and contains no improper or unpolite language concerning Lord S. which the hardships of Mr. M.'s case, if strictly true, might in some measure justify. We say *if strictly true*, because we have lived long enough in the world not to be deceived by the most specious pretences; and though we know nothing personally or privately of the Author, and have no reason to disbelieve his narrative, yet we bear in mind Horace's well known *audi alteram partem*, and Solomon's *He that is first in his own cause seemeth just*, &c. and since Mr. M. informs us, in a postscript, 'that there is an intention to contradict this narrative,' we shall not give our opinion in this matter, till we have seen the intended publication.

Mr. M. also adds an affidavit of the truth of the whole of his narrative, and especially of the justness of the statement of a particular conversation between him and Lord S. which the latter has since disavowed.

Art. 58. *A brief Account of the Hospital of St. Elizabeth, annexed to the Imperial Monastery of St. Maximin, of the Benedictines, in the Electorate of Treves. Translated from the Latin. With Notes.* Large 8vo. 6s. sewed. Dilly. 1786.

In our Review for April last, p. 335. we gave an account of the original of this work; and we are happy in seeing a publication calculated to promote both civil and religious liberty, put into an English dress, with judgment and propriety. The liberal spirit of the original is well preserved by the translator; who hath also shewn that he possesses, in an eminent degree, those mild and benign principles which true Christianity inculcates, and that he holds in utter detestation those intolerant practices which have distinguished and disgraced the possessors of ecclesiastic power.

The Translator's preface is signed C. L. which we interpret *Capel Left*. It contains much curious historical information, and explains the design of the Translator, which is to set in full view the contrast between the spirits of *blind* obedience, and *enlightening* freedom.

The notes and miscellaneous remarks which are added by the Translator, are most of them taken from such writers as have been distinguished for their love of freedom, and for their liberal sentiments. We are presented with large extracts from the American constitutions, 'which,' as the Annotator observes, 'breathe a spirit very opposite to that of monkery and religious tyranny; and prove, though in different degrees, that what a few wise and honest men say, it might be imagined, with little effect, in one age and country, makes its appearance, often in a manner that could least have been predicted, in other times and communities.' Our Annotator's remarks on many of the articles of these constitutions are judicious, and they

the principal agents in the riotous opposition to tithes. 'Dr. Woodward and I live in the same county; can he stand forth and arraign my conduct?' This is not the language of a man conscious of the danger of a scrutiny.

Mr. O'Leary is an acute ingenious opponent, who resists the Bishop on one side as warmly as Dr. Campbell does on the other; and it had perhaps been better if his Lordship, in such a season as he has described, had guarded against giving offence to either of them. If we attend to Dr. Campbell, the Presbyterians have at all times proved, in general, better friends to the Protestant government in Ireland, than the members of the established church: If we give credit to Mr. O'Leary, the disorders complained of, are greatly exaggerated, and that in those outrages which did take place, the Protestants were to the full as active as the Catholics, being equal sufferers under the exactions of the tithe farmers. 'Had the Bishop of Cloyne, says he, been as active in enforcing peace and subordination as I have been, the fire, which was first kindled in his diocese, would have been extinguished before it increased to a conflagration.' — 'If in the long space of fifteen months he was really convinced that the vessel of the established religion, of which he is one of the pilots, was in imminent danger, why has he slept at the helm? When the storm is over, and the sea exhibits a smooth surface, he sings the doleful ditty of the shipwrecked mariner all over the three kingdoms; but where was he when the ship was on the point of sinking? Where was the pastoral letter, where was the pathetic address? &c.'

With respect to intigilation of the Irish Catholics by foreign powers, Mr. O'Leary replies, 'He (the Bishop) alarms the dissenters with the apprehensions, that if they do not assist him in keeping the tithes, the Catholic clergy will have them with the assistance of a foreign power. Mr. Barber ingeniously answers, that it is equal to him who has the tithes, whether it be Peter, Martin, or John, since they are of no benefit to him, either with regard to soul or body. If his Lordship be afraid, that the Catholic clergy will deprive him of all the tithes, with the assistance of a foreign power, I can assure him that he has nothing to apprehend from foreign powers. They will never invade Ireland in order to procure tithes for the Catholic clergy. This indeed would be a war of proctors and tithe-canters. Farther, I can assure his Lordship, that foreign powers are more inclined to reduce the revenues of their own national clergy, than to make war for the Catholic clergy of Ireland.' All this is plausible, and may possibly be true; but Mr. O'Leary may be fairly asked, whether a neighbouring monarch did not make war to procure for the North Americans what he will not confer on his own subjects?

Art. 60. *Two Letters to David Hume.* By one of the People called Quakers; containing Remarks on his Philosophical Essays. 8vo. 6d. Crowder, &c.

These letters appear to have been *abstracted** (as they say, in Scotland) from a book entitled Letters written in London by an *American Spy*; of which we gave some account in the Review for December 1786, p. 473. The Writer seriously admonishes David in

* That is—*stolen*.

the Quaker style, concerning his infidelity; but whether the letters were in reality ever sent to him, we are not informed. If they were, there is no probability that any answer was returned. David hated controversy, and never replied to his Answerers.

Art. 61. *Two Funeral Sermons*, occasioned by the Death of two Young Women, preached at Peckham in Surrey, Oct. 17, 1784; and Nov. 6, 1785. By R. Jones. 12mo. 1s. 6d. Dilly.

The impression which is made by Funeral Sermons is often more owing to the melancholy circumstances of the events which occasion them, than to any extraordinary merit in the preacher. A discourse of this kind, which had a striking effect in the delivery, may appear trite and uninteresting on the subsequent perusal. Had the Author of these Sermons attended to this, he would probably have contented himself with the credit they gained him on their first publication from the pulpit.

Art. 62. *Four Dialogues* on the Doctrine of the Holy Trinity, as taught throughout the Scriptures, and on other Points which have of late been Subjects of frequent discussion. By E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 8vo. 2s. Rivingtons. 1789.

This champion is a much greater master of the art of *offence* than of the art of defence. On the defensive, he maintains that the dominatory clauses in the Athanasian Creed are expressive of a *charitable spirit*—asserts, that a man who does not find a proof of the doctrine of the Trinity in the words, "Let us make man," is ignorant of the general principles of grammar—and infers, that unless Christ be God he cannot be a Saviour. From the words in the pro-

concludes with recommending, as proper objects of charity, the distressed members of Christ, especially the inferior clergy, who although appointed by authority to the office of the ministry, are not allowed (for reasons which the Bishop says he shall not at present enquire into) a sufficient maintenance.

II. *Confirmation*. Preached at the Visitation of the Bishop of London, at Thaxted, Essex, May 26, 1786. By the Rev. John Howlett, Vicar of Great Baddow. 4to. 1s. Richardson.

Mr. Howlett has, in this defence of *Confirmation*, offered such arguments as will naturally occur to men of sense and piety, who have a conscientious reverence for the subject, in recommendation of this rite. The preacher, though evidently much in earnest, is no bigot. He ably vindicates the establishment to which he belongs, in respect of this institution; and, at the same time, he allows, on the most candid construction, free liberty of dissent to those who apprehend that the ordinance in question, only tends 'to confirm the people in ignorance and error.'

III. Preached at the Drum-head, in the Queen's Square at Lancaster, Oct. 1, 1786, before the 40th Regiment, on the Delivery of the New Colours. By George Vanbrugh, LL. B. 4to. 1s. Johnson. 1786.

The text is, *Love the brotherhood: fear God: honour the King*. These three important injunctions are separately enforced by Mr. Vanbrugh, in a manner suitable to the character of his audience.

IV. Preached to the Congregation of Protestant Dissenters at Walthamstow, Feb. 18, 1787, on the Death of the Rev. Hugh Farmer, who died Feb. 5, 1787. By Thomas Urwick. 8vo. 6d. Buckland.

The most interesting and valuable part of those Funeral Sermons which are occasioned by the death of great and learned men, is, doubtless, *the Memoir*. To this, therefore, we think preachers should give ample space and endeavour to render it the most accurate and finished part of the composition. When a Sermon is published on the death of such a man as Mr. Farmer, we hurry over the disquisition of the text as mere prefatory matter, reserving our principal attention for what is peculiar to the occasion, *the account of the man and the scholar*, and suffer no little disappointment, after going through the several heads and improvement of a long discourse, to find only a mere shred of biography tacked to the end of it.

We were led to these remarks by the Sermon now before us; though it is but justice to observe that the defect of which we complain is by no means peculiar to it. Mr. Urwick's discourse shews him to be a sensible and useful preacher; but he must forgive us, if we say it did not satisfy us in its account of the deceased. We were surprised at the very slight mention of Mr. Farmer's *literary character*, which was acknowledged to be eminent, not only by Dissenters, but also by the most learned divines of the Establishment. Mr. Urwick, we are persuaded, does not mean in the note, p. 33, to excite the idea which the word *domestic* will probably convey to many of his readers, that Mr. Farmer was a *servant* in Mr. Snell's family. It is certainly a mistake, a substitution of one word for another; as must also be the

case in p. 29, where there is mention made of an *amiable memoir*. Probably he meant to write *inmate* in the first instance, and *valuable* in the second.

In this brief account of the learned Mr. Farmer there is one part which we perused with the deepest concern, namely, of his having left in his will the strictest orders to burn all his MSS. by the religious observance of which (by his Executors) not only many valuable and finished dissertations on particular parts of Scripture were destroyed; but also the remainder of that great work, of which his last publication, on *the general prevalence of the worship of human spirits in the ancient heathen nations*, was the first part; in the *Introduction* to which, the plan, or general outline of the whole, was given p. 44.

V. *A Sermon*, in which the principal Doctrines of the Gospel are enumerated, and the Necessity of believing in them with a true Heart proved. By R. Housman, A.B. late of St. John's College, Cambridge. 8vo. 6d. Lancaster, printed.

Sheer methodistical doctrine, with reflections on the conduct of the ministers of the church of England, who all, in Mr. Housman's opinion, preach morality only, and are therefore unfit for the ministry of Christ.

A Letter to the Rev. Mr. R. Housman; occasioned by his late Sermon. 8vo. 6d. Lancaster, printed; and sold by Johnson, in London.

A proper reprehension of Mr. Housman, for the liberties he had taken with the clergy, in his sermon above mentioned.

CORRESPONDENCE.

TYRO enquires where he may be informed of Mr. Hunter's mistake about taking the specific gravities of different substances. We answer, that we do not acknowledge ourselves to have charged Mr. H. with a *mistake*, but with a want of being "*acquainted with the modern improvements in natural philosophy*;" otherwise he would have taken the weight of the substances first in *air*, and afterward in *water*, and thence have determined the specific gravity according to the rules laid down in all the books that have been published on that subject within the present century. Mr. Hunter's method is not so accurate as that of the first inventor, Archimedes; and that was rude enough.

•• The manuscript poem, entitled, *A Soliloquy*, cannot be found. We have no doubt of its being destroyed, agreeable to the intimation which accompanied it from the Author; whose late favour, of June 9, 1787, is hereby respectfully acknowledged. ED.

144 We conceive the meaning of the passage in Sterne, referred to by S. W. to be so plain, that we imagine he was only diverting himself with the idea of amusing us, when he wrote his letter of May 10.

ERRATA in Rev. for April.

Page 293, par. 3, l. 2, put a comma after '*just*.'

— 330, l. 17, read, *who says he was on the spot*.



A P P E N D I X
T O T H E
M O N T H L Y R E V I E W,
VOLUME the SEVENTY-SIXTH.

FOREIGN LITERATURE.

A R T. I.

Novum Testamentum Græcum, ex codice MS. Alexandrino, qui Londini in Bibliothecâ Musei Britannici asservatur, descriptum a Carolo Godofredo Woide, S. Th. D. Soc. Reg. et Antiq. Lond. Reg. Gotting. &c. &c. Fol. 2l. 2s. unbound. Author. Brit. Museum. 1786.

WE congratulate the Christian world on the publication of this truly valuable work, which, while it bears the most unequivocal testimony to the learning and industry of the Editor, confers distinguished honour on our age and country. The work itself not being an object of criticism, we can only say in general, that it possesses every internal mark of fidelity; but it is our duty to give our Readers some idea of the judgment and erudition displayed in the Preface, recommending at the same time the entire perusal of it to all those, who may have been induced by Wettstein's arguments to depreciate the value of the Alexandrian MS.

After enumerating the motives which led him to engage in so laborious an undertaking, Dr. Woide gives an history of the MS. to the following effect. It was a present from Cyrillus Lucaris, Patriarch of Alexandria, and afterwards of Constantinople, to Charles I. The character of the donor was equally respectable in a literary and moral view. He was a native of Crete, but had studied at Venice, and afterwards visited several of the European nations. With the Greek, Latin, Italian, Arabic, and Turkish languages he was familiarly acquainted; nor was he less zealous to promote the general improvement of mankind, than successful in the cultivation of his own talents. Ever active in the propagation of learning, he attempted, by the establishment of a press, to introduce the art of printing among the Turks; but the bigotry, or the folly, of these barbarians,

rians, rendered his well-meant labours ineffectual. Such was the man, who, after a steady attention to the duties of his station, under various and severe persecutions, fell a sacrifice at length to the vindictive spirit of Mahometan superstition, being strangled by the command of the Ottoman Emperor, in the year 1638.

The MS. is generally, and according to Dr. W. justly, supposed to have been written in Egypt, and brought to Constantinople from Alexandria; though Wetstein and others have controverted this opinion, and imagined it to have been found in the monasteries of Mount Athos. By an ancient Latin inscription in the first page, it appears to have been given to the Patriarchs of Alexandria A. D. 1098, from which period it remained in their possession, till Cyrillus removed it to Constantinople, and thence sent it to England (anno 1628). Upon its arrival in this country, it was reposit in the royal library, where it was consulted by several scholars, of whom Dr. W. gives a chronological list, from Young to Wetstein, interspersing also such critical remarks on their works as tend to evince the deficiency and inaccuracy of their collations. At length, in the year 1753, this celebrated MS. with the whole library of the Kings of England, was removed to the British Museum, where it is still preserved, and is, at the same time, more open to the inspection of learned curiosity.

Having thus traced the passage of the MS. from Alexandria to the Museum, the learned Editor employs a distinct section in describing its present state and appearance, and then proceeds to the defence of its antiquity. The account given by Cyrillus Lucaris is written in the MS. with his own hand, as follows: "Liber iste scripturæ sacre N. et V. Testamenti, prout ex traditione habemus, est scriptus manu Theclæ, nobilis sceminæ Ægyptiæ, ante mille et trecentos annos circiter, paulo post concilium Nicænum. Nomen Theclæ in fine libri erat exaratum, sed extincto Christianismo in Ægypto a Mahometanis, et libri una Christianorum in similem sunt reducti conditionem. Extinctum igitur est Theclæ nomen, et laceratum, sed memoria et traditio recens observat.

Cyrillus Patriarcha Constanti:"

From this account, if it be admitted as true, it follows that the MS. must have been written before the end of the 4th century, a point which Dr. W. labours to establish by a refutation of the several arguments used on the other side of the question. Wetstein is our Editor's principal antagonist. His learning was sufficient to render him formidable, and his reputation, equal at least to his learning, might have checked the ardour of a combatant less intrepid than Dr. Woide. If, under these circumstances, victory has declared for Dr. W. he is particularly intitled

titled to our thanks. For, as error is never so dangerous as when it has the sanction of great authorities, he is the best as well as the boldest champion in the cause of truth, who is neither awed by the most gigantic talents, nor dazzled by the splendor of names, however illustrious. It is scarcely necessary to remind the theological reader, of the arguments used by Wetstein, and replied to by Dr. Woide. The former contends, that the MS. cannot be older than the 5th century,—1st, Because it has the Prologus of Athanasius prefixed to the Psalms. 2dly, Because the title of Archbishop is there given to Athanasius. 3dly, Because it contains the Index Psalmorum, *λυχνικων και νυκτηριων*. And lastly, On account of the word *θεοτοκος*, which is found in the title to the Song of the Virgin.

To the first of these objections Dr. W. answers, that if the Prefaces of Wickliff, Zwinglius, Calvin, Luther, and others, were added to the sacred books during their life-time, why should we wonder that the same honour was paid to Athanasius, particularly when we reflect on the very great respect that was shewn to him, even by those who opposed his tenets. Admitting, however, that this Prologus was not affixed till after the death of Athanasius, *i. e.* after the year 373, yet will it by no means follow that the MS. was not written in the 4th century. To the second objection, drawn from the word *Archiepiscopus*, Dr. W. replies, that this title occurs in Gregory Nazianzen's oration in honour of Athanasius, inscribed *εις Αθανασιον, Αρχιεπισκοπον Αλεξανδρειας*, and that it is used also by Athanasius himself, and by Epiphanius. In answer to the third objection, the learned Editor says, that the canons in question were in use even before the 4th century. 'Christiani totos dies noctesque vigiliis, jejuniis, precibus, et cantibus sacris vacabant, imo canones habebant diurnos nocturnosque.' Both these points he proves fully from Lucian, from Philo, from Eusebius, from Athanasius, and from Sozomen, Gregory Nazianzen, and Chrysostom. Wetstein's fourth objection is as follows: "Porro appellatio *της θεοτοκος* quæ in nostro codice (in titulo Cantici Mariæ Psalmis adjecti) invenitur, seculo demum quinto, occasione Nestorii atque Cyrilli, fuit usitata." To this Dr. Woide answers, that the term was in use in the 4th, and even as early as the 3d century. This he proves from the Ecclesiastical History of Socrates, from a variety of passages in the Fathers, adduced by Grabe in his Prolegomena to the Old Testament, and by Suicerus in his Thesaurus; and lastly, from the following passage in the Discourse of Athanasius on the Nativity: *εγω δε λεγω και χριστοκον, και κυριοτοκον, και σωτηριοτοκον, και θεοτοκον*.

After thus answering the objections which have been brought against the testimony of Cyrillus, Dr. Woide proceeds to

bring positive proof of the antiquity of the Alexandrian MS. With this view, he compares the shape of the letters, &c. with those of the MS. of Dioscorides, in the Imperial library at Vienna, written in the beginning of the 6th century, and with those of other ancient MSS. The principle on which this comparison is conducted, and which we think perfectly just, is this: ' Illud autem admonere satis est, omnia quæ ars consummavit a naturâ initia duxisse. nec ullam esse artem qualis inventa est, nec intra initium sterisse. Ideoque illud existimandum est vetustius, quod est difficilius et minus ornatum. Artibus enim crescentibus, illud quod difficilius olim efficiebatur et facilius et elegantius perficitur.'

In addition to the proof arising from the form of the letters, &c. Dr. W. produces the following: The MS. contains the whole of the first, and a part of the second Epistle of Clemens Romanus to the Corinthians. These epistles were originally reckoned among the canonical books, and, as such, were publicly read in the church. They were, however, excluded from the canon, at the council of Laodicea, which was held in the year 365, or 367; for they are not mentioned in the catalogue of the books of the Old and New Testament, still extant among the canons of that council. Hence then it follows, that the MS. is prior to the year 367. An argument of the same kind and force is drawn from the eighteen Psalms of Solo-

his argument thus: "Si itaque lectores et formas literarum codicis nostri; Clementis Romani Epistolas, et Psalmos Salomonis, Euthalii sectiones, et *τρισαχμιον*, quæ defunt; si cætera argumenta, summam ejus antiquitatem confirmantia, consideratissime perpenderit; omnia conspirare videbunt, ut codicem Alexandrinum intra medium et finem sæculi quarti scriptum esse ipsis persuadeant."

In the next section, intitled, "*De præstantia codicis*," the learned Editor exposes the disingenuous conduct of Wettstein, in misrepresenting the opinions of Young, Mills, Walton, Grabe, Bentley, and Whiston, respecting the Alexandrian MS. He reminds us, that Wettstein himself had spoken of it, in the highest terms of panegyric, in his Prolegomena to the N. T. published in 4to, anno 1729; though afterwards, on printing his edition of the N. T. he thought proper to retract this opinion, and to advance many objections tending to diminish the value of the MS. His first objection is drawn from the numerous errors to be found in it, of which he produces fifteen instances. But Dr. W. observes, that all of them are taken from the Old Testament, and can therefore prove nothing decisively with respect to the New. What is still more unfortunate, two or three of Wettstein's instances are shewn to be in reality no errors at all. Dr. Woide adds, that another example afterwards produced by the Dutch Professor is as little to the purpose: "Exemplo sit error," says Wettstein, "in numeris psalmodum commissus, cum enim ad psalmum lxxvi retulisset (librarius) numerum qui ad lxxviii pertinebat, et errorem persequentes psalmos, usque ad xciii continuasset, tum demum, errore deprehenso, cum nollet numeros scriptos delere, vel corrigere, psalmis duobus eundem numerum adscripsit, ut in ordinem aliquo modo rediret." It seems clear, that Wettstein had never read this part of the MS. of which he speaks thus confidently. Dr. Woide declares his assertion to be absolutely false, for from the 10th verse of Psalm xlix, to the 12th verse of Psalm lxxix, there is an hiatus in the MS. and the numbers of the succeeding Psalms, from the lxxxth to the xcivth, agree exactly with the common printed editions. The 6th section, *de latinizatione codicis*, contains an exact collation of our MS. with the best Italian copies. The part collated is the 5th chapter of the Acts, where the Italic copies are shewn to differ frequently and greatly from each other, as well as from the Alexandrian MS. a fact which, now it is clearly ascertained, serves to weaken the force of Wettstein's grand objection, and to convict him of exaggeration and misrepresentation.

Dr. Woide now concludes a Preface of thirty-two pages; with a minute account of the circumstances which attended the origin and progress of this edition. The Reader will judge, in some

measure, of what he owes to him, when he considers the persevering industry that it must have required to transcribe the MS. for the press, to preserve the exact proportions of the letters in the transcript, to compare it twice with the original, to superintend the founding of the types, and after all to correct the printed text, noting the variations and omissions of all the preceding collators. Such diligence successfully employed in such a cause might have justified, in some degree, the language of triumph in the Editor. Dr. W. has, however, preferred that of modesty. He excuses himself from treating of all the various readings which have been drawn from the Alexandrian MS. But though he refers us in general to the authors, who have anticipated him in this part of his work, he delivers his opinion at length on the celebrated passage in Timothy. He is indeed an able defender of the orthodox reading $\Theta\epsilon\omicron\varsigma$.

For the sake of those who may not have an opportunity of consulting either the original or the printed edition, we shall transcribe his description of the present appearance of the passage. ‘Dum hæc nunc scribo, et ad hunc locum digitis frequenter, et imprudenter tactum respicio, præter lineam breviationis recentem vocis $\Theta\epsilon$, præter punctum in medio Circelli literæ Θ , et præter reliquias ipsius Circelli, vix quicquam ego possum distinguere. Quinimo punctum in medio O vel Θ , nunc non recens, sed potius pallidum apparet, et scalpro tactum esse videtur, Circellique magna pars fere evanuit. Præterea etiam in linea sequenti, vocis $\epsilon\alpha\lambda\kappa\alpha\iota\omega\theta\eta$ literæ $\iota\omega$, et in linea proxime sequenti, vocis $\epsilon\kappa\epsilon\pi\tau\chi\theta\eta$ priores literæ $\epsilon\kappa\epsilon$ difficillime, nec sine microscopiis leguntur, nec lincolæ diametrales utriusque Θ possunt conspici.’

He proceeds thus: ‘Si autem quæramus, quid scriptum fuerit, antequam locus iste adeo deformaretur; illud nisi ex testimonio aliorum, qui codicem MS. olim examinaverunt non potest decidi. Patricius Junius hujus mutationis non fecit mentionem in sua collatione, licet editio Leidensis 1633, in 8vo, cum quæ contulerat codicem, $\Theta\epsilon\omicron\varsigma$ legerit. Walton et Fellius meminerunt mutationis circa vocem $\Theta\epsilon\omicron\varsigma$ factæ in codice Claromontano, sed emendationem similem in Codice Alexandrino factam esse, quod quivis expectasset, non indicaverunt. Pearsonius in Symbolum Apostolic. p. 128, omnes Codices MSS. legere $\Theta\epsilon\omicron\varsigma$ affirmat. Primi deinde Græbæus et Millius de hac correctione conquesti sunt. Prior, ut inferius annotabitur, ait: “Aliquis lineam in medio Θ crassavit, virgulamque item supra deductam impinguavit, ne legeretur alias \omicron .” Posterior ad hunc locum sic differit: “In exemplari Alex. linea ista transversa adeo exilis ac plane evanida est, ut primo intuitu haud dubitaverim ipse, scriptum $\Theta\epsilon$, quod proinde in variantes lectiones conjeceram (maxime quod audaculi nescio cujus, atque orthodoxi,

doxi, si placet, manum offenderam, qui quod lineam istam tenuem haud observasset pinguiori alia in medio literæ ductâ, virgulâque supernâ atramento aliquantulum incrassata, curavit, ut emendate legeretur in posterum ΘΣ.) Verum postea perlustrato attentius loco, lineolæ, quæ primam aciem fugerat, ductus quosdam ac vestigia satis certa deprehendi, præsertim ad partem sinistram, quæ peripheriam literæ pertingit, luculentiora multo habiturus, nisi obfaret litura, quam diximus, hodierna, lineolæ isti superinducta."

Dr. Woide asserts, that, twenty years since, he agreed with Mills in supposing the traces of an original transverse line to be visible, though as the Theta is almost wholly effaced, he cannot now affirm the same from the present state of the manuscript. He mentions Wooton, Croyk, and Berriman, as witnesses in favour of Mills's opinion, and then proceeds to combat the arguments of Wettstein. 'Non reformido,' says he, 'etiam *Wetstenium ipsum* ut testem hæc in re adducere. Quod hoc audacious dico, quia hæc aliquando ipse confessus est, et præterea in Prolegomenis pro se esse putat, quod omnino contra ipsum facit.' This assertion is, we think, proved very satisfactorily, and we lament that it is not in our power to submit this part of the Preface to the inspection of our Readers, the want of types rendering it impossible to exhibit a *fac simile* of the letters in question. Those who can consult the book itself, will, if we mistake not, discover very probable reasons, at least, for adhering to the orthodox reading. For our own part, we are convinced that ΘΣ, as it appears clearly to have been read by Walton and Fell, was coeval with the MS. itself, though the zeal of some person, unfortunately not aware of the consequences, may have since rendered the authority of the manuscript suspected, by endeavouring to preserve its integrity. Without interesting ourselves in the fate of the Trinitarian cause, or in the enquiry how far it may or may not be supported by this passage of Timothy, we rejoice in the success of every attempt to vindicate the authenticity of the sacred page, to repel the invidious charge of treachery and interpolation, and to fix our faith and hopes in the blessed Son of God, on the firm and unshaken basis of Scripture. Even those who differ from us with respect to the integrity of this verse, may share the pleasure we feel in commending the labours of Dr. Woide. Those, at least, who believe the antiquity and general integrity of the Alexandrian MS. will be happy to see the completion of a work, which will preserve the present of the Constantinopolitan Patriarch, not only to the British nation, but to the learned and pious Christian of every age and country. Many of the most precious remains of Grecian and Roman wisdom perished irrecoverably, together with the wreck of their empire, during the rude incursions of

the northern barbarians. The first Library of Alexandria, enriched by the judicious munificence of the Ptolemies, with the labours of ages, was destroyed by a sudden and accidental conflagration—the invaluable treasures of the second were offered a melancholy sacrifice to the savage bigotry of the East: but by the well-directed industry of Dr. Woide, this sacred monument of Christian faith is now effectually placed out of the reach of such calamities; and, should some fatal accident hereafter await the venerable original, it still shall live in this its faithful image, and bid defiance alike to the devastations of fire, the incursions of future Goths and Vandals, and even the ravages of time itself.

A R T. II.

Histoire et Memoires de l'Academie des Sciences. i. e. History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1783. Concluded. See Review for March last, p. 247.

GENERAL PHYSICS.

Memoir I. *CONCERNING a new Electrical Machine, which may be considered as a real Electrical Fire-Pump; as it is constructed in such a Manner that its Effect consists entirely in drawing the electrical Fluid from Bodies, and thus electrifying them negatively, or by Rarefaction. By M. LE ROY. This academician's theory of the two electricities, positive and negative, or (as he calls them) electricity by induction and rarefaction*

Du Hamel, Bonnet, and others, have only tended to ascertain the facts. The *Abbé Tessier* has repeated and also diversified these experiments; he has, moreover, made several new ones, to calculate the degree, in different circumstances, of the inclination of plants toward light, and to shew how far light, variously modified, has an influence on the growth and nutrition of certain vegetables. In the *first* of the two articles, which compose this Memoir, he has developed, more fully than has been hitherto done, the inclination of plants toward the light, which seems essential to their nutrition, and has shewn that this inclination is much stronger toward a direct, than toward a reflected light. And he has shewn in the *second*, how the colour of plants is affected by light in these different modifications.

CHEMISTRY.

Mem. I. *Concerning the Inflammation of dephlogisticated Air, and inflammable Gas, in closed Vessels.* By M. MONGE. It is well known, that when a mixture of dephlogisticated air and inflammable gas is inflamed according to M. de Volta's method, the two fluids are decomposed, and deprive each other reciprocally of a great part of the heat which was previously an ingredient in their composition. This heat or fire, left to itself, passes from its state of compression to a state of expansion, and passing through the pores of the sides of the vessel, in which the experiment has been made, if the sides are not burst by its action, warms the adjacent bodies. There is then a vacuum in the receiver, which only retains the other substances that belonged to the composition of the elastic fluids, and which are deprived of the spring and lightness that they derived from the matter of heat and light, with which they were united. Notwithstanding the numerous experiments on inflammation, that have been repeated in the Eudiometer of de Volta, the nature of this *residuum* has been hitherto totally unknown. In this Memoir, *M. Monge* addresses to the Academy an account of the experiments he made on large quantities of elastic fluids, in dry, closed vessels, in order to ascertain the nature of this *residuum*. They were made at *Mozieres*, in June and July 1783. The same experiments had been made in England, several months before, by Mr. Cavendish, and nearly about the same time at Paris, by Messrs. Lavoisier and De la Place.

II. *Concerning the Difference between Radical Vinegar and the Acetous Acid.* By M. BERTHOLLET. Radical vinegar has a more powerful action than the most concentrated distilled vinegar, as has been observed by several eminent chemists, who attribute this property to a superior degree of purity and concentration. A series of experiments, here related, seems to have fully persuaded this academician, that there are *essential differences*,

contains.

IV. NEW *Reflections on the Sulphur and Phosphorus acquire which this Augmentation is owing ingenious academican attributes which the phosphorus acquires a dephlogisticated) air, to the absor* and this opinion, which he soon published in different memoirs several in a new edition of his *Dissertations* the experiments of the academicians he deduces from them.

phorus, as also *sulphur*, and several augmentation of weight in combustion same time, that the specific heat of is greater than that which the phosphorus is to this augmentation of specific augmentation of weight observed M. LAVOISIER. He, moreover, the vital air, in which the combustion of the vital air with deduction of heat; and in this he adds

To the opinions of these two researchers LAVOISIER opposes several new experiments, in the Memoir now before us the quantity of heat disengaged from phosphorus, however considerable :

the fixation of the heat, without building upon suppositions that are evidently false, and are, moreover, contradicted by palpable facts. M. LAVOISIER therefore stands firm in the conclusions he formerly drew from the experiments above-mentioned, and still maintains, that phosphorus, as also sulphur, and several other substances, absorb, in combustion, vital air, or rather decompose it, that they seize upon its basis, and that the matter of heat, which is extremely abundant in vital air, becomes free, by the new combination which its basis has undergone, and communicates itself to all the surrounding bodies. He likewise thinks that these explications, so remarkable for their simplicity, would have been long since adopted by chemists, had they not been prepossessed with a notion of the existence of a *phlogistic* principle, of which, *says he*, no clear idea has been hitherto given, which every one defines in his own way, and which the same chemist often defines differently, according to the nature of the facts he is to explain and account for. This is a sharp attack upon *phlogiston*; but it receives a deadly blow, or, at least, such a wound, as it will be difficult to heal, in the following Memoir.

V. *Reflexions on Phlogiston, designed as an Illustration of the Theory of Combustion and Calcination, published in 1777.* By the same. In this extensive Memoir, which occupies no less than 34 quarto pages, the ingenious academician illustrates and confirms his theory by new experiments and considerations which, at the same time, tend to shew the fallacy of some prevailing opinions with respect to the nature of the inflammable principle, and the phenomenon of combustion. It is more especially his design, here, to shew that the *phlogiston* of STAHL is an imaginary entity, of which he has gratuitously supposed the existence in metals, sulphur, phosphorus, and all combustible bodies, and that the phenomena of combustion and calcination may be accounted for, and explained, much more easily and simply, without the supposed phlogiston, than with it. For this purpose he carries us back to the times anterior to STAHL, when the principal phenomena of combustion were unknown, and takes particular notice of the important discoveries of that eminent chemist, which he appreciates with accuracy and applause; but he exposes the defects, and the variations, of his hypothesis, relative to the inflammable principle of phlogiston, and endeavours to evince its total insufficiency, even in the advantageous form under which *Macquer* exhibits it, to explain the phenomena of combustion and calcination, with some of which it is totally incompatible. He afterward considers the attempts made by the acute *Baumé*, to improve *Stahl's* doctrine, and more particularly to account for the augmentation of weight in calcined metals, when they are deprived of their phlogiston, by
supposing

supposing the place of the phlogiston occupied by pure fire. And here he shows that *M. Baumé* attributes to the element of fire, a degree of weight, which is very considerable, and which is positively contradicted by palpable facts and experience. He shews, moreover, the insuperable objections to *M. Baumé's* hypothesis, furnished by the experiments, which, of late years, have been made on *heat*, in England, France, and Sweden. These objections, which have also disconcerted the hypothesis of *Stahl*, were felt by *Macquer*: he did not, however, despair of reconciling the recent experiments, whence they were deduced, with the doctrine of phlogiston. For this purpose, he imagined a new theory, which is presented in a very ingenious and plausible manner, in the second edition of his Chemical Dictionary, under the articles *phlogiston* and *calcination*. But while he seemed to defend the doctrine of *Stahl*, and yet continued to employ the term *phlogiston*, he exhibited a theory, which is neither that of *Stahl*, nor of any other chemist, but is peculiar to himself. Instead of the phlogiston, or inflammable principle of *Stahl*, which is supposed to be a compound of the element of fire and an earthy element, he substituted the *peculiar substance of light*, fixed, mediately or immediately, in metals, sulphur, coal, phosphorus, and other combustible bodies or compounds, of which it is one of the principles, and deprived, while in this state of fixation, of

more metallic calces are deprived of phlogiston, the more are their colours heightened and invigorated. Sometimes it is represented as a heavy substance; at others, as destitute of weight or gravity. At one time, it is a free fire, *passes* through the pores of vessels, explains the phenomena of causticity and transparence; at another, it is a fire combined with an earthy element, which *cannot* pass through the pores of vessels, and by which the *non*-causticity, and opacity, of bodies, are to be accounted for, and explained.

The Academician, after having attacked the principle of phlogiston, establishes, as a preparation for his reflections on combustion and calcination, the principle, of what he calls, an *igneous fluid*, the substance or matter of heat and fire. He acknowledges that this principle, is, in a certain degree, also hypothetical; but by acute, clear, and judicious observations on the phenomena and effects of heat, he proves, that it is necessary to suppose the existence of such a particular fluid. The theory which he builds on this principle, is clear, consistent, and consonant to observation and experience; but, for a farther account of it, we must refer our readers to the Memoir, which is, in every point of view, a masterly production.

VI. *Concerning the Action of Fire, animated by vital (or dephlogisticated) Air, on the most refractory Mineral Substances.* By the same. Our readers have already seen some of the remarkable effects that have been produced by this Academician's new method of fusing bodies, long deemed infusible and refractory. These have been mentioned in our Sixty-fifth volume *, as also the agent and instrument employed in these operations, namely, dephlogisticated air, and an hydraulic bellows. In the present Memoir, M. LAVOISIER has communicated to the Academy a series of his experiments, made, with this *agent*, on the most refractory mineral substances. His manner of proceeding, in the greatest part of them, was as follows: he made a small cavity in a large piece of coal, which he lighted with the flame of a wax-candle, directed by a tube; he placed in the hollow of the coal, thus lighted, the substance on which the operation was to be performed, and thus presented it to the current of *vital* air.

These experiments were made on *earths* and *stones*—on *saline substances*—on *sulphur* and *bitumina*—and on *metallic substances*. Each of these general divisions are subdivided into particular classes, and the various effects, produced by our author's *new agent* on the substances that belong to each *class*, are here described in a very perspicuous and interesting manner. We can only give the general results of these experiments. The following are those relative to *simple earths*, and their combinations:

* P. 499, 500.

I. Among the simple earths, three are absolutely infusible: the calcareous, the magnesian, and heavy earths.—II. Rock-crystal is susceptible of only a very inconsiderable mollification, which is almost imperceptible, and may be imputed to the small portion of clay contained with it.—III. The quartz, and all quartzous and siliceous stones, differ from rock-crystal, as they are all susceptible of being very sensibly mollified by the action of an intensely ardent fire.—IV. Argillaceous earth, even in its greatest state of purity, is, alone and without addition, susceptible of fusion.—V. The three calcareous earths (the ordinary, the magnesian, and the heavy) in whatever proportions they are mixed together, do not communicate their fusibility to each other, but form, each, a kind of peculiar quick-lime, which falls into effervescence in the air, and is extinguished, with heat, by the addition of water.—VI. The mixtures of the two other earths, either with each other, or with one of the three calcareous earths, form compounds, which are vitrifiable, and produce glass, more or less transparent:—and a very small quantity of calcareous earth is sufficient to communicate to quartzous earth, or earth of alum, a very great degree of fusibility.

From Mr. LAVOISIER's experiments on *saline substances*, it appeared, First, that phosphoric tartar is the most fixed of all salts, and is therefore proper to be employed as a dissolvent in

cated) air, is a very effectual and commodious agent in the operations of refining and assaying, and will considerably accelerate the cupellation of gold and silver, as the imperfect metals are speedily dissipated by the fire it produces, while the perfect ones resist it much more powerfully. This method, however, though very expeditious, cannot furnish results which are strictly accurate, because a small portion of the gold and silver is dissipated in the operation.

Two objections may be made against experiments of the kind which we are now considering. The first is, that as the bodies, on which these experiments are made, are in contact with burning coal, the metals are revived, and the greater part of the neutral salts or mineral substances, in the composition of which there is an acid, is decomposed. The second is, that we are not sure, that the coal does not furnish the bodies, which undergo this operation, with alkali and earth,—a circumstance which, if it takes place, may contribute to their fusibility. For M. Lavoisier's solution of these objections we refer our readers to the volume.

VII. Concerning *Vitriolic Ammoniacal Salt*, or *Secret Sal Ammoniac* of Glauber. By M. CORNETTE.

VIII. Concerning *Nitrous Sal Ammoniac*. By the same.

ANATOMY.

Mem. I. Concerning some Particularities in the Structure of the *Medulla Spinalis*. By M. SABATIER.

II. Continuation of the Researches of M. VICQ D'AZYR, concerning the Structure of the Brain. This interesting Memoir contains a comparative view of the structure of the brain, in men and other animals. The ingenious Academician is too judicious and modest to aspire to the knowledge of the *mechanism* of the intellectual functions in man, for the wisest philosopher must acknowledge his ignorance in this matter. The Author, therefore, only proposes to investigate the arrangement, which is peculiar to the human brain, and which distinguishes it from that of the animal species, wherein *sensibility* is, generally speaking, less vigorous and less extensive. He points out these diversities by an accurate inspection of the brain in quadrupeds, birds, fishes, reptiles, and insects; and his observations are illustrated by a great number of plates, elegantly engraved. Though it be evidently beyond the reach of human investigation, in the present state of our intellectual faculties, to point out the *nexus*, or efficient principles, that render a certain structure favourable to a more perfect exertion of sensibility and intelligence, yet, from our Author's anatomy of the human brain, we see in it something peculiar, and analogous to man's superior rank in the sphere of intelligence, when compared with the brute creation.

ASTRO-

ASTRONOMY and GEOGRAPHY.

Mem. I. *Concerning the Obliquity of the Ecliptic, and its Diminution.* By M. LE GENTIL. This is the third time that the subject here announced has been treated by this laborious Academician. He here gives a farther account of his observations, compared with those of the eminent men who have preceded him in the same line.—This Memoir is followed by two observations of the *solstitial heights of the sun* in June 1782 and 1783, which he made at the Royal Observatory.

II. *On the Figure of the Earth.* By M. DE LA PLACE. The figure of our globe, that of its *strata*, and the law according to which their density varies from the center to the surface, have not been hitherto accurately ascertained. Nature seems to have placed unsurmountable obstacles in the way of inquirers into this difficult subject. What then is to be done? All we can do, says this Academician, is, to deduce from the phenomena, which depend on the constitution of the earth, and which are observable at its surface, the limits between which the true elements of the physical theory of our planet are comprehended, if we cannot arrive at the direct and accurate knowledge of these elements.

These inquiries are not only interesting in themselves, but useful in astronomy. The Author exhibits, in this Memoir, all that is known, with respect to the constitution of our globe, from observations, and from theory; and endeavours to determine,



at Paris, for the Year 1783.

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plied to the Determination of the Parallax of Mars. By M. DIONIS DU SEJOUR.

IX. X. XI. XII. XIII. *On the total Eclipse of the Moon, the 18th of March, 1783.—Occultations of some Stars of the Pleiades, observed at Paris, February 9th 1783, and compared with the corresponding Occultations, observed at Bude, Drontheim, and Bagdat.—On the Comet of 1783.* By M. MECHAIN.

MATHEMATICS and MECHANICS.

Mém. I. *Spherical Trigonometry, deduced, in a compendious and complete Manner, from the algebraical Solution of the most simple of its general Problems, by means of the different Transformations, of which, the Proportions of Sines and Co-sines, of Tangents and Cotangents, Secants and Co secants of the same Arch, or the same plane Angle, render that Solution susceptible, and containing some new and useful Formulæ and Observations.* By the Abtë GUA.

II. *Different Measures of spherical Areas and solid Angles, triangular and polygonal, of which a sufficient Number of the Elements is supposed to be known.* By the Same.

III. *New Propositions not less useful than curious, relative to the Tetraëdron, or an Essay on Tetraëdrometry.* By the Same.

IV. *Concerning the Approximations of Formulæ, which are Functions of great Numbers.* By M. DE LA PLACE.

V. *Concerning the Calculation of Probabilities.* Part IV. *containing Reflections on the Method of determining the Probability of future, by the Observation of past Events.* By the Marquis DE CONDORCET.

VI. *Theorem on Equations in finite Differences.* By M. CHARLES.

VII. *Remarks on the Manner of integrating, by Approximation, differential Equations, and Equations of partial Differences.* By M. COUSIN.

VIII. *Remarks on the Mathematical Theory of the Motion of Fluids.* By the Same.

IX. *Concerning Births, Marriages, and Deaths at Paris, from the Year 1771 to 1784, and through the whole Extent of France, during the Years 1781 and 1782.* By M. DE LA PLACE. This Memoir contains an ingenious method of calculating the population of a country. There are annexed to it *Two Tables*, furnished by a learned magistrate, who has been much occupied in this subject, with a view to public utility. From the first, which takes in a series of fourteen years, and regards only the city of Paris, it appears that the total list, during that period, of *births, marriages, and deaths*, was as follows :

362 Johnstone's *Norwegian Acc. of Haco's Expedit. against Scyth.*

Births		Marriages	Deaths		Foundlings	
Males	Females		Males	Females	Males	Females
151,359	145,159	75,353	156,204	133,466	48,036	46,941
Yearly Ann. Com.	Yearly Ann. Com.	Yearly Ann. Com.	Yearly	Yearly	Yearly	Yearly
10,121	9,677	5,023	10,413	8,890	3,202	3,130

The Second Table, which regards the population of the whole kingdom of France, the island of Corsica included, exhibits, for the years 1781 and 1782, the following results: For 1781, 970,406 *Births* male and female; 236,503 *Marriages*; 881,138 *Deaths*.—For 1782, 975,03 *Births*; 224,890 *Marriages*; 948,502 *Deaths*. The rules which the Academician lays down, to estimate, from such materials as these, the population of a country, are learned and ingenious. There are many contingent circumstances, that render it impossible to come to a rigorous accuracy in calculations of this kind, and these *M. de la Place* points out with his usual penetration. He shews, however, by what method of calculation a probability of a thousand to one may be obtained, that an estimate of the population of the kingdom of France shall not be inaccurate to the amount of half a million.

Mem. X. Concerning a Method of integrating ordinary differential Equations, when they are of the higher Degrees, and in those Cases, in which their complete Integrals are Algebraical. By M.

The situation of the kings of the isles was peculiarly delicate; for though their territories were extensive, yet they were by no means a match for the neighbouring states. On this account, allegiance was extorted from them by different sovereigns. The Hebridian princes considered this involuntary homage as implying protection; and when this was not granted to them, they were under the necessity of forming such new connexions as they supposed, or hoped, would be more conducive to their safety and protection.

The Norwegians were in possession of the Hebrides when the Alexanders of Scotland, after having added Galloway (then a powerful maritime state) to their dominions, attempted to expel the Norwegians from the Hebrides. In order to effect their designs, they first secured the Somerlid family, and gained over the insular chiefs. Haco, the Norwegian monarch, was no less anxious to attach every person of consequence to his party: all his pacific efforts were however ineffectual. Disappointed in his negotiations, he had recourse to the sword; and sailing from Norway with a very numerous armament, he defeated the Scots in many skirmishes, and died at Kirkwall in the winter following.

The publication before us contains a minute detail of this expedition, according to the Flateyan and Frisian MSS. the first of which belongs to the library of his Danish majesty, and the other to the *Magnæan* collection. Of these, Mr. Johnstone obtained copies. By the help of one he was enabled to supply, reciprocally, the imperfections of the other; and to correct many errors of transcribers. These MSS. have also furnished him with several emendations of a former publication, 'The anecdotes of *Olave the Black**', which corrections he has inserted in the preface to this performance.

As antiquaries may be desirous of knowing something of these MSS. Mr. Johnstone has given the following description of them:

'The *Frisian* MS. is a vellum Quarto of the largest size in a beautiful hand, and the character resembles that which prevailed in the end of the thirteenth century. The book of *Flatey* is a very large vellum volume in folio, and appears to have been compiled in the fourteenth age. It contains a collection of poems; excerpts from *Adam Bremenfis*; a dissertation on the first inhabitants of *Norway*; the life of *Eric* the traveller; *Olave Trygvason*; of *St. Olave*; of the Earls of *Orkney*; of *Suerir*; of *Haco* the aged; of his son *Magnus*; of *Magnus* the Good; of *Harald* the Imperious; of *Eina-Sockason* of Greenland; and of *Ölver* the Mischievous; it contains also a general chronology down to A. D. 1394, the year in which the MS. was completed. The initial letters, in some places, are or-

* See Review, vol. LXV. p. 95.

ornamented with historical miniature paintings, in which the figures are usually in armour or mail; their helmets are sometimes conical, sometimes like a broad-brimmed hat.*

The present publication will be an acceptable present to the historian and antiquary, while the philological Critic will be entertained with the specimens of Islandic poetry which are introduced as explanatory of the text, or in confirmation of the facts. When Haco set sail, he is thus described by *Sturla* in the *Landnámsskild*:

Leyfi laug-raftar
 Landa styrandi
 Hæddo há falldar
 Húrom blá dúfor.
 Lyttiz brein heftom
 Hön af skip stöfnom
 Elldi álfollgar
 Authr glóð raudom.

In English—'The leader of his people unmoored the ship his* of the ocean. He raised aloft the expanded wings† of the fly blue doves‡. Our sovereign, rich in the spoils§ of the sea makes den, viewed the retiring haven from the stern of the morning fleet¶ adorned with ruddy gold.'

The narrative itself is in a plain and rather uncouth style;

ticity of whose originals were dubious; yet such is the curiosity of the antiquary, that a prefatory introduction, explaining and describing the MSS. would be satisfactory and acceptable; Mr. Johnstone has however omitted giving this intelligence, which appears to be the more necessary, since the dates of some material transactions recorded in this work, differ widely from those in common use, which have ever been esteemed just.

The publication before us contains six distinct works. The first is intitled *Chronicon Manniæ et Insularum*. This Chronicle begins with the year of Christ 1000, which the Editor has altered to 1015, without assigning any other reason than what he says in the following note: 'It is necessary to premise, that, in the original MS. several of the dates have evidently been erased, and others inserted by some ignorant transcriber.' Mr. Camden, in his *Britannia*, has inserted in the Appendix, *A Chronicle of the Kings of Man*, which commences with the year 1065, and ends, as Mr. Johnstone's, with 1316; but the intermediate dates differ, though the facts recorded in both are the same. Camden, in his abridgment, has given the translation only, while Mr. Johnstone gives the original, with his Translation in opposite columns. The two translations differ in some respect; Mr. Johnstone's seems, on the whole, more accurate; and shews, in some instances, his thorough acquaintance with the history of the times. One passage, however, is so differently translated, that we cannot but notice it: '*Scotos ita perdomuit, ut nullus qui navem vel scapham fabricavit, ausus esset plus quam tres clavos inferere.*' 'He humbled the Scotch to such a degree, that no ship-builder durst use above three bolts in any vessel.' Johnstone. 'He brought the Scotch to such subjection, that if any of them built a ship or a boat, they were not allowed to have above three sterns in it.' Camden. If we suppose the writer of this Chronicle, who was probably a monk of the 13th century, to have been a good Latinist, he might have used the word *clavus*, which literally signifies a bolt or beam, for the helm or stern of a ship, as *Cicero* does in his treatise on Old Age, chap. 6. where he says, '*Ille [sc. gubernator] clavum tenens sedet in puppi.*' The passage would perhaps be better understood, had we a perfect knowledge of the construction of the ships used in those days.

The second work is an extract from the annals of Ulster, not taken from the original, but from a version partly Latin and partly English, in the British Museum. The Editor's principal reason for printing these Extracts, was, the hope that such a specimen might suggest to some Irish gentleman the idea of publishing these valuable records in the original. This work contains the principal transactions in Ireland, Scotland, and other northern nations, from the year 431 to 1302.

The

The third is entitled *Antiquitates Hiberniæ*, and contains the transactions in Ireland from the year 795 to the descent of Henry II. on that island.

The fourth is a recital of the places and inhabitants of ancient Ireland, mentioned by Ptolemy, with their modern names.

The fifth is intitled, *Ricardi Monachi Westmonasteriensis commentarioli de situ Britannia*.

The sixth is an Extract from Ptolemy's Geography of Albion, with a Latin translation, and the longitudes and latitudes.

In his Appendix, Mr. Johnstone has added some notes on the more obscure passages in the manuscripts he has used, and given accurate lists of the Pictish and Scottish kings.

The Collection will certainly be acceptable to the historian and the antiquary; but it might have been rendered much more so, had some observations been added concerning the authenticity of the MSS.

ART. V.

Antiquitates Celto-Scandicæ, sive series rerum gestarum inter nationes Insularum insularum, et Gentes Septentrionales. Compilavit JACOBUS JOHNSTONE, A. M. *Ecclesiæ Maghera-crucis Rector.* 8vo. 4to. 10s. 6d. Copenhagen. 1786. Sold by Cadell, in London.

THIS performance is a compilation from various historical writers of credit in the northern parts of Europe, viz.

being the subject of contemplation, may gratify the curiosity of the linguist, and serve as specimens of the poetry and language of northern Europe, about the tenth and twelfth centuries.

We do not mean, by these remarks, to discourage the labours of Mr. Johnstone, who seems to be a most penetrating searcher into the deep and dark recesses of antiquity, while his diligence and activity require the united acknowledgments of the Historian, the Antiquary, and the Critic.

ART. VI.

Letters on Egypt; containing a Parallel between its ancient and modern Inhabitants, its Commerce, Agriculture, Government and Religion: with the Descent of Louis IX. at Damietta. Extracted from Joinville, and Arabian Authors. Translated from the French of M. Savary. The Second Edition. 8vo. 2 Vols. 14s. Boards. Robinsons. 1787.

THE original letters of M. Savary were noticed in our Review, vol. lxxiii. p. 378; again in the Appendix to our lxxivth volume; and lastly in vol. lxxv. p. 298, in each of which places we gave ample details relative to this valuable performance.

The translation, to which we must now more particularly turn our attention, is well executed—very different from the first edition both in respect to style and accuracy. The translator, who conceals his name, has done ample justice to the erudition and capacity of M. Savary, and has shewn himself well versed in ancient and modern writings concerning Egypt and its antiquities. He has, in the notes and quotations from Latin, Greek, and Arabian authors, rectified many errors that had crept into the French of M. Savary. The comparing these quoted passages with the originals, and rectifying the mistakes that had been committed, though not immediately the translator's province, is a great recommendation of the work, and must have cost much labour and time.

Some of the accounts which M. Savary has given of the stupendous works of art almost surpass credibility. The sanctuary of Butis may serve as an instance. M. Savary says (in p. 292, vol. i.) 'A rock of granite, in its outward surface 60 feet square, formed this sanctuary.' In p. 76, vol. ii. describing the islands that surround Elephantina, he says, 'From one of these was taken that vast cube, each side measuring 60 feet, in which the sanctuary at Butis was cut.' Again p. 375, vol. ii. 'The sanctuary was a single block of granite, a cube, each side of which was 60 feet; the largest and heaviest stone in history.' Allowing that the cube was hollowed by chisels, as M. Savary says, leaving the sides 6 feet thick; the internal dimensions would be 48 feet every way, and the weight of the shell, sup-

putting one side open, would be upwards of 8000 tons ! an enormous weight ! and it was transported ‘from the quarry, 200 fathoms to its destined place ;’ see note at p. 292, vol. i. The dimensions of this room, as described by the compilers of *the Universal History*, are, “on the outside 21 cubits long, 14 broad, 5 high within, 18 long, 12 broad, and 5 high” (see first octavo edition, vol. i. p. 208), which seems much more probable ; yet even this would be a very heavy load, viz. 400 tons, though only the twentieth part of the former *.

One obelisk which rented the temple at Luxor are also astonishing. They are said to have been 72 feet high, and 30 in circumference, and formed from a single block of granite. The weight of each of these would be 500 tons, nearly — It is extremely difficult to imagine the practicability of moving these great blocks.

In our scientific subjects, we shall present our readers with the following extract from Letter xii, concerning the manners of the modern Egyptians, as a specimen of M. Savary’s work, and of the translator’s style.

“Life, Sir, at Grand Cairo is rather passive than active. Nine months of the year the body is oppressed by heat ; the soul, in a state of apathy, far from being continually tormented by a wish to know and attain, seeks after calm tranquillity. Inaction, under a temperate climate, is painful ; here, repose is enjoyment. The most frequent salutation, at meeting or parting, is *Peace be with you*. Effeminate



the judge, the pontiff of the family, before whom these sacred rights are all respected.

* Breakfast ended, he transacts the business of his trade, or his office; and as to disputes they are few, among a people where the voice of the hydra chicanery is never heard; where the name of attorney is unknown; where the whole code of laws consists in a few clear and precise commands delivered in the Koran, and where each man is his own pleader.

* When visitors come, the master receives them without many compliments, but with an endearing manner; his equals are seated, beside him, with their legs crossed; which posture is not fatiguing to the body, unembarrassed by dress. His inferiors kneel, and sit upon their heels. People of distinction are placed on a raised sofa, whence they overlook the company. Thus Æneas, in the palace of Dido, had the place of honour, while seated on a raised bed*, he related the burning of Troy to the queen. When every person is placed, the slaves bring pipes and coffee, and set the perfume brazier in the middle of the chamber, the air of which is impregnated with its odours; and afterwards present sweetmeats and sherbet.

* When the visit is almost ended, a slave bearing a silver plate, on which precious essences are burning, goes round to the company; each in turn perfumes the beard, and afterward sprinkles rose-water on the head and hands. This is the last ceremony; and the guests are then permitted to retire. Thus you see, Sir, the ancient custom of perfuming the head and beard, as sung by the royal prophet †, is not lost. Anacreon ‡, the father of the festive ode, and the poet of the graces, incessantly repeats, "I delight to sprinkle my body with precious perfumes, and crown my head with roses."

* About noon the table is prepared, and the viands brought, in a large tray of tinned copper; and though not great variety, there is great plenty. In the centre is a mountain of rice cooked with poultry, and highly seasoned with spice and saffron. Round this are hashed meats, pigeons, stuffed cucumbers, delicious melons, and fruits. The roast meats are cut small, laid over with the fat of the animal, seasoned with salt, spitted, and done on the coals, it is tender and succulent. The guests seat themselves on a carpet, round the table; a slave brings water in one hand and a basin in the other, to wash. This is an indispensable ceremony, where each person puts his hand into the dish, and where the use of forks is unknown; it is repeated when the meal is ended.

* After dinner they retire to the Harem, where they slumber some hours among their wives and children.

* Such is the ordinary life of the Egyptians. Our shews, plays, and pleasures, are to them unknown; a monotony which, to a European, would be death, is delight to an Egyptian. Their days are passed in repeating the same thing, in following the same customs, without a wish or a thought beyond. Having neither strong passions, nor ardent hopes, their minds know not lassitude: this is a torment

* *Inde toro pater Æneas sic orsus ab alto.* Æneid, l. ii.

† Pl. cxxxiii.

‡ Ode xv.

reserved for those who, unable to moderate the violence of their desires, or satisfy their unbounded wants, are weary every where, and exist only where they are not.'

The language of the translator is in general good : some few passages occur which might have been better expressed ; we shall point out the only obscure one that we have observed, in order that it may be corrected in a future edition of this instructive and entertaining work ; it is in vol. i. p. 457.

' These, Sir, are the monuments best preserved among the ruins of Antioe, the founder of which did not inscriptions and historians declare, the arches of the gates, capitals of the columns, and want of hieroglyphics would shew they were not Egyptian works.'

' Multitudinous boats,' p 459, occurs for *numerous boats* ; we do not recollect to have met with *multitudinous* more than twice ; it is an obsolete word ; and the two passages of Shakespeare in which it occurs, do not in our opinion authorise its use in the modern epistolary style.

These, however, are but slight blemishes, in a work which abounds with a great variety of real information for the learned and the curious, and with matter of entertainment for readers of every description.

A R T. VII.

Scelta delle Opere dell' Abate Pietro Metastasio, &c. i. e. Select Works of the Abbe Peter Metastasio, with a succinct Account of his

was one evening walking in the street, he found the boy diverting himself, as usual, with his favourite exercise of singing. Gravina observing the talents of the youth (of which he was a competent judge), and the generous disdain with which he refused a piece of money offered as a small reward for his abilities, was determined to adopt him. The father, labouring under poverty, and anxious to see a son, who was endowed with great natural quickness, well educated, readily assented to the Abbé's proposal. Gravina wished to change the name of Trappasso for another, which might be significant of the manner whereby the boy had obtained his elevated situation: the Greek word μεταστας (a change) occurred to him; he consequently called young Trappasso by the name of METASTASIO, and ever after considered him as his own son.

Such was the successful and rapid progress which Metastasio made under the tuition of his new father and master, that, at the age of fourteen, he composed his *Giustino*, a tragedy; which may justly be called, considering the age of its author, a noble effort of genius.

Gravina died in 1718, and left to Metastasio, whom he styles in his will "*egregium alumnum meum*," 15000 Roman crowns. This circumstance occasioned a great revolution in the life of the poet. Believing himself now sufficiently rich, he abandoned the profession of the law, to which he had been brought up, and devoted his whole time to poetry, and the dissipation of his fortune. After various juvenile indiscretions, growing sensible of his impending ruin, he left Rome, and his extravagant associates, and went to Naples, where he applied with great diligence to the practice of the law, in order to procure a subsistence. While he was at Naples, the viceroy of that kingdom was making preparation for celebrating a festival on the birthday of the Empress Elizabeth, wife of Charles VI. Metastasio was, on this occasion, appointed to compose a theatrical piece, which was performed on that night, and gained him much applause: this was his *Gli Orti Esperidi*. He now again abandoned the law, and devoted himself for ever to Apollo and the Muses. After succeeding in many other dramatic performances, he returned to Rome, in company with a noted singer, of the name of Marianna Bulgarini, who had signalized herself in performing some parts of Metastasio's operas. He now became an admired dramatic writer, and the then miserable state of the Italian opera served as a foil for the superior excellence of Metastasio.

In 1729, being elected Poet to his Imperial Majesty, he settled his principal affairs at Rome, and leaving Bulgarini to manage the rest, he arrived at Vienna in the year following; where, during the remainder of his life, he enjoyed his annual stipend of 3000 florins.

Having

Having given an account of this great lyric poet's manner of life, &c. in our Review, vol. xlviii. p. 467, we shall only add that he died of a fever, April 12, 1782.

The Editor of these volumes informs us, that Metastasio has left the Counsellor Martinetz his executor, with a fortune of 150,000 florins. This Gentleman, who was the intimate friend of Metastasio, intends, we are here told, publishing a collection of that poet's familiar letters, with a complete biographical account of this celebrated Genius.

A R T. VIII.

Friderici Augusti Walter, Med. Doct. Annotationes Academicæ. 4to. Berlin.

THE ingenious and laborious gentleman to whom we are indebted for this publication, hath given ample specimens of his skill in anatomy and physiology. The present performance consists of two treatises, one on uterine polypi, the other on the liver and gall-bladder.

Dr. Walter applies himself, in the first treatise, to examine what is a polypus, and how it is produced; and concludes, after describing their different kinds, with some brief remarks on the danger of extirpating them. He supposes a polypus to be produced by the secretion of a coagulable liquor, from the extremities of the vessels of the internal surface of the uterus. The liquor

increase, and the changes it undergoes from that early period to its perfect state in the adult. This is a valuable natural history of the formation of the abdominal contents. Few anatomists have had greater opportunities of inspecting the abdomen of *foetuses* than Dr. W. His father's very large museum, in which is contained a vast collection of *foetuses*, of all ages, was always open to him; and the anatomical theatre at Berlin, as our Author informs us, is annually supplied with at least two hundred bodies. Of these opportunities Dr. W. has industriously availed himself.

Certain opinions of former anatomists are contradicted; and we shall briefly mention some of them. Dr. Walter says (when describing the liver of a *foetus* twenty-two days old), '*Lobum sinistrum hepatis ejusdem cum dextro esse proportionis, cujus in adulto, atque nullo modo dextro lobo æqualem * ut nonnulli viri illustres affirmarunt.*' Again, '*Processum vermiformem minime figuram habere conicam † aut ampliorem ‡ esse illo adulti.*'

The gall-bladder is accurately described, and an elegant engraving is given of it, shewing its three coats, and the valves in the duct.

The experiments made in order to elucidate the circulation through the liver, and explain the formation of the bile, are numerous; many of them are curious, and all of them well adapted to illustrate the opinions of the ingenious Author. The conclusions drawn from the appearance and structure of the parts, and from the experiments, are briefly as follow:

The office of the hepatic artery is twofold, viz. to nourish the cellular substance and membranes of the vessels of the liver, and to secrete and deposit in the *vena portarum* a certain liquor necessary for the formation of the bile.—The *vena portarum* is the only vessel which secretes the bile.—The resorption of the chyle, and thence the nutriment of the whole human body, is performed by means of the *vena portarum* as well as by the *lymphatics*. If the lymphatics, and the intestinal and mesenteric glands should be indurated or obstructed, the resorption of the chyle, and the nutriment of the body, may be performed by the *vena portarum* alone, and life may be prolonged, notwithstanding such obstructions. A case is given where this actually happened. The use of the hepatic branches of the *vena cava*, especially of its anastomosis with the *vena portarum*, is, in conjunction with the excretory ducts, to carry back, and mix with the general mass of blood, such blood as is unfit for the formation of bile, and such chyle as may have been resorbed by the *vena portarum*. The office of the lymphatics of the liver are to absorb any liquor deposited in the cellular substance, and also such

* See Haller. *Physiolog.* tom. viii. p. 221.
† Heist. *Comp. Anat.* p. 112.

‡ *Ibid.* tom. vii.

nutritious juices as may have been secreted along with the bile. The veins of the internal surface of the gall-bladder resorb from the bile, during its stay there, the thinner or watery parts of it.

Our Medical Readers will doubtless perceive, that many of these opinions are disputable; we pretend not to vindicate them all; yet, by the Author's reasoning and experiments, they are well supported; and we recommend them to the peculiar attention of the physiologist. Secretion hath hitherto remained a mystery, nor has Dr. Walter thrown much light on the subject in general; his remarks, however, intitle him to the thanks of the anatomist, and we trust his promised future labours will afford us the same pleasure and information in their perusal, which we have experienced from the present.

With respect to the diseases which proceed from a vitiated or obstructed circulation through the liver, or from a morbid state of the parts themselves, we find several new hypotheses, which are certainly ingenious, and worthy the attention of the nosologist. Dr. Walter would perhaps have rendered a more material service to the healing art, had he described the diagnostic symptoms of the diseases he mentions. For instance, he does not inform us how to distinguish between a jaundice produced by a deficiency of secreted bile, and one produced by an obstruction in the biliary duct. This however is excusable: Dr. Walter

excellent performance, we now refer the Reader to what has been already said, and proceed to what was then omitted.

The supplement contains a very valuable series of experiments, by which our ingenious Author has discovered an antidote against the poison of the viper. From the experiments recorded in the first volume, the boasted antidote, viz. the *fluid volatile alkali*, has been found to be, in all cases, inefficacious, and that even when mixed with the poison, no alteration in its noxious quality was produced. Our Author frequently employed himself in mixing the poison of the viper with various substances, among which the lunar caustic was observed to be singularly effectual in correcting its deadly quality. He made his experiments by mixing equal quantities of the lunar caustic with the poison collected from the serpent. This mixture he formed into a paste, by means of a sufficient quantity of water, and applied it immediately to the wounds which he made in a number of small birds, guinea-pigs, &c. all of which escaped unhurt. Animals that were wounded by the venomous teeth of vipers, and had the paste applied to the wounded part, all recovered. In other experiments, the paste was washed off soon after its application, and the animals did not seem at all affected with the disease of the poison, although the muscles under the wounds were much hurt by the burning of the caustic.

The success of these experiments induces the Author to flatter himself with having discovered a certain remedy against the bite of the viper. From subsequent trials, however, it appears, that this specific does not always secure the animal bitten. The irregularity of the bite, the depth of the wound, and the different directions in which the teeth, by biting, may run under the skin, are obstacles to the effectual application of the caustic. Several animals that were bitten died after the caustic was applied, as soon as they would have done if no remedy had been used; and though scarifications were made on the bitten part to admit the caustic into a more immediate contact with the poison conveyed by the teeth, the application failed of success. This we can easily admit, since the swelling or inflammation, which almost instantaneously succeeds the bite, may augment the difficulty of bringing the caustic into contact with the poison.

From a general view of the experiments here recorded, we have not the least hesitation in pronouncing the lunar caustic a true specific against the bite of a viper; but the difficulty of its application, and the time that may elapse before it can be made, are circumstances which render this remedy liable to fail, for unless it be so applied as to penetrate to the bottom of the wound it cannot produce any good effect; moreover, if the application be delayed, even for a few minutes, the animal will
have

have received the poison into its circulation, and will inevitably die.

The singular and unexpected effects of the lunar caustic, which when mixed with the poison of the viper renders it innocent, led the *Abbe Fontana* to suspect, that if the caustic were united with the *ticunas* (the substance by which the American arrows are rendered so fatal) it would correct the deadly quality of that most virulent and speedy poison. He was, however, mistaken; for animals, to the fresh wounds of which a composition of equal parts of *ticunas* and lunar caustic was applied, died in less than two minutes, as quickly as if they had been poisoned by the *ticunas* alone.

We come now to several experiments on the cherry-laurel, in which the deleterious qualities of its oil and spirit, and the inefficacy of the caustic in correcting them, are separately shewn.

But the most important part of this supplement is what is said on the effects of opium. The *Abt  *, perceiving little uniformity in the numerous authors who have written on the properties of this substance, was induced to undertake several experiments; the general result of which shews, that all animals with warm blood are killed by a solution of opium, either in spirit or in water, applied in any manner to the body, in a sufficient quantity. Among the experiments on cold blooded animals, the following is singular and remarkable:

6. I plunged half the body of a lamb into spirit of wine, and

in which our Author applied opium to the crural nerve of a frog; though a large branch of a nerve did not seem affected when the application was made, yet we cannot thence conclude, that the extremities of the nerves are insensible to opium. It has ever been a received opinion (and we think a true one), that the nerves are clothed with their proper coat, viz. a prolongation of the meninges; and it does not appear that this coat was removed before the opium was applied, consequently the opium did not come into immediate contact with the medullary substance of the nerve, in which alone sensation is seated; and on that account the conclusion seems to be unsatisfactory. Had the opium been applied immediately to the medullary substance of the nerve, it is possible that a different effect would have been produced. We cannot, however, allow that the nervous system is insensible to opium, because a nerve, to whose external coat it was applied, did not seem affected. We might as justly conclude the blood to be insensible to the poison of the viper, because that poison applied to the outside of a blood-vessel produces no visible effect. Beside, we ought to be extremely cautious in drawing conclusions from experiments made on living animals; for while the animal is in extreme torture, as must have been the case in these experiments, the effects of any application can never be thoroughly or satisfactorily obtained; nor can we with certainty affirm that the same effects would have been produced on an animal in its perfect and healthy state.

It remains that we should take some notice of the merit of the translation, which, on the whole, is well executed; some peculiarities, as, 'authour,' 'errour,' 'len's' for 'lenses,' and others of a like kind, frequently occur; these however are not very material circumstances, while the sense of the Author, which in scientific works is the most important object, is neither mutilated nor misrepresented.

A R T. X.

Correspondence familiere et amicale de Frederic Second, Roi de Prusse, avec U. F. De Sumb, &c. i. e. Familiar and friendly Correspondence between FREDERICK II. King of Prussia and U. F. DE SUMM, Privy Counsellor to the Elector of Saxony, and Envoy Extraordinary to the Courts of Berlin and Petersburg. 12mo. 2 Vols. Amsterdam. 1787.

THERE is no circumstance in which the partiality of friendship is more apt to be indiscreet than in the publication of posthumous letters. On the decease of a person who has acted a distinguished part in the drama of life, every one who has been honoured even with a note in his hand-writing, is eager to communicate it to the press. The least inconvenience that attends this imprudence is, that expectation is raised

only to be disappointed, and a number of trifles are exposed to public view, which were intended only for the eye of a particular friend, and which, however important to the persons to whom they were addressed, are not very interesting to a reader who is not thus immediately concerned.

These reflections are, in some degree, applicable to the letters before us, which were the effusions of private friendship, and certainly never designed for the public inspection. The Editor's name does not appear; but there is a certificate signed by *J. A. Schluter*, Counsellor of War, and Censor Royal at Berlin, attesting that he has compared the manuscript of this collection with the original letters, of which it is an exact copy.

This correspondence commenced in March 1736, and continued till the death of *M. Subm*, in 1740, just after the King's accession to the throne. Their friendship was formed during *M. Subm*'s residence at Berlin, from the year 1720 to 1730, as he was away from the Court of Dresden.

It is well known, that the late King's father, *Frederick William I.* was an enemy to science, and particularly to philosophy; he could not therefore but be displeased to see the Prince Royal cultivate an intimacy with persons eminent for their wit, learning, and extensive knowledge. Among these was *M. Subm*, who, it is probable, was the more easily rendered odious to the King, as he was a zealous partizan of *Wolf*, to whom the monarch had conceived a violent aversion. It is certain that the

for the excellent work he had dedicated to me; but at the same time I informed him, that, sensible to the good wishes expressed in his Dedication, I should be ungrateful if I did not, for his own sake, wish that he had entirely altered the style of it.

M. Suhm's letters are much inferior to those of the Prince, and are so full of adulation, we had almost said adoration, that we wonder they did not draw a serious reprimand from his Highness, who indeed checks him frequently on this account. His affection was no doubt sincere and praise-worthy, but his expression of it is as ridiculous as the love ditty of a whining knight in romance, and is void of that sober dignity which should characterise the friendship of a man of sense. His transports and extasies are so much in the superlative degree, and so repeatedly expressed, that we were quite cloyed and disgusted with them.

The subjects to which these letters are confined are not the most interesting and entertaining. They contain no political or historical anecdotes, and are remarkably silent concerning the court of Berlin. This was prudent, considering the Prince's disagreeable situation at that time. His Royal Highness, who entertained rather an unreasonable prejudice against the German, and in favour of the French language, had engaged *M. Suhm* to translate *Wolf's metaphysics*, and to send him the translation, sheet by sheet, inclosed in his letters. An account of the progress of this work, and a few general encomiums on *Wolf*, are all the information contained in the first thirty-six letters; after which we find that *M. Suhm* was appointed by the Elector to succeed the *Count de Linar* as Envoy Extraordinary to the Court of *Petersburgh*. The remainder of the correspondence relates to certain sums of money which the Prince secretly borrowed from the *Empress Anne Iwanowna of Russia*, and from the *Duke of Courland*, formerly *Count Biron*, her favourite. Among these letters, there is one in which his Highness mentions his having been accused, to the King, of irreligion, and adds, 'You know that an accusation of this kind is the last refuge of calumny; after this, nothing further can be said. The King took fire; I kept myself close; my regiment did wonders; and their dexterity in handling their arms, a little flour scattered on the soldiers heads, men above six feet high, together with a great many recruits, were arguments more powerful than those of my accusers. Every thing is now quiet, and I hear nothing more about religion, my persecutors, or my regiment.'

On the Prince's accession to the throne, one of his first cares was to persuade *M. Suhm* to resign his connections with the Court of *Dresden*, and to fix at *Berlin*. The latter complied with this cordial invitation, but, on his journey, died at *Warsaw*; and his last letter, dated from this city, is the dying man's

pathetic recommendation of his sister and his children to his royal friend. This letter is admirably written : it flows immediately from the heart ; and it gives us an affecting view of the sentiments of the Christian, the philosopher, the father, and the friend, in these awful circumstances ; and affords a striking instance of the vanity of our most probable schemes of worldly happiness.

This correspondence is followed by a few short letters from the King to the *Countess de Samas*, who was at the head of the Queen's household, written between the years 1760 and 1763. They are pleasant trifles. We have attempted to translate one of them, which shews the King's mind to have been perfectly at ease amid the horrors of war, and superior to the influence of external circumstances.

* *Newstadt*, November 11, 1760.

‘ I am punctual in answering, and eager to oblige you. Persons of the same age agree wonderfully. I have given up suppers these four years, as incompatible with the business I am forced to carry on ; and, on marching days, my dinner is only a dish of chocolate. We have been running like madmen, quite elated with victory, to see whether we could drive the Austrians from Dresden ; but they laughed at us from the tops of their mountains. I returned like a disappointed child, to hide my vexation in one of the most cursed villages of Saxony. We must now drive Messieurs *Les Cercles* out of Freyberg and Chemnitz, in order to get something to eat, and a

deavoured to obtain it. These circumstances have induced the anonymous Author of this work to publish his observations, which, he says, were made during his residence in those countries from the year 1759 to 1762. From the preface he appears to be a fugitive from France, residing in Amsterdam. He accuses *Louis Antoine Duvalz*, a French adventurer, of having stolen a copy of these observations; and complains that another work of his, of what kind we know not, was surreptitiously carried off to Paris, and being there published, was ascribed to a certain well-known magistrate, whose name however he does not mention. If all this be true, he has been hardly used; but, as he has not thought fit to acquaint the Public with his name, we know not what credit to give to his assertions. The *Observations* consist of a short commercial description of the Crimea, and a very minute account of the articles of trade there, in various parts of Turkey, and in the Levant; together with a project for establishing a commercial company at Constantinople, and directions concerning the manner of carrying on business in those countries.

ART. XII.

Eerste Vervolg der Proefneemingen gedaan met Teylers Eleëtrizeer Machine. i. e. Continuation of Experiments performed with the Electrical Machine in Teyler's Museum in Haarlem. By MARTINUS VAN MARUM, M. D. Librarian and Director of this Institution, Corresponding Member of the Royal Academy of Sciences at Paris, and Member of the Philosophical Societies of Haarlem, Rotterdam, Vlissing, and Utrecht. 4to. Haarlem. 1785.

THIS publication has been unavoidably delayed on account of the coloured plates, which were necessary to give an adequate idea of some of the phenomena. These plates were executed by *M. Sepp*, of Amsterdam, an artist, whose accuracy and excellence, in this particular branch, *Dr. Van Marum* hopes will compensate for the delay occasioned by employing him.

The battery, with which the former experiments were made (see Appendix to our lxxiii. volume), consisted of 135 square feet of coated glass; but the Doctor, thinking that the machine was capable of charging a larger surface, had added to it 90 jars, each of the same size with the former; so that his grand battery is now a square of 15 jars every way, and contains 225 square feet of coated glass. To ascertain the degree of the charge, he uses the Electrometer invented by *M. Brook*, which is fixed in the center of the battery, at the height of four feet above the knobs of the jars.

His first object was to try whether this battery could be fully charged by the machine, and whether its increase of power

were proportional to the augmentation of its surface. In these respects, his expectations were fully answered. The former battery discharged itself over the uncoated part of the jars, after 95 revolutions; and the present did the same after 160 turns of the machine. With the former battery, the Doctor had split a cylinder of box, three inches in diameter, and three inches in length, the section of which, through its axis, contained nine square inches. With the 225 jars, he split a similar cylinder, four inches in diameter, and four inches in height, the section of which was sixteen square inches. He found that to split a square inch of this wood in the same direction, required a force equal to 615 pounds, and hence calculates that the power of this explosion was not less than 9840 pounds.

The apparent resemblance between the effects of electricity, and of fire, especially in melting metals, has led many to suppose that they act on bodies in a similar manner. In order to examine whether this supposition be just, *Dr. Van Marum* caused wires of different metals to be drawn through the same hole, of one thirty-eighth part of an inch in diameter, and observed how many inches of each could be melted by the explosion of his battery; taking care, in all these experiments, to charge it to the same degree, as ascertained by his electrometer. The results were as follow :

Of lead he melted 120 inches,

Of tin

120

that the supposed analogy between these two powerful agents cannot be proved, either from the fusion of metals, or the ignition of combustible substances.

By these experiments on the fusibility of metals, *Dr. Van Marum* was induced to make trial of the comparative efficacy of lead, iron, brass, and copper, as conductors to preserve buildings from lightning. In this respect, he found that a leaden conductor ought to be four times the size of one of iron, in order to be equal in point of safety. He has also fully proved the superiority of rods to chains, and of copper to iron, for this important use.

When iron wire is melted by the explosion of the battery, the red-hot globules are thrown to a very considerable distance, sometimes to that of thirty feet: this the Doctor justly ascribes to the lateral force exerted by the electrical fluid. It is however remarkable that, the thicker the wire is, which is melted, the further are the globules dispersed; but this is accounted for, by observing, that the globules, formed by the fusion of thinner wires, being smaller, are less able to overcome the resistance of the air, and are therefore sooner stopped in their motion.

Two pieces of iron wire being tied together, the fusion extended no further, than from the end connected with the inside coating of the jars, to the knot; though wire of the same length and thickness, when in one continued piece, had been entirely melted by an equal explosion.

When a wire was too long to be melted by the discharge of the battery, it was sometimes broken into several pieces, the extremities of which bore evident marks of fusion; and the effect of electricity, in shortening wire, was very sensible in an experiment made with 18 inches of iron wire, $\frac{1}{3}$ of an inch in diameter, which, by one discharge, lost a quarter of an inch of its length. An explosion of this battery through very small wires, of nearly the greatest length that could be melted by it, did not entirely discharge the jars. On transmitting the charge through 50 feet of iron wire, of $\frac{1}{32}$ of an inch diameter, the Doctor found that the residuum was sufficient to melt two feet of the same wire; but this residuum was much less, when the wire was of too great a length to be melted by the first discharge. After an explosion of the battery through 180 feet of iron wire, of equal diameter with the former, the residuum was discharged through 12 inches of the same wire, which it did not melt, but only blued.

Twenty-four inches of leaden wire, $\frac{1}{8}$ of an inch in diameter, were entirely calcined by an explosion of this battery; the greater part of the lead rose in a thick smoke, the remainder was struck down upon a paper laid beneath it, where it formed a stain, which resembled the painting of a very dark cloud. When

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shorter wires were calcined, the colours were more varied. A plate is given of the stain made by the calcination of eight inches of this wire, in which the cloud appears variously shaded with different tints of green, gray, and brown, in a manner of which no description can give an adequate idea.

On discharging the battery through eight inches of tin wire, $\frac{1}{4}$ of an inch diameter, extended over a sheet of paper, a thick cloud of blue smoke arose, in which many calcareous filaments were discernible; at the same time a great number of red hot globules of tin, falling upon the paper, were repeatedly thrown up again into the air, and continued thus to rebound from its surface for several seconds. The paper was marked with a yellowish clouded stain, immediately under the wire, and with streaks or rays of the same colour, issuing from it in every direction: some of these formed an uninterrupted line, others were made up of separate spots. In order to be certain that the colour of these streaks was not caused by the paper being scorched, the experiment was several times repeated, when a plate of glass, and a board covered with tin were placed to receive the globules. These, however, were stained exactly like the paper. On calcining five inches of the same kind of wire, the red-hot globules were thrown obliquely to the height of four feet, which afforded an opportunity of observing that each globule, in its course, diffused a matter like smoke, which conti-

surface, to the height of one or two lines, which extended itself to the width of a quarter of an inch. This matter continued, during five or six seconds, to issue from the globules, and formed, on their surface, a kind of efflorescence, resembling the flowers of sulphur produced by the *solfaterra*. The globules, from which these calcareous flowers had issued, were found to be entirely hollow, and to consist of only a thin shell. When this mixed metal is calcined with a less charge of the battery, it leaves a stain upon the paper, something similar to that made by lead, and does not run into globules.

The Doctor has also given plates of the stains made upon paper, by the calcination of iron, copper, brass, silver, and gold. Those made by copper and brass wires are remarkably beautiful, and are variegated with yellow, green, and a very bright brown. Eight inches of gold wire, $\frac{1}{30}$ of an inch in diameter, were, by the explosion, reduced to a purple substance, of which a part rose like a thick smoke, and the remainder, falling on the paper, left a stain diversified with different shades of this colour. Gold, silver, and copper, cannot easily be melted into globules; our author has once accidentally succeeded in this; but it required a degree of electrical force so very particular, that the medium between a charge, which only broke the wire into pieces, and one which entirely calcined it, could not be ascertained by the electrometer.

In accounting for these calcinations, Dr. VAN MARUM has adopted the theory of *M. Lavoisier*, to which he was converted from the Stahlian hypothesis, by attending upon the experiments of the French academicians in the year 1785. According to this theory, of which, in an Appendix to this work, he has given an excellent analysis, the metal, when, by the explosion, it has acquired a certain degree of heat, attracts, from the atmosphere, the principle of pure air (called, by *M. Lavoisier*, the oxigenous, or acidifying principle), in the same manner as when it is calcined by fire; the variety of colours, with which it stains the paper, is owing to the various proportions of this principle absorbed in different degrees of calcination; and that this variety is much greater in calcination by electricity, than in the same operation by fire, may be accounted for, when we consider that, by the discharge of the battery, various degrees of heat are instantaneously acquired by different parts of the same wire, which thus absorb the oxigenous principle in different proportions.

This chapter is closed with an account, communicated to our author by *M. Faujas de St. Fond*, of the calcination of an iron bell wire by lightning, at *Montelimar* in *Dauphiné*, where the metal was reduced into a reddish brown dust, which was diffused upon the wall, along which the wire had been conducted.

Though

Though Dr. VAN MARUM was convinced, by *M. Lavoisier's* experiments, that metals, calcined in atmospherical air, absorb from it that principle, which renders it fit for respiration; yet he resolved further to investigate this point, by trying what would be the effect of a discharge of the battery through a piece of wire confined in phlogisticated air. For this purpose, he took air, in which a burning coal had been extinguished, and which had afterwards stood eight days upon water, that it might be entirely cleared from fixed air; with this, he filled a glass cylinder, four inches in diameter, and six inches high, closed at the upper end with a brass plate; from the center of this plate the wire was suspended, on which the experiment was made. The cylinder was set in a pewter dish filled with water, and, to prevent its being broken by the expansion of the air, its lower edges were supported by two pieces of wood half an inch high. The lower end of the wire rested on the dish, which was connected with the outside coating of the battery.

On transmitting the charge, in this manner, through wires of lead, tin, and iron, of only half the length of those which were calcined by an equal explosion in atmospheric air, no calcination took place. The first was reduced to a fine powder, which, upon trial by spirit of nitre, appeared to be merely lead; the two other metals were melted into small globules.

readily either receive, or part with phlogiston; whereas the latter supposes this fluid to be composed of the oxigenous principle, united with that of inflammable air: if this be true, nothing more is necessary to calcination, than that the metal should acquire a greater affinity with the oxigenous principle, than subsists between this, and that of inflammable air, united with it in the composition of water. To collect the air, generated by these calcinations, was no easy matter; as the violence of the shock broke the glass receivers employed for this purpose; at last, however, the Doctor contrived a method of receiving it in a glazed stone basin. From the first calcination of lead, about a quarter of a cubic inch of air was produced, which shewed no signs of inflammability; but, on every repetition of the experiment, a less quantity of air was generated; and, on an accurate trial of that produced by the fourth calcination in the same water, it was found to consist of one part of inflammable, and three of atmospherical air. Our author designs to repeat these experiments with water deprived of its air, by being boiled.

In order to imitate the phenomena of earthquakes, this ingenious philosopher followed Dr. PRIESTLEY's method, and made the electrical explosion pass over a board, floating on water, on which several columns of wood were erected; but this succeeded only once. Reflecting that the electric explosion exerts the greatest lateral force when it passes through imperfect conductors, and that water is, probably, its principal subterraneous conductor, he laid two smooth boards upon each other, moistening the sides in contact with water; upon the uppermost, he placed pieces of wood, in imitation of buildings, the bases of which were 3 inches long, and $1\frac{1}{2}$ broad. When the charge of the battery was transmitted between the boards, all these were thrown down by the tremulous and undulatory motion of that on which they stood.

In the next chapter, Dr. VAN MARUM gives an account of his attempt to repeat that interesting experiment, made by Mr. Cavendish, in which he produced the nitrous acid, by a mixture of pure, with phlogisticated air*. Instead of a syphon, the Doctor made use of a glass tube, one-sixth part of an inch in diameter, closed at one end, into which an iron wire, $\frac{1}{16}$ of an inch in diameter, had been inserted: into this tube, filled with mercury, and fixed in a vertical position, was introduced the air, with which the experiment was to be tried. The dephlogisticated air was obtained from red precipitate, and had been thoroughly purified, by alkaline salts, from any acid it might have contained. With a mixture of five parts of this, and

* See Monthly Review, vol. lxxiv. p. 321.

three of common air, the tube was filled to the height of three inches, to which was added $\frac{1}{4}$ of an inch of lixivium, of the same kind with that used by Mr. Cavendish. The result was, that, after transmitting through the tube a continued stream of the electrical fluid during fifteen minutes, two inches of the air were absorbed by the lixivium: more air being introduced into the tube, till it was filled to the height of three inches, it was again electrified. This process was repeated, till $8\frac{1}{2}$ inches of air had been absorbed by the lixivium: this was now examined, and found to be, in some degree, impregnated with the nitrous acid; but it was very far from being saturated. With the same lixivium, of which a quarter of an inch remained in the tube, the experiment was continued till 14 inches more of air had been absorbed; but its diminution was not perceived to decrease, though the lixivium had now absorbed 77 measures of air, each equal to its own; whereas, in the experiment related by Mr. Cavendish, only 38 measures of air were absorbed by the alkali. But, notwithstanding this greater absorption, the lixivium was yet far from being saturated.

The experiment was repeated with pure air, produced by minium, moistened with the vitriolic acid, and deprived of its fixed air; seven parts of this were mixed with three of phlogisticated air, and lixivium added to the height of $\frac{1}{2}$ of an inch. Here, as in the former experiment, the diminution continued without any decrease; and the lixivium, after it had absorbed $22\frac{1}{2}$ inches, and consequently 178 times its own measure of air, was very far from being saturated with the nitrous acid.

On this, Dr. Van Marum wrote to Mr. Cavendish, and finding, by his answer, that this gentleman had used pure air, obtained from a black powder produced by shaking mercury with lead, he requested to be informed of the process by which it is generated; but Mr. Cavendish, not chusing to communicate this at present, he determined to defer the repetition of the experiment, till this ingenious philosopher shall have published his mode of obtaining the pure air used in it.

The following chapter contains a relation of some experiments made by suffering the electric fluid to pass in a continued stream through various kinds of air, inclosed, for this purpose, in the little glass tube used in the last experiments.

Pure air, obtained the week before from red precipitate, being placed over mercury, and electrified for thirty minutes, was diminished by one-fifth, the surface of the quicksilver soon began to be calcined, and, towards the end of the experiment, the glass tube was so lined with the calx as to cease to be transparent. By introducing a piece of iron, the electric stream was made to pass through the air without immediately touching the mercury; yet this was equally calcined. This phenomenon the Doctor

ascribes

ascribes solely to the dissolution of the pure air, the principle of which unites itself with the metal; as, in these experiments, the mercury had not acquired any sensible heat. Two inches and three-quarters of the same kind of air being placed over water, and electrified in the same manner during half an hour, lost a quarter of an inch; and being suffered to stand twelve hours in the tube, was found to have lost one-eighth of an inch more. This was very nearly the same diminution of the air that had taken place, when it was electrified over mercury; but, in this case, the process appears to be more slow, and the detached principle not so readily absorbed. The air remaining after these experiments, being tried by the eudiometer, did not differ from unelectrified pure air taken from the same receiver.

To determine whether the pure air retained any of the acid employed in its production, the Doctor repeated the experiment with air, obtained from red precipitate, confined by an infusion of turnsole, but could not perceive in it the least change of colour. He also electrified air, obtained from minium and the vitriolic acid, placed over some diluted vinegar of lead, but this was not rendered at all turbid.

Three inches of phlogisticated air being electrified, during the first five minutes, were augmented to $3\frac{1}{2}$ inches, and, in the next ten minutes, to $3\frac{3}{4}$ inches: some lixivium was then introduced to try whether this would absorb it; but, upon being electrified fifteen minutes, the column rose to the height of $3\frac{1}{2}$ inches. It was suffered to stand in the tube till the next day, when it was found to have sunk to its original dimension.

Nitrous air, confined by lixivium, being electrified during half an hour, lost three-quarters of its bulk; the lixivium appeared to have absorbed a great deal of nitrous acid; and the air remaining in the tube did not seem to differ from common phlogisticated air. Some of the same nitrous air, confined by lixivium, was, by standing three weeks, diminished to half its bulk, and this residuum also proved to be phlogisticated air. Thus electricity very speedily effects that separation of the nitrous acid from nitrous air, which is slowly produced by the lixivium alone.

Inflammable air, obtained from steel filings and the diluted vitriolic acid, being confined by an infusion of turnsole, was electrified for ten minutes without any change of colour in the infusion, or any alteration in the dimension of the air. The tube, being filled with the same air to the height of $2\frac{1}{2}$ inches, and placed in diluted vinegar of lead, was exposed to the electric stream during twelve minutes, in which time the inclosed air rose to five inches; but the vinegar remained perfectly clear. Three inches of inflammable air, obtained from a mixture of spirits of wine with oil of vitriol, on being electrified for

fifteen minutes, rose to ten inches ; thus dilated, it lost all its inflammability, and when nitrous air was added, no diminution ensued.

A column of alkaline air, obtained by heat from spirit of sal ammoniac, three inches high, was electrified four minutes, and rose to six inches, but did not rise higher when electrified ten minutes longer. It appears that this air is not expanded more by the powerful electric stream from this machine, than by the common spark. Water would not absorb this electrified air, which was in part inflammable.

The tube, being filled, to the height of an inch, with spirit of sal ammoniac, and inverted in mercury, was electrified four minutes ; in which time, the tube was filled with eight inches of air, which proved to be equally inflammable, and as little absorbed by water, as the alkaline air. Hence Dr. VAN MARUM conjectures that this air is only the volatile alkali rendered elastic.

The last chapter contains an account of a very ingenious experiment to illustrate some phenomena observed in thunderstorms. Two balloons, made of the *allantoides* of a calf, were filled with inflammable air, of which each contained about two cubic feet. To each of these was suspended, by a silken thread about eight feet long, such a weight, as was just sufficient to prevent it from rising higher in the air ; they were connected,

lication, to give an account of experiments on semi-metals, and of those which have been proposed to him by other electricians, whom he here invites to communicate any hints, that may tend to further discoveries in this important branch of physics.

For the unusual length of this article, perhaps some apology may be necessary; but we hope our readers will excuse it, when they are informed, that on account of the plates, and the comparatively small number of copies, this interesting work will probably soon become very scarce.

A R T. XIII.

The Forms of Herkern: corrected from a Variety of Manuscripts, supplied with the distinguishing Marks of Construction, and translated into English, with an Index of Arabic Words, explained and arranged by their proper Roots. By Francis Balfour, M. D. 4to. 11. 1 s. Printed at Calcutta; and sold by Richardson, London.

A PERFECT knowledge of the Eastern languages is a matter of great importance to the merchant as well as the linguist. The encouragement which Mr. Hastings gives to every attempt toward illustrating the antiquity and customs of the Eastern nations, and to the study of their languages, has, in a great measure, been the means of producing the learned performance before us. It is an edition of a work held in much estimation among the teachers of the Persian language, and which is put into the hands of every beginner, being more immediately useful to strangers, as it relates to the common forms of business and correspondence. Dr. Balfour has collated several manuscripts, in order to render the copy as perfect as possible; and this will appear to have been a work of no small labour and difficulty, when it is considered that the Persian manuscripts are extremely inaccurate, the distinguishing points of letters being often superfluous or misplaced, and the letters themselves contracted and deformed, not to mention the great obscurity that is occasioned by words being wrongly divided, or written without any distinction or spaces between them, and even whole books without the division of sentences. Dr. B. having given a correct edition, where the words are properly marked and divided, has certainly presented the learners of this language, and the curious in Eastern literature, with a most valuable performance: in order to make this work more generally useful, the Doctor has given an English translation of the original on the opposite page, and annexed a copious vocabulary, or dictionary, of Arabic words, with the derivatives under their proper roots.

As the *Insha-i herkern* contains forms of oriental correspondence and business, we shall present our Readers with the following short specimen of an Eastern love-letter:

“O moon

“ O moon of the heaven of goodness ! O cypress of the garden of affection ; O light of the eye of lovers ; O joy of the affectionate heart ! out of your benignity and kindness you promised to enlighten the cell of my melancholy with the ray of your exhilarating presence. Verily, since that time, the eye of hope is upon the high road of expectation. Since the days you said, I will come, mine eye is upon the road : why do you burn me with the caustic of expectation ? why don't you come ? If agreeable to your promise, you should give, by a joyful sight of you, illuminating brightness to the longing eye of your friends ; no wonder at the excess of your kindness.

“ Come, come, for I love you with an hundred souls.

“ Come, for I am torn from myself and united with thee.”

The Answer to the above.

“ O afflicted lover and forsaken expectant ! I have understood that you long to see me, and still preserve your attachment to me. But you ought not to depend on the promise of beauties ; you ought not to set your heart on their assurances.

“ Amongst beauties nobody ever met with fidelity ;

“ Nor with any thing but schemes to torment.”

Nevertheless, if the lover be sincere, and content with beholding, what objection is there ?

“ When lovers are sincere in their affection,

“ What harm though beauties attach themselves to them ?”

Want of firmness will not do ; patience is requisite. The moon of my beauty may soon shine from the window, and the tree of my stature may cast its shadow on the terrace.

“ Patience is bitter, but it bears sweet fruits.”

Among the forms of business is the following certificate of the sale of a slave girl.

“ Khojeh Abdulla, son of Khojeh Mahommed, being of age, and in full possession of all his faculties, affirms and declares to this effect : “ I have sold to Meer Darvaish Mahommed, son of Mahommed Morad, a slave girl named Gulbehar, of a copper complexion, and middle size, with grey eyes, high nose, joined eye-brows, and both ears pierced, supposed about twenty years of age, for the sum of twenty current rupees, the half of which is ten, which sum I have received.” These few lines were drawn out in court, by way of certificate, on the eleventh of the month Zeekkadeh.

This work is a curiosity, on account of its being the first printed book in the *Taleek* character. Considerable merit is due to Mr. Wilkins, without whose assistance the *Infsha-i herkern* could never have appeared in its present form ; as is evident from the following passage in the Preface :

“ The only printed Persian character that has hitherto been in use, except in exhibiting fair copies of dictionaries and grammars, has been subservient to no public purpose ; and is but ill calculated for becoming the channel of authority, or the medium of business, over an extensive empire, where it is almost unknown, and scarcely understood ; whereas the types which Mr. Wilkins has invented, being a perfect imitation of the *Taleek*, the character in which all Persian books are written, and consequently familiar and universally read, are not only well calculated for promulgating the edicts of government,

ment, but for every transaction in business where the Persian character is required.

' By this invention (which is perfectly new and peculiar to Mr. Wilkins, and at the same time the labour of his own hand, from the metal in its crudest state, through all the different stages of engraving and founding) the Persian language may now receive all the assistance of the Press. The most valuable books may be brought into print; the language may be more easily and perfectly acquired; and the improvements of the learned and industrious conveniently communicated to the Public, and preserved to posterity.'

We congratulate the cultivators of Eastern literature on the acquisition of so great an assistance in facilitating the study of it; and we hope that by this means not only the languages, but the learning and philosophy of the East, will be more generally known among Europeans.

ART. XIV.

De la France et des Etats-Unis, &c. i. e. On France and the United States; or, on the Importance of the American Revolution to the Kingdom of France, and the reciprocal Advantages which will accrue from a commercial Intercourse between the two Nations. By Stephen Claviere and J. P. Brissot de Warville. 8vo. 6s. Boards. Phillips, London. 1787.

EVERY nation is benefited by commerce, and the advantages of a commercial intercourse between two nations, will always be proportional to the necessities of the one, and the productions of the other. The Authors of the present publication, by comparing the wants of the Americans with the productions of France, and the contrary; and by considering the relative situations and circumstances of the two countries, prove, that a well-regulated commerce must be highly beneficial to each.

The first Chapter is employed in defining several terms, and in explaining the general principles of a foreign trade [*commerce extérieur*]. The Authors shew that a direct trade (*i. e.* a trade carried on between two nations immediately) is preferable to that which is carried on by the intervention of a third; it enables the merchant to afford his goods at a cheaper rate; and the cheapness of goods is the very basis of a foreign trade. They point out the circumstances which enable a nation to sell its productions cheap, and also the circumstances which oblige two nations to enter into a commercial intercourse. They consider the mutual interest of the two nations, and the nature of things, to be the only means of establishing a sure trade. Treaties, regulations, laws, and force, are of no effect; all of them must give way to the nature of things.

The authors next enter into an examination of what is meant by a balance of commerce. Here we are presented with some curious

rious conclusions. It is proved that the *balance of commerce* is an insignificant word; that the balance paid in gold is not a proof that the trade is disadvantageous to the nation paying, nor advantageous to the nation receiving such balance; that the tables or calculations of the *balance of commerce* are not to be depended on;—that the only method of estimating the increase of trade is by the increase of population;—that it is impossible to determine the quantity of money in a country;—and that the calculations made for this purpose are faulty, as being built on uncertain data;—that the precious metals are not true riches;—that, considered as the means of change, it would be better to substitute, in home trade, paper-money instead of coin, and to employ coin for those purposes in which paper is useless, namely in foreign trade.

The Authors then apply the general principles, before laid down, to the present state of France and the United States; they describe the situation and the productions of the country, and the dispositions and employment of its inhabitants. It may be objected, that it would be better for France to improve her home trade and cultivation, than to extend her foreign trade; the extension of a foreign trade is esteemed the fittest, if not the only effectual means, of improving her cultivation, her manufactures, &c. Some very just reflections are added, on the inferiority of the French manufactures to those of England; the causes of this inferiority are pointed out, and a foreign trade

The articles which America can send to France, are, *tobacco, fish-oil, spermaceti, corn, masts*, and other timber for ship-building, *furs, rice, indigo, lintseed, pitch, turpentine, &c. &c.* These are separately treated, and reasons are given why America can furnish such commodities better than any other country.

The work concludes with a collection of original papers relative to France and the United States; among which is a proclamation for the establishment of regular packet boats between Havre and New-York; one of these sails every six weeks from Havre, or oftener, if the complement of passengers is full in a shorter time.

Messrs. Claviere and De Warville are spirited writers; but they are sometimes too violent. The ardor of liberty is liable to break out into the flame of licentiousness, unless restrained by the superior judgment of a calm and unbiassed reasoner.

The Authors are justly entitled to the united thanks of the French and the Americans; for they have plainly shewn the mutual advantages that may accrue from a commercial intercourse between the two nations; and they have, at the same time, given a just view of a foreign trade in general, and the benefits thence arising.

ART. XV.

Animadversiones Philologicae in nonnulla Corani loca, cum Illustrationibus in V. T. ex Arabismo ac Persismo depromptis; quibus recognitis atque auctis in hac nova Editione accedunt Specimina quinque, ostendentia LL. Lat. Ital. Hisp. Gall. Lusit. ac Angl. cum Arabica aut Persica Affinitatem. In Usum Arabizantium Tyronum composuit, ediditque R. Antonius Vieyra, LL. B. ac LL. Hisp. et Ital. P. Reg. in Coll. Stæ et Indæ Trin. Dublin. Dublini apud L. White, Sumptibus Universitatis. 1785.

MR. Vieyra, we understand, is a native of Portugal, and the Author of a Portuguese and English Dictionary*, in two volumes 4to, published in London, in the year 1773. His present design is to facilitate the study of the Arabic language, by such a comparison of Oriental and European words, as may develop the elements and significations of both; and, by illustrating their mutual agreement, supply the student in Eastern literature with the most effectual assistance and encouragement. Mr. Vieyra insists particularly on the great utility of this plan to every one who wishes to collect an ample store of words in the Oriental languages; as the necessary exercise of the judgment in such etymological researches will not only afford intervals of relief to the memory, but render the impressions which are made on it

* See Rev. vol. L. p. 319.

more useful and more permanent. He observes further, that many European words, which agree in signification with those of the East, differ in their elements, yet it is most certain that the former are derived from the latter; and hence he infers the necessity of a *Clavis Etymologica*, to shew the changes which have taken place in the elements of words in their passage from one language to another; either according to the different effects of climate on the organs of articulation, or the different manners of nations inhabiting the same climates. Without taking upon us to determine how far this scheme is practicable, or whether the talents of our Author are such as would afford a fair prospect of success in the execution of it, we must give him due credit for the modesty with which he speaks of his own labours.

‘Cum autem hujusmodi *Clavis* explicationem completam, omnibusque numeris absolutam, speciminum horum limites haud admittant; litus tantum istius, ut ita dicam, immensi maris legere mihi proposui. Quæ quidem opella, nunc levi tantum brachio a me suscepta, atque expedita, tum in præsentî, ut spero, prælucebit tyronibus ad orientalis eruditionis palmum laudemque contendentibus; tum in omne reliquum tempus materiam suppeditabit ad id, quod levissimis tantum struaturis a me percursum est, novâ exemplorum copiâ instruendum, illustrioreque adhuc luce perfundendum.’

The book is published at the expence of the University of Dublin, and is dedicated to the Provost and Fellows of Trinity College, whose patronage, however, does not appear to have

the Hebrew and Arabic languages; and we may add that words which are rarely to be found in the former, admit of a satisfactory interpretation, from their frequent occurrence in the latter. We are satisfied, that the primary sense of words, whose roots are wanting in the Hebrew, may often be determined by a reference to the Arabic, in which their roots are still preserved. We recollect that * Maimonides, Tanchum of Jerusalem, and other ancient Rabbins, not bigotted, like their successors, to the imaginary sanctity and *αυτάρκεια* of their own tongue, instead of thinking it contaminated by explanations drawn from the language of Mohammed, applied their knowledge of Arabic to the illustration of the sacred text with equal zeal and ability. The labours of Christian scholars will never cease to be remembered, till the names of Pocock and Bochart are forgotten, and till the annotations of Schultens and Hunt no longer adorn our public libraries, or attract the general attention of scholars. We wish, indeed, we could enroll the name of Mr. Vieyra in this illustrious catalogue; but we cannot help observing, that, though he merits much praise for his intentions, and though he certainly displays no vulgar proficiency in the Eastern languages, his remarks are but unsuccessfully directed to the end he had in view. To the divine they certainly convey little useful or important information; to the orientalist they open no new or recondite sources of grammatical disquisition; and to the general reader they most assuredly do not come recommended by that species of criticism, which points out beauties unknown before, which supplies taste with objects congenial to itself, and exemplifies the elegance it describes. If there be any exceptions to these observations the following criticisms may, perhaps, be among the number:

1 Sam. xv. 32. וַיֵּלֶךְ אֲגַג אֶלֶי אֲגַג מַעֲדַנֶּת is thus rendered by the English translators, *And Agag came unto him delicately.* Mr. Vieyra proposes that we should translate מַעֲדַנֶּת languide, remisse, invito, from the sense of the Arabic word مَعْدَن, which signifies remissio, languor.

Psaln xvii. 3. זַמְתִּי בַל־יַעֲבֹר פִּי I am utterly purposed that my mouth shall not offend, our Author thinks will be better rendered,

* The testimony of Maimonides on this subject is clear and decisive,

ایما اللغة العربية والعبرانية فقد اتفق كل من
علم اللغتين انهما لغة واحدة بلا شك

Arabicam vero linguam, et Hebraicam, omnes qui probe callent, utramque unam et eandem haud dubio esse profutentur. Vide Casiri Biblioth. Arab. Hisp. Escur. vol. i. p. 292.

agreeably with the sense of the Arabic *قَصَبٌ*, *capistro alligavi ne transgrediatur os meum. Capistrare linguam*, and *capistrare sermonem*, are metaphors frequently used by Arabic writers.

Psalms xlv. 2. *לשוני עט סופר מהיר* *Lingua mea stylus scribae velocis*—Mr. V. translates *מהיר periti*. The Arabic verb *عَمِيَ* signifies *acutus ingenio, solers fuit, in re exercitatus fuit*. In this translation, we would observe, our Author is supported by the authority of the Chaldee Paraphrast, and of the Syriac and Arabic versions. The expression of the English translators, either by accident or design, is ambiguous, and will fairly admit of either of these interpretations, *My tongue is the pen of a ready writer*.

We are next presented with five catalogues of words in the European languages, that are derived, or at least supposed to be derived, from the Arabic or Persic. The first shews the affinity of the Latin to these two languages; the second, that of the Italian; the third, that of the Spanish, and Portuguese; the fourth, that of the English; and the fifth, that of the French.

On Etymology in general we shall deliver our sentiments as concisely as possible, so far at least as they are in any degree connected either with the design or execution of Mr. Vieyra's work. We scarcely know any character that requires a more rare assemblage of extraordinary qualifications, than that of a

he ventures on foreign languages with a design of tracing their connection with his own or with each other, he must be distinguished by accomplishments far superior to those which commonly fall to the lot of the linguist. He must understand the history of the country whose language he proposes to illustrate, the invasions it has undergone, and its connections with the neighbouring states. He will then have to examine the languages of these different nations, not only in their purity, but in their deflections and corruptions, whether they are the effect of time, and appear plainly in writers of different ages, or are to be traced only in the conversation of different ranks, and particularly in that of the commercial classes, who, from the nature of their occupation, are most likely to communicate their phraseology to the surrounding nations. To elucidate the etymology of technical and scientific words, he must be accurately versed in the history of the arts and sciences, in the order in which different nations received them from the first inventors, and the improvements made at different æras, which have gradually introduced an accession of new words. In ascending to ancient languages he will often be stopped by a language no longer known. In this case he can only search for such vestiges of it as commerce or conquest may have introduced into languages now in being. Above all, he must know when the sound is to be depended on, and when the sense. To ascertain the former with precision, he ought to possess a kind of knowledge which in some languages indeed cannot be obtained, the knowledge, we mean, of the ancient pronunciation. To ascertain the latter, he must trace the various changes which words undergo by composition, metaphorical acceptance, and transmission from one language to another, an employment of itself sufficiently perplexing, but which, like every part of this great undertaking, can never be entered on with success, without a philosophical acquaintance with the origin and progress of language in general, and long habits of cool analogical reasoning. For it behoves the scholar, who would serve the cause of real learning, instead of hastily acquiescing even in his most favourite conjectures, to submit them repeatedly to the impartial scrutiny of reason; to see that they are supported by better authority than mere suppositions, however numerous and plausible; to take care that a derivation, which is barely possible, be never preferred to another which has probability on its side; and to guard against every derivation of the elements of a compound word from different languages, unless the foreign word which is supposed to enter into the composition can be proved to have been previously naturalized.

Had these principles been more generally adopted by etymologists, we should not have seen so many wild and fanciful at-

from the Hebrew, or Ara
Author tells us, is derived
idol, signifying *Deus dies*,
God, the returning day, af
fence.

Hercules is derived by Mr.
quasi illuminans omnia. Herc
the sun among the Tyrians,
quotes the following passage
Hercules quid aliud est quam
nisi solis illuminatio?

The Latin *cogito*, and the Gr
Arabic حجا *bedj*, intellectus,
from the Arabic تام *tâma*, den
نوطة *nautat*, of the same signifi
ac pendulæ sunt.* Bog, from ti
pressor ubi stagnat aqua. Bog-ho
bagah, latrina. To duck, from the

* See Cumberland's remarks on Sa

† Pezron sur les Celts.

§ Histoire du Ciel, par M. Pluc
learned Warburton, "of an old hur
logies, who being vexed at the app
broke out in

merfit in aqua. Hog, from the Persian خوک *chok*, *porcus*. Lazy, from the Hebrew יצל *Otsel*, *piger*, 'vel, si mavis, per metathesin, ab Arab. زایل *zail*, *desinens*, *cessans*, quia nempe piger continuo cessat.' Same, from the Arabic, سهاة *samaut*, or سمة *sema*, *signum*. 'Cum enim, says our Author, Anglice dicimus, *this is the same as that*, quid aliud innuimus, quam, hoc habet eadem signa, et lineamenta, ac illud?'—Sneeze, and snore, from the Arabic نأرا *nāara*, *sonum emisit per nares*. Carthage is derived by Mr. V. from the Arabic قرية *Kariat*, *urbs*, and Ag, *equus*. Concerning the origin of this latter word, he says, different opinions have been entertained. He endeavours, however, to support his own derivation from some Carthaginian coins, which bear the figure of a horse's head, in allusion to that which is said to have been dug up in laying the foundations of the city*. From Ag he also derives the Latin *Equus*, the Irish Eac, the Spanish Haca, the Portuguese Faca, the English Hackney Nag, the Italian *Haque-ne*, five *China*, and the French *Haque-née*.—This is the same hobby-horse on which Menage rides so much to his own satisfaction, though his countryman, Jaucourt, has rather uncivilly endeavoured to drag him from his seat. Mr. Vieyra does not scruple to get up behind him, and seems as well satisfied with his place on the crupper, as the Frenchman with his on the saddle. We heartily wish that Menage could look behind him, or, in other words, that he could see his derivations, so well backed by such sonorous words, as will at least supply the loss of those, which, Jaucourt tells us, exist only in the imagination of the French etymologist.

ART. XVI.

VOYAGE PITTORESQUE des Isles de Sicile, de Malte, & de Lipari, *i. e.* Travels through Sicily, Malta, and Lipari; containing an Account of the Antiquities of these Islands, the principal natural Phenomena they exhibit, and the particular Customs and Manners of the Inhabitants. Numbers XV, XVI, XVII, XVIII, XIX, XX, XXI. Large Folio. Each Number containing Six Plates, and Eight Pages of Description. Price 12 Livres each Number.

WE resume, with pleasure, our too long interrupted account of this capital work, the most elegant and learned, and, beyond all doubt, the most accurate of the kind.—We have had occasion to converse with some travellers, eminent for their taste for, and knowledge of, the fine arts, and their assiduous and

* See Justin, Virgil, and Silius Italicus.

attentive observation of the precious remains of antiquity, who, after a careful view of the objects on the spot, have admired the judicious and accurate manner in which they are represented in the descriptions and plates of Mr. HOUEL.

N^o XV. This number, which, among other things, contains an account of the dreadful fate of Messina, in the year 1783, is singularly interesting. The 86th Plate, with which it begins, represents the destruction of the *Palazzata*, and the parts of that beautiful and magnificent edifice, which still subsist, seen from the sea. This noble edifice presented to the harbour a semi-circular front of 840 toises in length. It was terminated by the palace of the Viceroy, which (with the Magazines of Porto Franco, at the moment of their fall, and a view of a part of the harbour) are represented in the 87th Plate.—The 88th Plate exhibits a view of the southern part of the Straights of Messina, taken from the shores of Calabria, wherein the coast of Sicily, from Messina to Catana, which was ravaged by a dreadful hurricane, in 1784, is accurately delineated, with Mount *Ætna* in prospect. This is followed by an account of the Baths of *Ali*; the rich mines of different metals that are found in a vale watered by the river *Di Niso*, and a curious description of the mineralogical beauties of *Taormina*, which, in the space of five or six leagues along the sea coast, has wherewithal to attract the attention, and excite the admiration, of the lovers of natural history, by the immense variety of interesting objects which it

taste for the arts) he observed the noble remains of an edifice, which must have been constructed in a very grand style of architecture; but, neither by examining the parts of it which subsist, nor the ruins which surround it, could he come at the knowledge of its destination. Its ruins are delineated in the 89th Plate, and they have a great effect. The following Plate exhibits a general view of the city and theatre of Taormina.

N^o XVI. Of all the edifices of the kind constructed by the Greeks, the theatre of Taormina has been the best preserved from the wastes of time, and is therefore the most adapted to give us a certain knowledge of the real manner in which these buildings were erected. This object therefore occupies the learned and ingenious author throughout this whole number. In six Plates, accompanied with accurate descriptions, he unfolds the beauties that struck him in the contemplation of this noble structure, exhibits the true forms and uses of all its parts, rectifies the erroneous accounts that have been given of it by modern travellers, and, from discovering an ancient theatre so well preserved, takes occasion to treat of the ancient theatres in general, which make such an eminent figure in the history of the arts. In the 90th Plate we have a general view of the theatre in question, of the ground before it, and the ways that lead to it;—in the 92d, a view of the *Proscenium*, seen from a part of the city, and from Mount *Ætna*; and in the 93d, 94th, 95th, 96th, beautiful details, plans, and geometrical sections of this celebrated theatre, exquisitely engraved and coloured, and full of effect.

N^o XVII. The Plates 97, 98, and 99, in this number, contain picturesque views and geometrical plans of ancient tombs, cisterns, and reservoirs. The following two Plates exhibit the perspective view and the geometrical plan and elevation of a *Gymnasium*, or place for public exercises; and in the concluding Plate (102) we have a chart of Mount *Ætna*, copied from that of the famous Canon *Recupero*, of Catania; who passed all his life in studying the productions and the natural history of this astonishing mountain.

N^o XVIII. This number opens with the antiquities of *Naxos*, built by a colony from the Grecian island of that name, and whose destruction, by *Dionysius* the Elder, gave occasion to the building of *Taormina*. These ancient remains are represented in the 103d Plate. The next contains a perspective view of *Ætna*, taken from the sea north-east of that mountain, whence it is visible in all its immensity. In the 105th, we have a most beautiful and curious view of its summit, between *Roca della Capra* and *Trisfoglietto*. This is followed by an account of the famous eruption of water from one of the craters of *Ætna*, in 1775, that, during several weeks, was preceded successively by accumulated objects of consternation and terror. A relation of this

this terrible phenomenon was read by Recupero to the *Academy of the Æneans* at Catana, and afterwards published; and it is from this paper that Mr. Houel takes the account, or rather the picture before us, which it is impossible to contemplate without a sympathetic feeling of the astonishment and dismay that must have seized upon the spectators of this tremendous scene. We read of nothing so terrible and astonishing in the history of this awful mountain, on which nature seems to have lavished promiscuously all her terrors, and all her beauties.

A very remarkable rock of basalt, rising out of the sea, near the harbour of *Trizza*, and a general view of the rocks of the Cyclops, called *Paraglione*, are exhibited in the 106th and 107th Plates. The 108th, which concludes this number, contains a particular view of one of these rocks, as also of the promontory of *Castel d'Iaci* and of the lower part of *Ætna* which leads to Catana. The basalt of these rocks resembles, at first sight, that which is known in Italy, France, and the British isles, by the apparent regularity of its prismatic columns; but, on a closer examination, it exhibits essential differences.

Nº XIX. The lovers of natural history will find in this number, in which the account of the rocks of the Cyclops is continued, a rich fund of instruction and curious details, relative to the different kinds of basalt, and the original formation of that substance. The 109th and 110th Plates exhibit curious

of those who attribute the configuration of the basaltés to the sudden refrigeration with which the *lava* is seized, when, having escaped from the focus of the volcano which produced it, it arrives in fusion at the cold sea-water. He attributes the regular configuration of the basaltés to the action of fire alone, and offers many plausible and ingenious arguments in support of this hypothesis. Besides the philosophical reasoning employed to support it, he alleges a fact, which evidently proves that the sea-water does not form the basaltés, namely, that the fluid *lava* which ran from Mount *Ætna* into the sea at the famous eruption in 1669, and filled up the harbour of Catana, was not metamorphosed into basaltés.—Several grottos of basaltés are exhibited in Plate 113th, and a pleasant description of the superstitious amusements of the inhabitants of the town of D'Acì, during *Passion-week*, terminates this number.

Nº XX. The plate 115th exhibits a very picturesque view of the *snow-caverns* or *grottos* of *Ætna*, which, as Mr. Brydone observes, furnish snow and ice not only to the whole island of Sicily, but likewise to Malta, and a great part of Italy, and makes a very considerable branch of commerce. Mr. HOUEL's description of these grottos, and his account of this commerce, is much more circumstantial and interesting than those that have been given by any preceding traveller. There are very curious particulars for the naturalist in his description of the lavas of Calanna, and of the mouth of the volcano of *Monte Rosso*, or the Red Mountain, which are most beautifully represented in the 116th, and the two following plates. It was from this volcano that the great eruption of 1669 issued forth; which continued, during three or four months, to lay waste the country between *Ætna* and Catana, rushed in a flaming torrent of lava against the walls of that city, which it surmounted, filled up the harbour, and made the waves of the Mediterranean retire.

From this formidable eruption, the greatest, both in its extent and duration, that is known in the annals of *Ætna*, the Author takes occasion to treat of the formation of volcanos, and by several sections, which he gives us of this famous mountain in the 119th Plate, he demonstrates its formation and growth, from the time of its first eruption under the waves of the ocean. He proves that there is an immense void space in the interior of *Ætna*, which is no more than a crust exalted in the air.—The details here are ample, learned, ingenious, and instructive, in the highest degree. The view of *Ætna*, seen from the crater of *Monte Rosso*, is represented in the 120th plate.

Nº XXI. This most interesting number contains an account of Mr. HOUEL's ascent to the summit of *Ætna*, in which a variety

variety of grand and beautiful objects were presented to his view. These he describes in such an affecting and instructive manner, as really to answer every purpose of publications of this kind. His details are much more ample and comprehensive than those of Mr. *Brydone*, and his descriptions are not less agreeable and lively than those of the elegant and ingenious British traveller. We think, indeed, that Mr. *Brydone's* picture of the prospect from *Ætna*, and of the gradual illumination of the majestic scene by the rising sun, is still more animated than that of Mr. *Houel*, and yet we have not pronounced this judgment without hesitation;—like *Palemon*, in *Virgil*, we would give them both the heifer.

The 121st Plate presents a picturesque view of the *Spelonca del Capriolo*, or the Goat's Cavern, which furnishes a romantic mansion for travellers, and is surrounded on all sides with wild and majestic beauties.

Proceeding in his progress toward the summit of the mountain, our Author arrived at the *Torre del Filosofo*, or the supposed Tower of *Empedocles*; this, with a view of the *Pyramidal Mountain*, where the crater of *Ætna* is placed, occupies the 122d Plate, and the following exhibits a beautiful but terrific view of the mouth of that awful mountain, taken from the borders of the crater. The sounds that are formed by percussion of the stones, which rise from the abyss, against the internal sides of the mountain, and their repercussions repeated

A R T. XVII.

Essai d'un Traité Elementaire de Morale; i. e. An Attempt toward an Elementary Treatise on Morals. Amsterdam (Paris). 1787.

WE have translated literally the unassuming title of this little work. By the modesty of it we are led to think that the Author did not look upon the composition of an *elementary treatise* as an easy matter, and this gave us immediately a prepossession in favour of his judgment, which was afterwards verified and confirmed by the order, precision, simplicity, and good sense contained in his performance. The Author lays down four principles, which form the basis of his elementary doctrine; these are, the essential characters of man, considered as a *sensitive* animal, a *rational* animal, a *sociable* being, and the *creature of God*. By the first of these characters, man is capable of perceiving and *feeling* good;—by the second, he is instructed in the means of pursuing it;—in the third, he finds objects and relations, that furnish materials for its enjoyment;—and in the fourth, he discovers its supreme source, and the powerful and directing principle that regulates or reinforces all the others. The Author applies the moral conclusions that flow from these principles to the different stages of human life, to *infancy*, *youth*, *mature years*, and *old age*, which occupy the four sections into which his work is divided. His lessons are entirely practical, and they are truly judicious and interesting.

A R T. XVIII.

Reflexions sur le Regne de Trajan; i. e. Reflections on the Reign of Trajan. By M. BAYEUX, Advocate in the Parliament of Normandy, Corresponding Member of the Academy of Inscriptions and Belles Lettres at Paris, and of other learned Societies. 8vo. Paris. 1786.

THIS French Pliny seems, in the work before us, to have a French Trajan in view, whom he obliquely panegyricizes, while he offers incense at the altar of the Roman Emperor. This is a more delicate, or at least a less fullsome manner of praising, than if our M. BAYEUX sent the odour of his oblation, in a direct line, into the nostrils of his sovereign. But there is another thing to be observed in these *Reflexions*, which does still more honour to their ingenious Author, viz. that Trajan is here exhibited with elegance, and dexterity, as a model to follow. Salutary hints and wise counsels are happily conveyed under the lines of the imperial portrait, and a succinct and judicious view of what that prince did, by reforming abuses, and other wise measures for the felicity of his subjects, is held up to shew what other princes, and *one* more especially, ought to do. M. BAYEUX justifies the encomiums that *Pliny* and *Martial* have

have given so liberally to the virtues and the reign of Trajan, by pointing out the particular and active attention which that prince bestowed on the *administration of justice*, on the *regulation of the finances*, on the *improvement of the marine*, and the *advancement of commerce*. On all these objects, but more especially on the first and second, the praises of Trajan can only be *counsels* in their application to the prince whom M. BAYEUX has in view; for they would be a cruel irony were they intended as reflected panegyric on any thing in the lines of French jurisprudence and finances but what *is yet to be done*.

What is not yet done, however, seems to be seriously in contemplation; and various laudable attempts are at present in exertion, which lay some faint foundation for our Author's parallel. He has had the sagacity to find, in the reign of Trajan, types and parallels of many things, which mark peculiarly the government of the monarch under whom he lives. Thus the *assembly of the Notables*,—the fortifications of Cherburg,—the American war,—and even the *Marquis de la Fayette*, are adumbrated in the history of the Roman Emperor. But in these adulatory and very ingenious analogies, very improper sacrifices of truth and conscience are sometimes made to wit and imagination. This is the only circumstance which prevented our reading this elegant production with unmixed pleasure.

elusion of a letter, dated from Vienna; in which the Author describes the causes of the universal weakness of the moral feelings observable in the inhabitants of that city:

The consequence of this people's want of spirit is, that their vices are as few and as weak as their virtues. Nothing is heard here of the tragedies which are so frequent at London, Rome, and Naples. Pickpockets, cheats, bankrupts, thieves, spendthrifts, pimps, and bawds, are the only criminals known at Vienna. The Austrian has not strength of character enough to be a highwayman; and a Saxon gentleman, who has been settled here some years, and has travelled over the whole country, assures me, that he does not remember to have heard of such a thing as a duel. I was witness to a scene yesterday which strongly marks the character both of the people and the police of this place. A well-dressed man had a quarrel with a hackney coachman about his fare. They soon came to high words. One of the 600 spies, who are divided about the different parts of the city, came up. The gentleman grew warm and gave bad words, which the other returned with interest. At length they shook their fists at each other, but neither ventured to strike; for it seems there is a law, by which, whoever strikes first is punished, let the previous provocation have been what it will. Had either but touched the hat of the other, it would have been reckoned a blow, and he would have been immediately taken up by the watch. As it was, they parted, after affording a quarter of an hour's laugh to the populace. The duration of these frays may be longer or shorter *ad libitum*; but there are few examples of their ever being carried farther than words.

The court has nothing to fear from a revolt. In the beginning of the last century, indeed, the Protestants made a little stir; but all was soon quiet again. Indeed, the Viennois is too enervate for an insurrection.—

Subordination is the only characteristic feature of this people; nor have I ever seen a spark here either of the Englishman's love of liberty, or the Frenchman's feeling for the honour of the grand monarch. The pride even of the army is too personal, ever to admit of any sensibility for the honour of the state.

The individuals of a country which exists only by subordination, will of course be weak and feeble characters. It is true, that the most illimited obedience did Sparta no harm; but the reason was, because it was not the reigning feature of the people, but only a means of securing the freedom after which the nation thirsted. The British laws are some of them very severe, and the discipline of their navy as strict as that of the Prussian army; but as these severities do not run through the whole of their government, they do not destroy the feelings of the people. Though no nation has so much checked the power of their kings at different periods as the British has done, yet the history of no nation affords more instances of the devotion of individuals to the sovereign. The same love which the Englishman has for liberty extends to the person of the prince, whenever the prince leaves the constitution unimpaired, and manifests a love for it. The upshot is, that the Briton will preserve strength of character

as long as the constitution of his country lasts; whereas the subjects of despotic princes will be weak and grovelling in spirit. —

'The government of this place endeavours to make some amends for the universal subjection under which the people are held, by a most exact administration of justice, by taking measures for universal security, and by the free admission and encouragement of every pleasure (the single one of lawless love alone excepted) that can delight the human mind. Whilst in France a country gentleman may be thrown in prison by a governor of a province, and continue there all his life, the lowest footman here is assured of having the strictest justice done him, if he has occasion to complain of his lord, even though he were the Lord High Chamberlain. The police is so vigilant and acute, that the most subtle thefts are commonly discovered, and the owner gets his goods again. Almost all the imperial houses and gardens are almost constantly open to the public. The players are under the peculiar protection of the court, who shews, in every thing, that the restraint it lays the people under arises more from principle than the desire of tyrannizing over them. And yet, notwithstanding all this pleasure, and all this security, I had rather be exposed to a London footpad, or have the bottles and glasses whistle round my head on the last night of Vauxhall, than enjoy all the placid tranquillity of this place. These last are disorders, indeed, but they are disorders which are inseparable from a strong national character, such as is that of the people by whom they are committed.'

By the above extract, our readers will easily perceive the author's judgment in forming, from external appearances, a true idea and just estimate of the manners of a nation. We could have wished, however, to have seen his remarks clothed in a

are set forth in a true light; and here many curious and useful political observations will entertain and instruct the inquisitive reader. From Berlin, our Author went to Hamburg, Denmark, Hanover, Cassel, Wurzburg, Francfort, Mentz, Cologne, Amsterdam; and his last letter is dated from Ostend.

It was with pleasure that we followed Baron Riesbeck through this long journey: and we doubt not that the entertaining variety, and the useful instruction, which the journey affords, will also please our intelligent readers. We recommend it rather for the matter it contains, than for the style in which it is written: several faulty expressions occur in the original: and the painful and tedious illness under which the worthy translator laboured, and which ended only with his life, will serve, with the candid reader, as an apology for many of the inaccuracies which we have observed; and with all its imperfections, we hesitate not to pronounce this work much superior (in our judgment, at least) to most of the voyages and travels, which have lately employed our attention.

ART. XX.

History of the Voyages and Discoveries made in the North. Translated from the German of John Reinhold Forster, J. U. D. Elucidated by several new and original Maps. 4to. 11. 1s. Boards. Robinsons. 1786.

THIS work is not merely a compilation, or collection of the voyages which have been made toward the northern parts of Europe, Asia, and America; but an original composition, giving an historical account of voyages and travels to those dreary and inhospitable regions, from the earliest ages to the present; the persons who undertook them; the times when they happened; and the principal discoveries which were made in each.

The work is divided into three books; and these are again subdivided into several chapters, sections, &c. The first book treats 'of the most ancient discoveries.' It contains three chapters. 'The Voyages and Discoveries of the Phœnicians—of the Grecians—and of the Romans.' The materials from which these three chapters have been composed, are chiefly extracted from the writings of *Moses, Herodotus, Diodorus Siculus, Strabo, Plutarch, Livy, Q. Curtius, Arrian, Tacitus, Cæsar, &c.* Nor has our author disdained to admit, as good authorities in these matters, not only Homer and Virgil, but even Ovid, and Pindar, with, occasionally, a long list of poets of yet more doubtful note. But we are constrained, nevertheless, to allow, that if the author does not treat us with much *certain* information, in this part of his performance, he has, at least, contrived to amuse and entertain us.

parts of Germany, in the day
those of Homer, because lead
found no where but in Britain
and tin and amber, the latter
met with only in Prussia, and
German seas, are mentioned b
clear that the *Tarshish* of the S
Tartessus, the remains of whic
Spain; and hints, by a note o
from Tarshish, one of the gr
Noah †. Another point warm
is, that Africa is the Ophir o
been circumnavigated four tim
that arduous task, in 1597 and
cumnavigations he supposes wa
cians and Egyptians, in the days
of Egypt: and ‘hence it is,’ he
admirable, and, in fact, compre
of Africa, so early as the time o
of Genesis.’ He places the seco
in the reign of Solomon, about
his ships went to Ophir for gol
brated voyages of the Phœnicia
nothing else than circumnaviga
died and eighty years after thi
gave orders for the circumnaviga
and in the reign of *Ptolemy Euer-*

vering the countries which produced these two valuable articles: one, commanded by *Euthymenes*, who, after he had passed the straits of Gibraltar, was to proceed southward along the coast of Africa; and the other, which was commanded by *Pytheas*, a very celebrated astronomer of that age, was to follow the coast of Spain and Gaul, northward, until he came in sight of that of Britain, along which he is said to have coasted to the most northerly point of it; and thence he sailed northward, six days longer, until he discovered Thule*, where, at the summer solstice, the sun did not set for 24 hours. Not satisfied with having made these discoveries, *Pytheas* was desirous of becoming personally acquainted with the region whence the Phœnicians fetched amber, and was so fortunate in his researches, or had such exact accounts, either written or oral, that 'he penetrated quite to the farthest part of the Baltic, and there hit exactly on the very spot of the southern coast, where it is found in the greatest abundance.' What consequence these discoveries of *Pytheas* proved of to his native country, we are entirely ignorant; as also what became of *Euthymenes*, who is not mentioned afterward.

It does not appear from Dr. Forster's account, that the Romans made any discoveries worthy of notice.—What he has recorded is rather a short abstract of the history of their wars, than an account of their navigations.

We cannot help admiring the extent of our author's reading, and the industry which he must have exerted in working on the scanty materials that furnish the subject-matter of these three entertaining chapters. Neither have we been less amused by the ingenuity which he has shewn in making his deductions from them. The first ages of the world furnish a large field for fancy and conjecture; and Dr. Forster has freely put his sickle into the crop which it produces: but how far his fancy may have misled him; or how far his conjectures may be true, is not for us to determine;—to attempt it, would only be like gleanings the same field after him. So far as we are judges of the matter, he reaps little from any man's land but his own; and the sheaves which he binds up, are not less pleasing; nor, perhaps, less profitable, because he has generally gone on one side of almost every other person. It is, however, our duty to remark that it is rather "an hard thing" to admit, because *Moses* tells us "the sons of Javan were *Elishah*, and *Tarshish*, *Kittim*, and *Dodanim*," that he had, therefore, heard of the city of *Tartessus* in Spain. That, because he mentions tin and lead †, which are the produce of Britain only, the navigations of the Phœnicians must have extended to these islands before his

* Pliny, Nat. Hist. lib. ii. c. 75. & lib. iv. c. 16.

† Numbers, ch. xxxi. v. 22.

time; and to the remotest parts of Europe before the days of *Homer*, because *Homer* had seen, or heard of amber, which was found only there. Surely a man, who was not seeking for proofs to support a conjecture, would have seen that it was, at least, as probable that these articles had been handed, from one person to another, across the continent of Europe; as that the Phœnicians had fetched them by sea. Indeed, the scarceness of these things, which may be fairly presumed from the value that was put on them, seems to us to confirm the former supposition.

In the conjecture that Africa had been circumnavigated before *Vasco de Gama* doubled the Cape of Good Hope, *Dr. Forster* does not stand alone: the *Abbé Pluche*, and several others, quoted by the Doctor himself, contend warmly for it; though, we think, without success: those, at least, who are convinced by the arguments which those writers bring, have dispositions more pliant than ours. But let this be as it may, the Doctor has not produced one authority*; not even the casual mentioning of a single name in the Scriptures, to prove his position, that ‘the celebrated voyages to Ophir, for gold, were nothing but circumnavigations of Africa; and that Africa is the land of Ophir.’ Were we to try our hands at foiling the Doctor with one of his own arguments, we should remind him that † “the children of *Shem* were *Elam*, and *Assur*, and *Arphaxad*, and *Lud*‡, and *Aram*.”—That “*Arphaxad* begat *Salah*; and *Salah* begat

countries of *Ophir* and *Havilah* took their names from two descendants of Shem, whose names are written, letter for letter, as the names of these countries are: but the dwellings of both these persons are expressly said to lie *eastward*, which could not be said of any part of the continent of Africa from the place where *Moses* wrote; and much less could it be said of the continent in general, which lay due south of him. Moreover, both the country of *Ophir* and the country of *Havilah* contained gold*: it is therefore, in some degree, probable, that they lay in the neighbourhood of one another, as we are here given to understand that the dwellings of *Ophir* and *Havilah* did. From these considerations, we think it highly probable that the land of *Ophir* was in Asia rather than in Africa; and if this position of the Doctor's fall to the ground, one, at least, of his circumnavigations of Africa must fall with it.

The second book contains an account of the discoveries made toward the north, in the middle ages. It is divided into three chapters, which treat of, I. The discoveries made by the Arabians toward the north. II. Discoveries by the Saxons, Franks, and Normans. III. Those made by the Italians and some other nations. The first chapter, 'On the Voyages and Discoveries of the Arabians,' though it contains a great deal of learning, will not, we conceive, be found generally entertaining. The materials from which it is chiefly composed, are extracted from the Arabian geographers *Scherif al Edrissa*, who wrote *Geographical Recreations* in 1153; *Abulfeda*, who published a *System of Geography* in 1321; and from the *Geographical Tables of Nassir-Eddin-Ettusi* and *Ulugh Beigh*, or, as Dr. Forster writes his name, *Ulughbek*, the nephew, according to the Doctor, but according to others, the grandson of the great *Tamerlane*. But, notwithstanding the chapter is entitled 'Of the Voyages and Discoveries of the Arabians,' we must confess that we can find in it no account of even a single voyage made by that people; nor any thing that can properly be termed a *discovery* of their making. The discoveries which it does contain are rather those made by the author, concerning the real knowledge of the Arabians in geography, and what places are to be understood by the names which the Arabian geographers have used. Yet, however dry and unentertaining this chapter may appear to the generality of readers, it displays, in an eminent degree, the industry and learning of the author, and may be of considerable use in illustrating the history of the middle ages.

The second chapter 'On the Voyages and Discoveries made in the North, by the Saxons, Franks, and Normans,' begins with relating the expedition of the Franks, who about the year

* Genesis, ch. ii. v. 11.

277, had been transported by the emperor *Probus*, into the interior parts of *Pontus*, in the *lesser Asia*. These people, hankering, as may be supposed, after their native soil, seized such shipping as they could meet with on the banks of the *Euxine*, about the year 300, steered for their own country, through the straits of *Constantinople* and the *Dardanelles*; and having ravaged all the coasts of *Asia* and *Greece*, they passed over to *Sicily*, and surprised and plundered the city of *Syracuse*: then crossing over to the coast of *Africa*, they pillaged every place where they could land, until they came to the straits of *Gibraltar*, through which they passed, and continued their depredations along the coasts of *Spain* and *France*, until they arrived among their countrymen, who inhabited the shores of the *German ocean*, between the *Rhine* and the *Weser*. Our author justly observes, that it is contrary to every dictate of common sense to imagine, that these people could have been led by mere accident into this track which brought them to their native land. They must, therefore, have been possessed of tolerably just notions of the countries which they visited, as well as of the situation of their own, or they could not, thus, have shaped their course for it, by sea, after having been led captive across the whole continent of *Europe*. And such a naval expedition, as this is, reflects great honour on this enterprising people, who, in those rude ages, and the miserable vessels which they afforded, without the aids of the compass, or any considerable skill in astronomy, could under-

* *Obibere* told *Alfred* that he lived to the north of all the Northmen. He *quoths* that he dwelt in that land to the northward, opposite to the *West Sea*; he said, however, that the land of the Northmen is due north from that sea, and it is all waste, except in a few places, where the Finnas, for the most part, dwelt, for hunting in the winter, and in the summer for fishing in that sea. He said that he was determined to find out, once on a time, how far this country extended due north, or whether any one lived to the north of the wastes above mentioned. With this intent, he proceeded due north from this country, leaving all the way the waste land on the starboard, or right hand, and the wide sea to the *baecboard*, or left. He was, in three days sailing, as far north as the whale hunters ever go, and then proceeded in his course due north, as far as he could sail in another three days, while the land lay from thence due east. Whether the sea there lies within the land he knows not; he only knows that he waited there for a west wind, or a point to the north, and sailed near that land eastward as far as he could go in four days, where he waited for a due north wind, because the land there lies due south. Whether the sea lies within the land, he knows not. Upon this he sailed along this country due south, as far as he could in five days. Upon this land there lies a great river, at the mouth of which they lay to, because they could not proceed farther, on account of the inhabitants being hostile; and all that country was inhabited on one side of this river, nor had *Obibere* met before with any land that was inhabited since he came from his own. All the land to the right, during his whole voyage, was a desert, and without inhabitants (except fishermen, fowlers, and hunters), all of whom were Finnas, and he had a wide sea to his left.*

The exactness with which every thing is here related, and the time taken up in the navigation, is so conformable to what we may suppose would happen to a vessel sailing before the wind, as this did, from a place in 66 degrees of north latitude, and on the western coast of Norway, to the mouth of the Dwina, in the White Sea, that every one must see the intelligence came immediately from the mouth of a person who was perfectly acquainted with what he was relating. Indeed every thing given here, from *King Alfred*, carries with it the same kind of internal evidence of its own truth, and convinces us that his work constitutes a record of the utmost importance to a knowledge of the geography of Europe in the ninth century.

To this part of the work is annexed a map of Europe, designed to illustrate the geography of the middle ages. It is said, by the author, in his preface, to have been drawn originally by him and his son, Mr. *George Forster*, in the year 1772, for the purpose of illustrating the Anglo-Saxon version of *Orosius**, published, the year after, by the Hon. Mr. *Daines Barrington*; but that it is now given to the public with considerable improvements and corrections; which, on better information, appeared

* See Rev. vol. xlviii. p. 378.

to him to be necessary. We have compared the two maps with some attention, but have not been able to discover the corrections and improvements here spoken of *; and therefore think they cannot be very considerable.

In the remaining part of this chapter, Dr. Forster gives an account of the discovery, and first settlement of Iceland, and afterward of Greenland, by the Norwegians. But we meet, in this chapter, with a circumstance much more important than either of these, of which we shall give an account, in as few words as possible, and leave our readers to form what judgment they think proper, in regard to the truth of it:—premising, however, that our author assures us, ‘The facts themselves have been collected from a great number of ancient Icelandic manuscripts, and have been handed down to us by *Thormod Thorfaeus*, in his two works, entitled, *Veteris Groenlandiæ Descriptio*, Hafn. 1706, and *Historia Vinlandiæ Antiqua*, Hafn. 1705.’—‘That the country of Winland is mentioned in *Adam von Bremen’s Church History*, p. 151.’—Also that ‘very exact relations of these

* The only alteration, correction, or improvement, call it which you will, that we can find, is this: in the map, published by Mr. Barrington, the *Serite Fins* are placed on the mountains which separate Norway from Swedish Lapland, and also on the north-west shores of the White Sea, or in Russian Lapland: and they are said to be placed in the former of these situations on the authority of *Adam von Bremen*; and in the latter on that of *Haelst*, vol. i. p. 28. In

discoveries have been preserved in *Arngrim Jonas's Specimen Islandiæ Historicum*, and many other works; so that it is (in his opinion) hardly possible to harbour the least doubt concerning the authenticity of the relation.*

Eric Raude, a subject of *Harold*, king of Norway, being obliged to fly his country for some misdemeanor, and having heard a report that a country had been seen to the westward of Iceland, went in search of it, and fell in with the coast of Greenland, about the point called *Herjolfsnes*. Having coasted along the country, toward the S. W. he met with, and entered, a very large sound, which he called after his own name; and passed the winter on a pleasant island in the neighbourhood of it. The next year he explored the country; and, in the third, went over to Iceland; where he represented the country in so favourable a light, that many families went with him, in the following spring, and settled there. Amongst these were a person of the name of *Herjolf*, and his son *Biorn*, who made voyages every year to different countries, to trade; and about the year 1001, *Biorn* being separated from his father, was driven by a storm a long way to the S. W. of Greenland; and, in consequence, discovered a flat country, covered with thick woods. Just as he set out, to return to Greenland, he discovered an island likewise: he, however, made no stay at either of these places, but hastened back to Greenland by a north-easterly course. This event was no sooner known in Greenland, than *Lief*, a son of *Eric Raude's*, who, like his father, had a great passion for making discoveries, and founding colonies, fitted out a vessel; and, taking *Biorn* with him, set sail for this new discovered country. The first land he saw was rocky and barren: for which reason they called it *Helleland*, or *Rockland*. They afterwards came to a low land, which was sandy, and covered with wood; and which they called *Markland*, or *Woodyland*. Two days afterwards they saw land again, and an island, lying before the northern coast of it. Here they met with a large river, and sailed up it until they came to a lake from which the river took its rise. The bushes on the banks of this river bore sweet berries, the air was mild, the soil fertile, and the river was well stored with fish, particularly salmon. They wintered in the lake, and on the shortest day had eight hours sun; consequently the latitude was about 50 degrees*. They found grapes, and from this circumstance called the country *Winland* or *Wine land*.

* Supposing the facts to be as they are here stated, the river must have been that of St. Lawrence; and the island, called hereafter "The eastern land," must, in consequence, have been Newfoundland.

In the spring, they returned to Greenland; and having raised more recruits, went back to *Winland*, and took with them *Thorwald*, *Lief's* mother. That summer, they explored the western land. The summer afterward they examined the land which lay to the eastward: the coast was covered with wood, and beset with islands; but they met not with a human being, or animals of any kind. The third summer they examined the islands, in which business they damaged their ship so much that they were obliged to build a new one; and the old vessel was laid up, on a promontory which, for that reason, they called *Kiæler Nis*. They afterwards examined, once more, the shores of the eastern land, and then met with three boats, covered with leather, in each of which there were three men: these they seized, except one who made his escape, and most cruelly, as well as wantonly, murdered every one of them. Soon after this they were attacked, in return, by a great number of these people, with bows and arrows; but they beat them off, after an hour's engagement. In this battle, *Thorwald* was wounded by an arrow, and died. Over his tomb two crosses were placed, agreeable to his request. His * companions passed the winter in *Winland*; and in the spring returned to Greenland. These native inhabitants they called *Skrællingers*; that is, cuttings, or dwarfs, on account of their being very short in stature†.

* In the same year *Thorstein*, the third son of *Eric Raude*, sailed for *Winland* with his wife *Gudrid*, his children, and servants:

with them the most costly furs, for other wares; and would gladly have purchased their weapons, but this *Thorfin* expressly forbade. One of them, however, found means to steal a battle axe; and immediately made trial of it on one of his countrymen, whom he killed on the spot with it. A third person immediately seized this mischievous instrument, and threw it into the sea. In three years, the Normans having got a large stock of very rich furs, and other articles of merchandize, returned to Greenland, and afterwards to Iceland. After the death of *Thorfin*, his widow, *Gudrid*, made a pilgrimage to Rome, and ended her days in a nunnery, which her son *Snorro*, who was born in *Winland*, founded. Many voyages were made after this, and the descendants of these Normans remained long in *Winland*; for it is said that in 1121, about 100 years afterward, bishop *Eric* went from Greenland to *Winland*, to convert his countrymen, who were still heathen: but from this period no notice is taken of *Winland*.

Dr. Forster thinks it highly probable that a tribe of people, who are said yet to inhabit the interior parts of Newfoundland, and who differ remarkably both from the American Indians, and the *Esquimaux*, as well in shape, as in their manner of living, may be descended from these Norman adventurers. He adds, as these transactions happened near 500 years before the discovery of America by Columbus, in 1493, and as it has long been a contested point who was the first discoverer of America, he hopes this circumstantial detail of the discovery of the ancient *Winland* will not be unacceptable. We shall barely remark, that such extraordinary discoveries have lately been made from ancient manuscripts, that a man is, in some measure, justified in entertaining doubts of every thing which depends on such authorities. At the same time we think Dr. Forster is fully justified, and we esteem ourselves much obliged to him for making these curious and interesting particulars more public than they were before; and for quoting his authorities so fully and fairly, as he appears to have done.

Chapter III. "Of the Discoveries of the Italians, and some other Nations," begins with assigning the motives which induced people to travel in those dark and barbarous ages, when personal safety was more precarious than it had been before, from the beginning of the world: and he concludes that it was partly a spirit of commerce, which then began to diffuse itself over Europe, and partly zeal for propagating the Catholic religion, which imparted the courage, and mental vigour, necessary for such great and hazardous enterprizes. In short, that self-interest and enthusiasm, alone, had power sufficient to operate with effect on the debased, torpid, and uncultivated minds of the people who inhabited Europe at that time. In consequence,

quence, we find the first travellers among the Italians were chiefly Jews, and monks, and merchants.

The voyages and travels of which an account is given in this chapter are,

I. Those of *Rabbi Benjamin*, a Spanish Jew, into Persia, about the year 1160: though some doubt whether he did not patch up the history of his travels at home, from the accounts of other persons. See Rev. vol. lxx. p. 347.

II. The travels of *Johannes de Plano Carpini*, and his companions, six monks of the Minorite and Dominican orders, in 1245, on an embassy from Pope *Innocent IV.* to the descendants of *Zinghis Khan*, who with numerous armies were then entering Europe by two different routs, and carrying every thing before them. The design of this embassy was, first, to convert the Moguls to Christianity, if possible; and, if that failed, to endeavour to direct their arms against the Turks and Saracens.

III. Of *William Ruysbroek*, or *Rubruquis*, a Brabantine friar, of the Minorite order, on an embassy from *Lewis IX.* of France, to the emperor *Mangu Khan* in 1251.

IV. Extracts from the Oriental History and Geography of *Haitho*, a son of *Leon II.* and nephew to *Haitho I.* kings of Armenia Minor. On the death of his father, this illustrious person declined the crown, in favour of his younger brother; not from pusillanimity, for he always assisted his royal relations in their wars, both in council and action. but from a love of

IX. The Travels of *John Schildtberger*, of Munich in Bavaria, in 1394, with the army of king *Sigismund* against the Turks; with that of *Bajazet*, after he was taken prisoner; and with that of *Timur bech*, after he was a second time taken prisoner by that prince; with whom he remained till his death, which happened in 1405. He continued with different chiefs, and among different tribes of the Tartar nations for many years after this; traversing, with them, most parts of Russia, Tartary, and Siberia; and he returned to Munich about the year 1426. This man's travels furnish us with many particulars relating to the situation of Tartary, and the towns which belonged to the Tartars at that time; the history of that people, and the succession of their Khans.

X. The Journey of the Ambassadors from Schah Rokh, a son of the emperor *Timur*, to the emperor of China, in 1420, extracted from a work of Nicholas Witson, Burgomaster of Amsterdam, entitled *Nord en Oost Tartarye*. Among other curious hints which these travels furnish, it is remarkable that a *pot of tea* was one of the liquors set before these ambassadors, on their arrival in China; a potation which the Jesuit *Trigault* imagined had come into use of late years only in China.

XI. The Travels of *Josaphat Barbaro*, a Venetian, who was sent ambassador in 1436, to *Tana*, now called *Azof*; and afterward in 1471, into Persia. He was 16 years among the Tartars; but Dr. Forster gives only some extracts from his voyage to *Azof*, taken from *Ramusio*.

XII. The Voyage of *Nicola* and *Antonio Zeno*, brothers, of a noble family in Venice, to *Friesland*, *Porland*, and *Sorany*. *Porland* is said to be "certain small, but fertile and populous islands, which lay south of *Friesland*;" and "*Sorany* was a place which lay over against Scotland." The two latter countries belonged originally to a prince of the name of *Zichmni*, who conquered the former, together with several other countries which are not now known, while the *Zenos* were with him, and they visited more, whose names have never been heard of since. The account of this voyage is taken from *Ramusio's* Collection of Voyages, and has, in our opinion, much of the air of the marvellous in it. Dr. Forster observes, in a long note, that *Friesland*, *Porland*, and *Sorany*, seem to be countries which have been swallowed up by the sea, in consequence of earthquakes, or other great convulsions of nature. He, however, conjectures that *Friesland* may be the same with *Fara land*, i. e. the *Faro Isles*; in which case *Sorany* must have been the *Western Isles*; and he thinks some of the southermost of the *Faro Isles* may have been called *Porland*. But the text contradicts this; for it is there expressly said that *Friesland* was much greater than *Iceland*: and notwithstanding all the pains which our author has taken, and the ingenuity which he has exerted, and

and he can exert a great deal when a favourite hypothesis is to be defended, we still think the whole a fable, invented by *Marcolini*, and swallowed by *Ramusio*.

XIII. The Voyage of *Pietro Quirini*, a Venetian nobleman, a merchant, and the master of a ship; who sailed from the island of *Candia*, in 1431, for *Flanders*, and was driven by a violent gale of wind, which blew from the south-west, down *St. George's Channel*, and cross the German Ocean, and shipwrecked him on one of the numerous islands bounding the western coast of Norway. The distress which they suffered would almost have been incredible if we had not, in our own times, seen human nature support itself under similar hardships in the persons of *Captain Cheap*, the late *Admiral Byron*, and their companions, on the west coast of South America, after they had been shipwrecked in the *Wager*, one of *Lord Anson's* Squadron, in 1741. Our blood ran cold while we were reading the history of the accumulated distresses of these poor unhappy wretches. Out of 68 people, which composed the crew of this vessel, only 11 returned to Venice, though all of them were landed alive on the island on which the ship was wrecked.

This chapter concludes with a general view of the state of affairs in Europe at the period when the voyages, treated of in it, were undertaken; and some strictures, and remarks, I. On the *Andanicum*, or *Reel*, mentioned by *Macco Polo*, in his account of the province of *Cbinchintalas*. II. On the country where the

the service of the Porte, has here undertaken a vindication of that gentleman, and his writings, in answer to the strictures of Monsieur de Peyssonnel *.

This critic, according to M. Ruffin, has put a very wrong construction on several passages in the Baron's work, particularly where he accuses him of having contradicted himself, because he (M. de Tott) had asserted in one part of his performance, that "a knowledge of the Turkish language is acquired with difficulty by all persons, and even by the Turks themselves;" while in another part he confesses, that "with the assistance of a Persian master, who was continually drunk with opium and brandy, he, in a little time, was able to hold a conversation in it without the aid of an interpreter." But this latter assertion, replies his defender, should by no means be considered as a contradiction of the former, unless indeed the Baron had boasted that he had learned to *read*—whereas he has only said, that he had so far succeeded as to make himself understood in *speaking*. 'Nothing (says Mr. Ruffin) is more easy than to converse in Turkish. This language has only one gender, one declension, and one conjugation. Pure and unmixed with the Arabic and Persian, it is by no means extensive. Its syntax is short; its rules are few, and invariable.'—'But reading,' continues he, 'is a very different matter. In all their writings the Turks endeavour to remedy the poverty of their language by the entire adoption of the Arabic and Persian; and the contrivance of five alphabets, the choice of the different characters of which is nevertheless left to the writer,' &c. This very sufficiently explains what *we* too had deemed an inconsistency †, from our ignorance of the language in question. Not one *Turk* is to be found in our corps.

The Baron candidly acknowledges, that he has fallen into a mistake or two respecting the genealogy of the Ottoman princes ‡; and our Author pertinently asks, where we are to look for the man who is infallible?

The other criticisms of Monsieur de Peyssonnel are likewise ably replied to; but our limits will not allow us to particularize them. We must pass to the *memoir concerning the Druses*.

M. Venture de Paradis § has here presented to the world an

France, for oriental languages, at the court and library of his Majesty: Professor of the Turkish and Persian languages, at the Royal College: late Drogman at the Porte; and Consul of the King residing with the Khan of the Tartars."

* For the *Strictures*, &c. see Review for Sept. last, p. 234.

† See Appendix, vol. lxxiii. p. 533.

‡ See his letter to M. Ruffin, prefixed to the present performance.

§ 'Secretary Interpreter of oriental languages to his most Christian Majesty, and many years his resident among the Druses.'

account of a people very little known, but whose history is not uninteresting.

The Druses reside on the mountains known by the names of Lebanon and Antilebanon. The country they possess is held in fief: one part from the government of Sidon, and the other from that of Damascus. A prince to whom they give the title of Emir, occupies the first station in quality of lord paramount, but his power is extremely limited and confined; it extends not to the making of new laws, or of overawing the people. He is responsible, however, to the Porte for the *miri* *, or tribute of the mountain, and is therefore careful to exact the payment of it. This tribute is assessed with equity on all the possessors of lands.

The Druses derive their principal riches from their mulberry trees, which are every where cultivated with the greatest success, and for the purpose of feeding the silk worm. The produce of silk † is said to be sufficient to pay the *miri* to the Grand Signior, to purchase rice and linens from Egypt, which are absolute necessities; and to procure to the people the several articles of pleasure and convenience with which they are supplied by the French.

The Druses hold in equal detestation the principles of Mahometanism ‡ and Christianity. * The religion of this people (says our Author) is an enigma difficult to explain; they keep their doctrines a most profound secret. Their sacred books are

of God and the Prophet will recompence him in a more glorious manner.

This people are remarkable for their love of liberty, and for the care they have taken to preserve it, though surrounded by tyranny and oppression. We shall select two or three passages from Monsieur V. de P.'s book, which will bring our Readers acquainted, in some degree, with the ancient as well as present state of Lebanon.

When harmony and concord reign in these mountains, the Druses are in a condition to make themselves respected. They have often resisted, with vigour, the united forces of the Pachas of Damascus, of Tripoli, and of Sidon, leagued against them by command of the Porte. They had, about one hundred and fifty years since, an emir named Fakreddin, who rendered himself famous by the wars in which he engaged against the Ottoman empire. The possessions of the Druses under his reign were more extensive than they are at present. This Emir had the address to obtain from the Porte the government of all the maritime coast, extending from Latichea to Joppa; and perhaps he would have accomplished his design of throwing off the Ottoman yoke, and rendering himself independent, had he put less confidence in the auxiliary troops in his pay, and taken care to improve the valour and warlike spirit of his own people. Desertion and treason made him lose by degrees all the low country, and reduced his dominions to their present limits. The Drusian people, subjugated by these foreign troops, without energy, and without vigour, declined to the most abject condition; and Fakreddin, without resource to repair his misfortunes, pursued by his victorious enemies, was obliged to take shelter in a cave, and at last was betrayed and delivered to the Turks, who beheaded him at Constantinople, in the reign of Amurath the Fourth. It was this Emir who, during the long quarrels with the Porte, destroyed all the sea-ports of Syria, to prevent the Turkish gallies from landing there.

The Emir Jussef has held the sovereignty of the mountain for about ten years. He is forty years of age, and had raised the highest expectations before the death of his uncle Mansour, who having only two children, idiots, incapable of reigning, lodged in his hands the sovereign power. But he has not sustained the idea which had been conceived of his courage and talents. During his reign, the Druses have lost much of that consideration they enjoyed in Syria; and suffering the Pacha of Sidon to seize the government of Baruth, which was become the appanage of the reigning prince, he is loaded with shame and ignominy.

For about forty years the Emir at the head of the nation had farmed, of the Pacha of Sidon, for one hundred and fifty purses * a-year, the customs and government of Baruth, which is the only harbour of Lebanon. It was, in fact, his own property, and not included in the general farm of the mountain. The weakness or cowardice of the present Emir, about three years since, deprived him

* Eight thousand pounds sterling.

of this fine government. The Pacha seized it, and established a distinct governor there, with the title of Maffellem. The fear of his tyranny has obliged all the rich merchants who dwelt there to retire to the mountains of Kesroan and Lebanon, where they live secure from his oppressions, waiting some favourable revolution which may permit them to return to their abandoned habitations, and restore their commerce to its former activity.'

The strength of this nation is considerable, as will be seen by the following extract :

' The Druses are a very numerous people * ; the tranquillity which they enjoy, joined to the beauty and temperature of their climate, attract in crowds the Christians of Syria, who fly from the tyranny of the Pachas. This nation can with ease raise fifty thousand men, tolerably capable of undertaking the defence of their mountains and defiles. But this militia, assembled in haste, and without discipline, never atchieved any thing glorious when they left their mountains to descend into the plains, where the little order they observe gives too great an advantage to the cavalry of their enemies.

' These armies are never any expence to the Emir ; either the hope of pillage engages them to follow their leaders, or critical circumstances, such as the danger of the state, induce them to take up arms for the defence of their country. They then convoke the general assembly of the state : every Chiek, whether Druse or Christian, is obliged to repair to the rendezvous, at the head of the young men of their respective villages. The chiefs only are on horseback. Every one comes armed with a musket, a battle-axe, a

to fly to the defence of their country, they demand arms for themselves, and professedly for the same purpose.

The 'memoir concerning the Druses' will be read, we think, with pleasure. We have perused with admiration those pages of their history, in which we are told of the noble stand that they have very frequently made against the power and despotism of the Turk,—who has never been able to deprive them of the liberty they have long enjoyed, and which they seem determined to maintain and defend.

A short account is also given by our Author of the *Mutualis*, a people who inhabit a mountainous but fertile country, extending from the river of Sidon to the territory of Acra. But for this, and any farther information respecting the Druses themselves, we must refer our Readers to the work at large.

A R T. XXII.

The Life of M. Turgot, Comptroller General of the Finances of France in the years 1774, 1775, and 1776. By the Marquis de Condorcet, of the Academy of Sciences. Translated from the French; with an Appendix. 8vo. 6s. Boards. Johnson. 1787.

THE life of M. Turgot constitutes but a small part of this work. M. de Condorcet's universal knowledge and great abilities would not suffer him to be the mere relater of actions; he must necessarily enquire into the original sources and first causes of the events which he records; we are consequently here presented with many curious political speculations and opinions on government, and the art of finance.

We shall make a short abstract of the life of this illustrious man; recommending, at the same time, as worthy the attention of our Readers, the Marquis's thoughts on different subjects relative to state affairs.

Anne Robert James Turgot was born at Paris, May 10, 1727, of a very ancient Norman family. His father was, for a long time, provost of the corporation of merchants. During this period, he was the object of general admiration; and the regularity and œconomy of his administration procured him the particular respect of the citizens. M. Turgot was the youngest of three brothers. The eldest was intended for the 'rank of magistracy,' which had been the station of his family for several generations; the second was destined for the army; and Robert for the church. He had scarcely attained the age at which reflexion commences, when he was resolved to sacrifice all temporal advantages to liberty and conscience, and to pursue his ecclesiastical studies, without declaring his repugnance to their proposed object. At the age of twenty-three years, he took his degree, and was elected prior of the Sorbonne. In consequence of this situation, he was obliged to pronounce two Latin

orations. These compositions are, in the biographer's opinion, monuments which mark not so particularly the extent of his knowledge, as a philosophy and comprehension peculiar to himself. The first oration has for its subject, the benefits which the human species have derived from the Christian religion; the second gives the history, and traces the progress, of the human understanding.

The time when it was necessary for him to declare that he would not be an ecclesiastic, was now arrived. He announced this resolution to his father by letter, shewing the motives which induced him to decline the clerical order. His father consented, and he was appointed Master of Requests *. M. Turgot prepared himself for this office, by particular application to those parts of science which are most connected with its functions and duties, viz. the study of natural philosophy, as far as it relates to agriculture and manufactures, to the subjects of merchandise, and the execution of public works, together with such parts of mathematical knowledge as lead to a practical application of natural philosophy, and facilitate the calculations that are frequently necessary in politics, commerce, and law.

About this period he wrote some articles for the *Encyclopédie*, of which the most capital were, *Etymology*, *Existence*, *Expansibi-*

ciety of agriculture established at Limoges, by directing their efforts to important objects: he opened a mode of public instruction for female professors of midwifery: he procured for the people, the attendance of able physicians during the raging of epidemic diseases: he established houses of industry, supported by charity (the only species of alms-giving which does not encourage idleness): he introduced the cultivation of potatoes into his province, &c. &c. While M. Turgot proceeded with unremitting activity and zeal, in promoting the good of the people over whom he was placed, he meditated projects of a more extensive nature, such as an equal distribution of the taxes, the construction of the roads, the regulation of the militia, the prevention of a scarcity of provision, and the protection of commerce.

We should exceed our bounds, were we to give the particulars of the many great actions which are here recorded, during the thirteen years in which he held this office: suffice it to say, that we do not remember to have often read of a man in power, whose sole and great object was the happiness and welfare of the people.

At the death of Louis XV. the public voice called M. Turgot to the first offices of government, as a man who united the experience resulting from habits of business, to all the improvement which study can procure. After being at the head of the marine department only a short time, he was, August 24, 1774, appointed Comptroller General of the Finances. During his discharge of this important office, the operations he carried on are astonishing—He suppressed twenty-three kinds of duties on necessary occupations, useful contracts, or merited compensations—He abolished the *corvée* * for the highways, saving the nation thirty millions of livres annually—He set aside another kind of *corvée*, which respected the carriage of military stores

functions of his office. But he is the officer of government, and possesses its confidence. Government sees but with his eyes, and acts but by his hands. It is on the information he collects, on the memorials which he dispatches, and on the accounts he renders in, that ministers decide on every thing, and that in a country where every political power centers in administration, and where a legislation, imperfect in all its parts, compels it to unintermitted activity, and to reflection on every subject.

* The word *corvée* seems to be derived from *cura viæ*, i. e. the care of the roads. It signifies the call made on individuals to furnish labour and materials in kind for the construction and repair of roads. The same exists to this day in England, under the name of statute duty. It is indeed with us under proper restrictions, but in France, where there are no turnpikes, all the roads, which are very good, are made and repaired by the *corvée* alone; whence it becomes an intolerable burden to the labourers.

and baggage—He abated the rigour in the administration of indirect impositions, to the great profit of the contributors, the king, and the financiers—He softened the mode of collecting the territorial imposts—He stopped the progress of a plague among cattle—He suppressed a sedition conducted with art—He provided for the equal distribution of subsistence—He gave the utmost encouragement to the cultivation of the three chief productions of France, *viz.* wheat, cattle, and wine, and to the commerce thence resulting—He reformed a number of abuses, some of which yielded a profit to the place he filled—He abolished, as much as he could, the sale of offices—He formed many useful establishments—He paid the pensions of the poorer servants of the state, who were four years in arrear—He supplied the expences of a coronation, the marriage of a princess, and the birth of a prince—He facilitated payments as far as India—He settled a part of the colony debts, and put the rest in order—He found the public borrowing at five and a half per cent. and reduced the rate to four—He lessened the public engagements eighty-four millions—He found the revenue nineteen millions deficient, and left a surplus of three millions and a half.—All these he accomplished within the space of twenty months, during seven of which, severe fits of the gout totally incapacitated him from business. Such had been the operations, the labours,

his biographer, 'but of one Latin verse composed by M. Turgot, and which was intended for a picture of Dr. Franklin.

Erripuit cœlo fulmen, mox sceptrâ tyrannis.'

The attacks of the gout, under which he had long laboured, becoming more frequent and excessive, forewarned him of the approaching moment, when in conformity to the laws of nature, he was going to fill, in a higher order of beings, the rank which these laws destined for him. He died March 20, 1781.

Not having the original before us, we cannot speak as to the fidelity of the translation. The language is in general good, if we except a few Gallicisms, but as these rarely occur, they are pardonable in so large a work. The word *perfectibility*, which is used more than once, is, we think, no way preferable to *perfection*; but as it is printed in Italics, we suppose the original French word to have been peculiar.

We shall conclude, with recommending this curious and learned performance, to the attention of our Readers; we are persuaded that the liberality of the Marquis de Condorcet's sentiments, and the justness of his remarks, cannot fail of being admired by every person whose soul is not contracted by the narrow principles which despotism and bigotry must necessarily inculcate, for their own preservation.

A R T. XXIII.

The History of Mexico. Collected from Spanish and Mexican Historians, from Manuscripts and ancient Paintings of the Indians. Illustrated with Charts and Plates. By Abbé D. Francesco Saverio Clavigero. Translated from the original Italian, by Charles Cullen, Esq. 4to. 2 Vols. 2l. 2s. Boards. Robinsons. 1787.

THE discovery of America may be justly esteemed one of the most remarkable eras of the world. The history of that discovery is interesting and curious. The Europeans, astonished at the extent and riches of the new world, were more surprised to find a rich and flourishing empire; a king on the throne of Mexico, governing, according to the most refined principles of equity, a polished nation; the useful arts of architecture and agriculture nearly in a state of perfection: the fine arts of sculpture and painting made subservient to history; seminaries of learning for each sex, properly instituted for promoting morality as well as knowledge; in a word, an enlightened people, furnished not only with the necessaries and the conveniences but even enjoying the luxuries of life.

The Abbé Clavigero, as we learn from the Translator's preface, is a native of Vera Cruz; he resided near forty years in the provinces of New Spain; acquired the language of the Mexicans, and other nations; gathered many of their traditions, and

the succession of the kings of Mexico, we refer our Readers to the work.

Montezuma II. was the ninth king. As he was a remarkable character, and reigned at the time of the Spanish invasion, the following account of his manner of living, and his magnificence, will not, perhaps, be unacceptable.

'All the servants of his palace consisted of persons of the first rank. Beside those who constantly lived in it, every morning six hundred feudatory lords and nobles came to pay court to him. They passed the whole day in the antichamber, where none of their servants were permitted to enter, conversing in a low voice, and waiting the orders of their sovereign. The servants who accompanied those lords were so numerous as to occupy three small courts of the palace; and many waited in the streets. The women about the court were not less in number, including those of rank, servants, and slaves. All this numerous class of females lived shut up in a kind of seraglio, under the care of some noble matrons, who watched over their conduct.'——

'No one could enter the palace, either to serve the king, or to confer with him on any business, without pulling off his shoes and stockings at the gate. No person was allowed to appear before the king in any pompous dress, as it was deemed a want of respect to majesty; consequently the greatest lords, excepting the nearest relations of the king, stripped themselves of the rich dress which they wore, or at least covered it with one more ordinary, to shew their humility before him. All persons on entering the hall of audience and before speaking to the king, made three bows, saying at the first, Lord! at the second, My Lord! and at the third, Great Lord! They spoke low, and with the head inclined; and received the answer which the king gave them by means of his secretaries, as attentively and as humbly as if it had been the voice of an oracle. In taking leave, no person ever turned his back on the throne.

'The audience hall served also for his dining room: the table was a large pillow, and his seat a low chair. The table-cloth, napkins, and towels were cotton, but very fine, white, and always perfectly clean. The kitchen utensils were of elegant earthen-ware, but none of these things ever served him more than once, as immediately after he gave them to one of his nobles. The cups in which they prepared his chocolate and other drinks of cocoa were of gold, or some beautiful sea shell, or naturally formed vessels, curiously varnished. He had gold plate, but it was used only on certain festivals in the temple. The number and variety of dishes at his table amazed the Spaniards who saw them. The conqueror, Cortez, says, that they covered the floor of a great hall, and that there were dishes of every kind of game, fish, fruit, and herbs of that country. Three or four hundred noble youths carried this dinner in form, presented it as soon as the king sat down to table, and immediately retired; and that it might not grow cold, every dish was accompanied with its chaffing-dish. The king marked, with a rod which he had in his hand, the meats which he chose, and the rest were distributed among the nobles who were in the antichamber.

Before

palace or his usual residence was which had twenty doors to the great courts, in one of which was and more than one hundred chambers of marble and other valuable of cedar, cypress, and other excellent. Among the halls, one was so large of an eye-witness of veracity, it could. Beside this palace he had others built. In Mexico, beside the seraglio for all his ministers and counsellors, at and court, and also accommodated there, and particularly for the two.

From this extract, though in Author's account of the Mexican Readers may form some idea of court, and consequently, of the time of the Spanish invasion.

In the sixth book, the Abbé C the religious system of the Mexicans, austerities, &c. are separated were grand and costly, but their sacrifices their prisoners of war, too shocking to be related.

The seventh book chiefly treats Their mode of education is particularly count is given of their public services information we can afford our

thy thoughts, and day and night direct thy sighs to him. Reverence and salute thy elders, and hold no one in contempt. To the poor and distressed be not dumb, but rather use words of comfort. Honour all persons, particularly thy parents, to whom thou owest obedience, respect, and service. Guard against imitating the example of those wicked sons, who, like brutes that are deprived of reason, neither reverence their parents, listen to their instruction, nor submit to their correction; because whoever follows their steps will have an unhappy end, will die in a desperate or sudden manner, or will be killed and devoured by wild beasts.

‘Mock not, my son, the aged or the imperfect. Scorn not him whom you see fall into some folly or transgression, nor make him reproaches; but restrain thyself, and beware lest thou fall into the same error, which offends thee in another. Go not where thou art not called, nor interfere in that which does not concern thee. Endeavour to manifest thy good-breeding in all thy words and actions. In conversation, do not lay thy hands upon another, nor speak too much, nor interrupt or disturb another’s discourse. When any one discourses with thee, hear him attentively, and hold thyself in an easy attitude, neither playing with thy feet, nor putting thy mantle to thy mouth, nor spitting too often, nor looking about you here and there, nor rising up frequently if thou art sitting; for such actions are indications of levity and low-breeding.’—He proceeds to mention several particular vices which are to be avoided, and concludes—‘Steal not, nor give thyself to gaming, otherwise thou wilt be a disgrace to thy parents, whom thou oughtest rather to honour for the education they have given thee. If thou wilt be virtuous, thy example will put the wicked to shame. No more, my son; enough hath been said in discharge of the duties of a father. With these counsels I wish to fortify thy mind. Refuse them not, nor act in contradiction to them; for on them thy life, and all thy happiness, depend.’

Such were the sentiments of a people whom the Popish missionaries were sent to instruct! Such were the doctrines of those unbaptised *heretics*, whom the Spaniards scarcely believed to be men, but rather satyrs, or large apes, that might be murdered without remorse or reproach!

It is with pleasure that we have perused this volume, and we hesitate not to recommend it to readers of every description; many will derive from it much real information, and all will be greatly entertained by the variety of incidents, and the numerous anecdotes it contains.

The second volume commences with an account of the first voyages of the Spaniards to the coast of *Anahuac*, in 1517. The Author enlarges on the expedition of Cortez, and his conquest of Mexico. This part of the history is well known, and the Abbé Clavigero relates the principal events in a manner nearly similar to former historians. The cruelty of the European conqueror is highly unwarrantable and detestable. After duly considering the situation of affairs on the first interview

deemed the effects of savage b

The history of Mexico is taking of the capital, August account here given, that above were slain during the siege, ; perished by famine. The loss only an hundred men.

The Abbé has added to this ing to illustrate the ancient his cautious readers from the mist: they might be led by the severa have written on America.

The first dissertation is on more especially that of Mexic opinions of various writers on th when, and the persons by whom: then enquires, from what count habitants and animals passed to intricate subjects; and the Autl his own opinion, otherwise than

The second dissertation is em cial epochs of the history of M response of the Mexican ye chronology is here determined.

In the third, the Author descr refutes the assertions of *Buffon*, re-presented A

polished Indian people, with the additional circumstance of a few men and other creatures having been saved in a large canoe. This curious subject is so well treated, that the philosophical reader will peruse it with pleasure.

The climate of Mexico next attracts the Abbé's attention, when he again shews the errors of the French writers.

One of the arguments most insisted on by Buffon and De Paw, to illustrate the unhappy nature of the American soil, and the malignity of its climate, is the pretended degeneracy of animals.

In the fourth dissertation, the Author examines the proofs which these naturalists bring to support their opinions, and detects many contradictions into which they have fallen. The natural history of America wants much improvement, and we think this dissertation affords many hints for such improvement. Pointing out the errors of reputable authors, is the first step toward reformation; subsequent observation of facts must then establish the true system.

In the fifth dissertation, the Abbé treats of the physical and moral constitution of the Mexicans. Here M. de Paw is ably refuted, both with respect to what he advances concerning the corporeal and mental qualities of the Mexicans. The first Europeans who established themselves in America, not less powerful than avaricious, desirous of enriching themselves to the detriment of the natives, kept them in a state of slavery, and considered them as satyrs. The missionaries having, in six years, baptized above a million of these *large apes and garces*, the bishop of *Tlascala* was under the necessity of obtaining a bull from the Pope, to make the Spaniards acknowledge the native Americans to be *true men* [*veros homines*]. A copy of the original bull is given in a note; it is dated 1537, 4to. non. Jun. Dr. Robertson, who has in some measure adopted the opinions of M. de Paw, is also refuted by the Abbé.

The sixth treatise is on the culture [probably *civilization*] of the Mexicans. The greatest part of the inhabitants of the new continent confessed a supreme omnipotent Being, although their belief was, like that of the vulgar among other people, mixed with errors and superstitions. They had temples and priests, sacrifices and rites for the uniform worship of the Divinity. They had a king, governors, and magistrates. They had numerous cities, and an extensive population. They took great care to enforce justice and equity in commercial and civil contracts. Every individual was secured in his property and possessions. They exercised agriculture and other arts; not only those necessary to life, but such also as contributed to luxury and pleasure. What more is necessary to vindicate a nation from the imputation of being barbarous and savage? M. de

Paw

Paw deems them barbarous and savage, because they want money—they want iron—they are unskilled in naval architecture—and several arts. The Author refutes each of these imputations with much ingenuity. With regard to money, any portable property of value, of which there are various sorts in Mexico, answers all the purposes of coined or stamped money. The Athenians used oxen as money; as the Romans did sheep;—the Lacedæmonians had no money,—yet these were civilized nations. As to the want of iron, the Americans had a species of copper, to which they gave a temper as hard, we are told, as the Europeans do to steel.—The Abbé treats each objection of De Paw nearly in the same manner, and concludes this treatise with a catalogue of writers in the American languages. This catalogue, though not numerous (being only one hundred and fourteen), is a sufficient proof of their languages being written.

The seventh dissertation treats of the boundaries and population of Mexico. The former part of this treatise is merely geographical, and the latter is intended to correct the mistakes of some French writers.

The eighth explains the religious system of the Mexicans. The Author, though he acknowledges some of the rites to be

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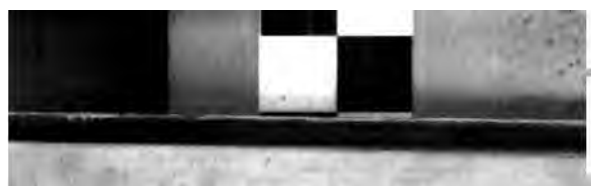
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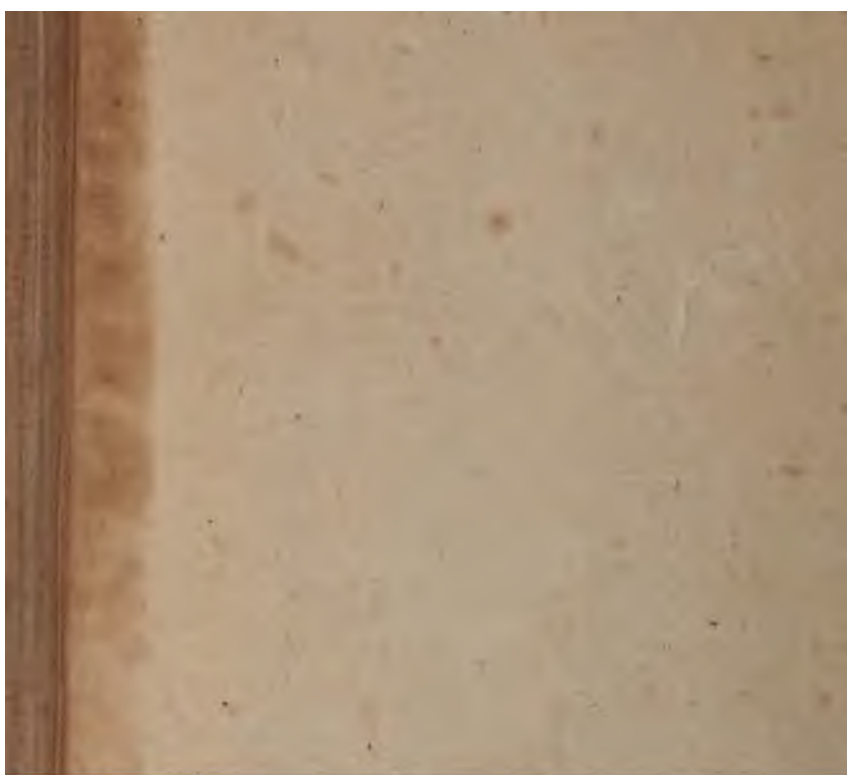
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